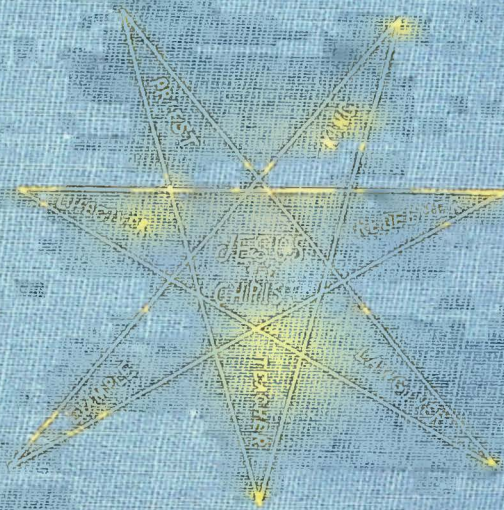


The Life of
JESUS THE CHRIST



EZRA D. GIFFORD

Given to Wilbert Little
July 20th 1967.

David E. Gifford

THE LIFE OF JESUS THE CHRIST

The Life of
JESUS THE CHRIST

Studies in His Life as Teacher, Example,
Lawgiver, Redeemer, Life-giver,
Priest, and King

By

EZRA D. GIFFORD

Minister, Editor, Author

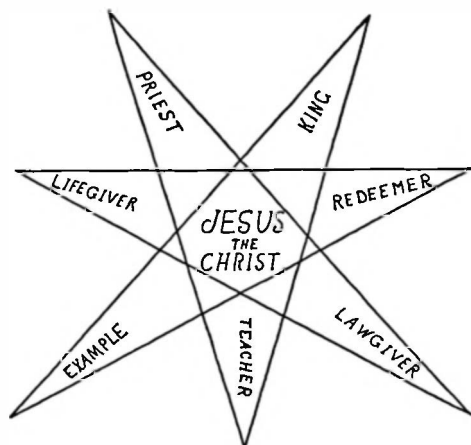
CLARA MAY GIFFORD

Publisher

SPOKANE, WASHINGTON

1949

THE STAR OF BETHLEHEM AS
THE WISE MEN NOW SEE IT



"I am the root and the offspring of
David, the bright, the morning Star."
Rev. 22:16.

PUBLISHER'S ANNOUNCEMENT

My father's great talent and learning and spiritual experience wonderfully qualifies him for writing this book. It is not published to make money, but to do good and to glorify our blessed Lord Jesus. The reader will find in this book wonderful light on the parables, prophecies, and signs which Jesus gave and wrought; also the reader will see how Jesus fulfilled the types and shadows and prophecies and promises of the Old Testament. We are putting the price of the book down to the lowest possible figure to barely cover the cost of publishing the book and bringing it to the reader. Pray for our work in spreading the truth. To God be all the glory thru Jesus our Saviour.

CLARA MAY GIFFORD, *Publisher.*

WHAT A JOY!

Tune: "Watchman, tell me, does the morning?"

What a joy to tell of Jesus
And his love for fallen man;
How he died to give us pardon,
Brot the grace and saving plan.
What a joy to see them turning,
Taking Jesus for their all;
Willing to obey the Gospel,
Thus to heed the gracious call.

What a joy to serve the Master
In the Gospel of his grace;
Telling oft the blessed story
Till I see Him face to face.
Then sweet joy I'll have forever
In the kingdom of his love;
Glad I'll be to serve him better
When he comes from God above.

What a joy my name is written
In the Master's Book of Life;
Death can never be my portion
Tho' I sleep beyond the strife.
Sanctified by faith in Jesus,
Sealed until redemption day,
I am glad in hope of glory
In this blessed Gospel way.

O the joy to spread the Gospel
By the tongue, or pen, or deed,
Giving cheer to sad and lost ones,
Showing how they may be freed.
Then to see the joy possess them
As the peace flows full and wide,
And the blessed Holy Spirit
In them comes to e'er abide.

What a joy this blest religion
Jesus gives to all his own;
Takes away our sin and sadness,
For his blood doth full atone.
Makes us children of his Father,
Gives us hope of life and home;
When he comes we'll gather with him,
Never more to part or roam.

E. D. G.

PREFACE

The privilege of preparing this book is a great joy to me. The Person and offices of Jesus have been my leading study for more than seventy years; and now, in my ninetieth year, I am happy beyond what I can tell that I can have published my long studies in the great and wonderful life of Jesus.

The lessons contained in this book appeared first in my monthly paper, *The Way of Truth*. These lessons began in that paper in 1921, and they were finished in 1946—a period of over twenty-five years. During that time I had many assurances that those lessons were blessings to many. Now I am glad to have these lessons in book form so they can be preserved and used for blessings to many thousands more. My prayer is that this may be so.

I humbly believe that God has given me much light in the things concerning our blessed Saviour, and I am glad to give out these things to all who want to know the truth for the truth's sake. May our gracious heavenly Father bestow his rich blessings to all who read these pages, in the name of Jesus the Christ.

EZRA D. GIFFORD

THE LIFE OF JESUS THE CHRIST

LESSON 1

The Generation and Person of Jesus

Matthew 1:1-25; Luke 1:26-38; 2:1-7.

Many theologians in their search for something deep and mysterious have overlooked the simple facts of the generation of Christ as recorded in the Scriptures. The Scriptures above referred to tell us plainly how Jesus came to be and what that person was. Joseph was not the real Father of Jesus. Joseph, knowing this, was about to break his espousal vow with Mary, thinking she had fallen into fleshly sin. "But when he thot on these things, behold, an angel of Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is begotten in her from Spirit is holy." Matt. 1:20. Mary had not sinned. No fleshly feelings had actuated her. The Spirit of holiness from God had come upon her, and the power of the Highest had overshadowed her (Lk. 1:35), by which, in her heavenly ecstasy, Jesus was begotten. Thus God, not Joseph, was the Father of Jesus.

Begettal is the origin, the beginning, the germination of personal existence. Therefore Jesus could not have pre-existed as a person before he was begotten. His pre-existence was in the mind and heart and purpose and spiritual substance of God and also in type and shadow; but not in person. He began to exist in person when he was begotten of and by the Spirit and power of God and conceived by the blessed virgin Mary.

If this teaching is too simple for some people, they are welcome to all the myths—we do not want any. Our Jesus, the Jesus whom we preach, is the Son of the one living and true God, in human nature and condition when he was conceived by the virgin. The person and origin of Jesus is no mystery when we see it in this simple way; and this teaching is in beautiful harmony with all Scriptures bearing upon this subject. (See our book on "The True God,

The True Christ, and The True Holy Spirit.")

It was in the hands of this wonderful person that the Gospel of God was committed for saving revelation to a perishing world. Knowing his origin, we would expect wonderful powers, marvellous light, and a perfect example to show themselves in his life; and so we find it. In Him we find the Way, the Truth and the Life, in which we come to God and know Him as the Father of Mercies and the God of All Grace. Such a life, therefore, cannot be too well, nor too often, studied. Christ taught the pure doctrine, the true theology, the perfect creed; he revealed the New Commandment, the law that was from eternity to eternity, the law of the Spirit of life, the law that makes free; and he opened up the way of faith and obedience whereby sinful and mortal man may be renewed and strengthened to cast off and overcome sin and gain life and immortality and an eternal home.

What a wonderful gift, then, was Jesus to a weary world! O the love, the compassionate love, of our heavenly Father! He loved us not for what we are, but for what we shall be when glorified with Christ. This is the reason Jesus could weep over men and speak such entreating and tender words. He saw us in the mind of God, by the Spirit of prophecy, bright, beautiful, radiant beings, in the glory of God forever; and looking back out of those eyes of love upon us, now imprisoned in the flesh, under bondage to sin and death, his heart bled with compassion, his soul yearned with tender mercy, and he cried, "If any one thirst let him come unto me, and drink." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This was the Spirit of his Father working in him without measure. This grace has brot salvation for the children of men, and

to those who have opened their hearts to receive it. Foreknowing this, the angel of the Lord said to Joseph: "And thou shalt call his name JESUS; for it is he that shall save his people from their sins."

The name Jesus means "Jehovah saves." The angel told Joseph that the giving of Jesus this name was the fulfillment of the prophecy of Isaiah (7:14), who prophesied that the virgin's Son shall be called Emmanuel, which means, "God is with us." Since to be saved means to have God with us, the names Jesus and Emmanuel mean the same thing; and thus the prophecy of Isaiah was fulfilled. The great significance of the name Jesus, or Emmanuel, does not prove Jesus to be Jehovah God; for the names "Joshua" and "Hosea" bear the same meaning in Hebrew as the name Jesus. They were types of Jesus; but Jesus is the one who brings the real and full salvation of Jehovah, and thru him God is indeed with us.

Jesus, O name so sweet and dear!
It brings to man the heavenly cheer,
And casts out sin and ev'ry fear,
And leads to God so sweet and near.

LESSON 2

The Birth of Jesus

Matthew 2; Luke 2:7-52.

It is sweet to know that our great Saviour was once a little baby, and that He grew up thru childhood's meek and lovely years into youth's fair blossom and manhood's noble fruit.

By the mind's eye we can view him in sweet infancy as he lay in his mother's fond embrace. How sweet those large, intelligent eyes as the heavenly Spirit shines thru them! They throw a mantle of love over the gentle soul of his pure mother. How fitting that God begins his Gospel of grace thru such gentleness and love.

Several notable events are recorded of the childhood of Jesus.

He was wrapped in swaddling clothes and laid in a manger. Lk. 2:7. This happened out of design as a sign of his destiny. The swaddling clothes would symbolize the bands of divine teaching and grace seen in the ministry and

death of Jesus. The manger symbolizes the place of divine food and blessing. Mary was a type of the true heavenly Jerusalem. The birth of Jesus in the flesh typifies his birth in the Spirit at his resurrection. The true Church now takes the resurrected Jesus and wraps him in his bands of doctrine and grace and presents him in the heavenly manger to give food and life to the soul.

The next notable event in the Saviour's childhood is the visit of the shepherds. Lk. 2:8-20. These were the first to visit the child Jesus, a type of those holy ones who were the first to see the resurrected Jesus. Shepherds of the true Jesus must first see Jesus and understand the significance of his life before they can present him to their flock. Those Bethlehem shepherds were guided by the Angel of the Lord, who first announced the Good Message to them, and this Good Message was accompanied by the music of a multitude of the heavenly host: so the true shepherds must be illuminated and guided by the blessed Holy Spirit and be in harmony with the powers of heaven to find the true Jesus. When these shepherds found Jesus, they also found Mary and Joseph. Mary represents the true Church and Joseph represents the Law. The Law did not produce Jesus, but the Law bore witness to Jesus. When the true shepherds find Jesus, they also find the true Church about him and they find the Law standing by as a witness.

We must not pass over the great fact that Jesus was born in Bethlehem, the city of David. Bethlehem means "House of Bread"; and the city of David would mean the royal city, or, in other words, the Church of the firstborn ones, who with Jesus are kings and priests. This Church of the firstborn ones is indeed the "House of Bread" because it is Christ's store-house of divine food to feed the nations.

The circumcision of Jesus on the eighth day was another significant event in the childhood of Jesus. Luke 2:21. Circumcision was a sign and seal of the covenant with the fleshly people. This was a type of a spiritual circumcision which should cut off the fleshly generation. The eight days symbolized eight experiences, and showed that seven of these experiences must have

been passed thru before circumcision in the Spirit could be given. Now, when Jesus on the eighth day after his birth was circumcised in the flesh, a sign was thereby enacted that Jesus would go thru seven experiences in the flesh before he should be circumcised from the flesh by the eighth experience. Those seven experiences were: 1st, knowing the Truth; 2nd, turning away from everything opposed to the Truth; 3rd, his faith; 4th, his obedience; 5th, his spiritual life; 6th, his spiritual fruit; 7th, his spiritual hope. Then followed the 8th, his death in the flesh and his resurrection into the immortal life—these were his circumcision.

LESSON 3

The Childhood and Youth of Jesus

The naming of Jesus at the time of his circumcision was indeed a notable event in his childhood. When a child was circumcised and named on the 8th day, according to Judaism, he was thereby brot into the Covenant of Abraham, to have God for his God, to walk before Him and be perfect, and to possess Palestine for an everlasting possession. Gen. 17:7, 1, 8. The name given the child must be a Hebrew name. The announcement of the birth of the child was made in the synagogue on the Sabbath evening preceding the circumcision. The ceremony was performed in the synagogue, unless necessary things prevented, and there must be at least ten persons present, including the reader and secretary of the synagogue. Some father and mother were selected from the friends or relations of the child to act as sponsors. This sponsor-mother brot the child to the door of the synagogue, where it was received by the sponsor-father, who carried the child into the assembly while the people said: "Blessed is he that cometh." The sponsor-father was then seated on a chair with two seats, the second seat being for the angel of the covenant who was believed to be invisibly present to witness the ceremony. Prayers and offering followed. Later a social gathering was held in the father's house, with

wine and fruits in honor of the occasion. The child, now with a Hebrew name and circumcision, was deemed a full Israelite and his parents and teachers were under solemn duty to bring him up in the teaching of the law and the prophets. Mary and Joseph took the child Jesus thru all this ceremony.

The angel Gabriel had directed at the time of his conception that the child should be named JESUS. Lk. 1:31. Later an angel of the Lord appeared to Joseph in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is begotten in her is of Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins." Matt. 1:20-21. The name Jesus means "Jehovah saves." This is the name under which Jesus saves from sin." His "new name" (Rev. 3:12), is "Christ" (Matt. 1:16). This new name is the name he inherited by his birth from the dead (Heb. 1:4). His name "Jesus" he inherited by his begettal from God in the flesh. As Jesus was the only begotten in the flesh, that name, "Jesus," is above every name (Phil. 2:10); and as he is the first begotten from the dead, he has inherited the still higher name, "Christ" (Acts 2:36). We bow in the name of "Jesus" to get salvation; but we confess in the fuller name, "Jesus Christ," to continue in salvation in the kingdom of God. (Phil. 2:9-11.) The name Jesus is the antitype of Jacob; the name Christ is the antitype of Israel. Jacob means supplanter: and Jesus was the beginner of a new race, the supplanter of the Adam man, the last and yet the first, the younger and yet the first-born. Israel means prevailer of God: and Christ was the prevailer of God when he arose from the dead a victor over the fleshly forces of death. The typical people of God took the name Israelites from Jacob's new name, Israel; and so we, the antitypical people of God, take the name Christians from Jesus' new name, Christ. (Rev. 3:12.) God's true people are no longer called Israel except in the prophets. Isaiah prophesied that the Lord Jehovah would reject the former people and "call his servants by another name," "a new

name, which the mouth of Jehovah shall name." (Isa. 65:15; 62:2.) That new name for God's people is "*Christian*." "The disciples were first divinely called Christians in Antioch." Acts 11:26; I Peter 4:16; James 2:7.

The name Jesus is the same as Immanuel: the one means, "Jehovah saves"; and the other, "God is with us." Isaiah had prophesied that the virgin's child should be called "Immanuel." (Isa. 7:14.) Jesus means Immanuel; for when Jehovah saves, God is with us.

The name Jesus is the same in meaning as Joshua. This is significant, for Jesus is our great antitypical Joshua to lead us across the Jordan of death and to give us the everlasting inheritance in the land of promise.

There was also another Joshua who was a type of Jesus, that is, Joshua the high priest on the return of the Jews from captivity. This type is drawn out in the prophecy of Zechariah. (3:1-10; 6:11-15.) Jesus, our great high priest, will lead his antitypical people out of captivity, and will help us to rebuild the city and walls and the house of God whose glory shall be greater than the former, Hag. 2:6-9.

LESSON 4

The Presentation of the Babe Jesus In the Temple

Luke 2:22-24.

Luke tells us in the above reference that when Mary had fulfilled the days of her purification, after the birth of her child Jesus, that she and Joseph brot the babe Jesus to Jerusalem to redeem him and to make the offering required of Mary for her purification. On first reading, this circumstance would seem to have but little to interest us. By deeper study, however, and by the leading of God's Spirit, we find some great and wonderful lessons to be learned.

The law concerning these matters is found in Ex. 13:2, 11-16; Lev. 27:6; Num. 18:15-16; Lev. 12:1-8.

From these references we learn that Jesus, being Mary's first-born, had to be redeemed by the payment of five

shekels, or he would have to be given up to be a priest in the typical temple. This money, amounting to about three dollars of our money, had to be paid between the time Jesus was one month old and the time he was five years old, or the price of his redemption would have been much higher. And we also learn from these references that Mary had to be forty days in her separation and purification, and that at the expiration of that time she had to go up to Jerusalem and present to the priest, at the gate of the temple court, a lamb a year old for a burnt offering and a young pigeon, or a turtledove, for a sin offering; or, if her means were not sufficient for a lamb, she could present two doves or two pigeons—one for a burnt offering and one for a sin offering. The priest was required to present these to Jehovah, and to sprinkle some of the blood upon Mary and then to pronounce her clean.

Now let us see what we may learn from this, for the Scripture says, "Open Thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

Mary was the mother of Jesus in the flesh, under the law of sin and death, and under the typical laws given thru Moses and others.

But Jesus, later, had another mother, namely, the Church, the heavenly Jerusalem, the antitypical Sarah. For Jesus said: "Who is my mother?" then he stretched forth his hand towards his disciples and said: "Behold my mother." (Matt. 12:47-50.) The birth of Jesus from this mother was when he was born from the dead, from a womb, or covenant, that had never borne before, the antitype of Sarah, the mother of Isaac. Gal. 4:21-31.

This heavenly mother was in birth-pain while Jesus was in his travailing and suffering. Jesus said to this mother, his disciples, that they were like a woman laboring in birth-pains until the child should be born and then she would forget the pains because she had given birth to a son; for, he said, "You now have birth-pain, but I will see you again, and your heart shall rejoice and your joy no one taketh away from you." John 16:20-22. This same mother, with her

travail and her giving birth to a son, is seen in heavenly vision in Rev. 12:1-6. She is there seen as clothed with the sun, the teaching of Christ, her feet upon the moon, standing upon the commands of Christ's Kingdom; and a crown of twelve stars upon her head, the twelve apostles as the authoritative teachers of the Word of the Gospel. The child with which she travails and to which she gives birth is Jesus in the resurrection, Jesus after the Spirit. II Cor. 5:16; I Peter 3:18.

As Mary, the mother of Jesus after the flesh, was forty days in her separation after the birth of Jesus; so the Church, the mother of Jesus after the Spirit, was forty days being washed and cleansed by the Word after Jesus was born from the dead. Acts 1:3.

As Jesus after the flesh was presented in the typical temple when he was forty days old; so Jesus after the Spirit ascended to God in the heavenly temple after he had been born from the dead for forty days.

Jesus after the flesh was redeemed from being a priest in the typical temple by the payment of five shekels, which symbolize the five dispensational Words of God, for the possession of the true light and value of the five dispensations delivers Jesus from service in the types and shadows; but Jesus after the Spirit was not redeemed from being a priest in the heavenly temple, where he now serves.

Mary, the mother of Jesus after the flesh, presented for her cleansing, two clean birds, one for a sin offering and the other for a burnt offering; and so the Church, the mother of Jesus after the Spirit, presented for her cleansing Jesus' sacrifice on the Cross for a sin offering, and Jesus' resurrection as the divine life in which to live in the flame of zeal.

As Mary was sprinkled with the blood of her offering; so the Church was sprinkled with the Words of Jesus and pronounced clean. (John 15:3.)

From these, and other considerations which we will notice in our next lesson, we see great significance in the circumstances of Mary's separation and cleansing and the presentation of Jesus in the temple.

LESSON 5

The Prophecies of the Sainted Simeon and Anna

Luke 2:25-38.

When Jesus, as a babe in the flesh, forty days after his birth, was presented to God in the typical temple, there were two sainted ones present to prophesy concerning him—Simeon and Anna. So when he ascended to the heavenly temple, forty days after his resurrection, there were two holy angels present to prophesy concerning the holy Child born after the Spirit. Acts. 1:10-11.

And the prophecies themselves also ran parallel. Simeon prophesied of the salvation which God had prepared before the face of all the peoples; and Anna proclaimed Jesus as the hope of redemption to those looking for it. So also the two holy angels called the Church away from vacant gazing into space to the salvation Jesus had wrought upon earth and to the great fact that he shall come again, to those who look for him, without sin unto salvation.

Simeon means hearing. His parents, no doubt, gave him this name because God had heard their prayer and given them a son. He had come in answer to prayer. Anna means grace, so named, no doubt, because she had been given as a favor from God. She was the daughter of Phanuel, which means the appearance of God. And she was of the tribe of Asher, which means happy, or blessed. So the two angels were sent to the apostolic Church in answer to their prayers as they gazed into heaven, and as a favor to the Church that had the appearance of God to make them happy, or blessed.

Wonderful pains were taken to make the life of Jesus duly attested. Gabriel appeared at his conception; a great angel and a great company of the heavenly host appeared at his birth; the shepherds and the wise men were divinely guided to find the Babe; and so on thru all our Saviour's life on earth, his resurrection and ascension, and so it shall be at his coming again and at the setting up of his kingdom and reign over the earth.

The two witnesses we are studying

in this lesson were true and blessed characters. Of Simeon we read: "This man was righteous and devout, looking for the consolation of the Israel, and Holy Spirit was upon him." Lk. 2:25. And of Anna we read that she was a "prophetess," and that she "departed not from the temple, worshipping with fastings and supplications night and day." Lk. 2:37.

Those who honor God, God will honor. God's work is honorable and he will choose only holy people to represent it. Simeon and Anna had lived the righteous and holy life for many years, and they were both very aged when they received the infant Jesus in the temple.

It had been revealed unto Simeon by the Holy Spirit, that he should not see death, before he had seen Jehovah's Christ. On the day Jesus was presented, the Spirit prompted Simeon to go up to the temple. This made Simeon suppose that he should see the infant Christ that day. So his pure and spiritual eyes watched the little babies as they were brot in, and finally when Mary came in with her little Babe, the Spirit flashed the heavenly vision of the Christ before the transfixed eyes of Simeon and with overflowing prophetic gladness, he took the Child, in the Spirit of the Heavenly Father, from the Mother's arms and pressed it to his bosom, exclaiming as he gazed into heaven, Blessed be God! blessed be God! blessed be God! And then in prophetic voice he said: "Now lettest Thou thy servant depart, O Master, according to thy Word, in peace; for mine eyes have seen thy Salvation, which Thou hast prepared before the face of all the peoples—Light for unveiling of Gentiles and [for] glory of thy people Israel."

When Jesus comes again as the Light of the world, that Light will have become so manifestly bright, that the blindness, or covering, that is now over all peoples and nations shall be removed, swallowed up; and the world itself shall believe and acknowledge that Jesus is the Christ, and death shall then be swallowed up in victory, and the Lord Jehovah shall wipe away tears from off all faces. Isa. 25:7-8; John 17:21, 23; I Cor. 15: 22-28; Rev. 21:4.

As Joseph and Mary were marvelling

at this prophecy, Simeon blessed them. Blessed art thou, Mary, to be the mother of Jehovah's Christ—most honored among women of human kind! And blessed art thou Joseph to act the part of father in the care of this wonderful Babe! And then turning to Mary he said: "Behold this One is set for falling and rising of many in the Israel; and for a sign which is spoken against; and of thee thyself a sword shall pass thru thy soul; that the disputations out of many hearts may be revealed."

This prophecy has been fulfilled. The fleshly Israel have fallen and the spiritual Israel have arisen. Jesus was a sign of the whole human race—a race spoken against by the Word of God, and doomed to death, both first and second death. A sword did indeed pass thru Mary's soul, the soul of the mother of Jesus after the flesh. That sword was the Word of God. For Jesus, in obedience to the Word of God, and to reveal the Word of God, was put to death in the flesh, or Adamic motherhood, and arose from the dead from a spiritual mother. Hence Mary's fleshly motherhood soul, honored tho it was above other human women, was pierced thru with the sword of the Word of God. Matt. 12:48-50; John 19: 26-27; II Cor. 5:16; I Peter 3:18. All this has happened: the falling of fleshly Israel; Jesus standing as a sign of the whole human race condemned in sin; and Jesus has arisen as the son of a spiritual mother by the resurrection from the dead. Has all this revealed the disputations out of many hearts? Yes, for the Gospel, by revealing the spiritual life in Christ Jesus, has exposed man's carnality and opposition to God's law, and the Spirit convicts men of sin.

Anna the prophetess also came up while Simeon was prophesying and she gave thanks to God and prophesied to the people who gathered around, that the Babe Jesus was the promised Messiah who should redeem Jerusalem. This prophecy is also in the process of fulfillment, for the true Jerusalem is God's elect people (not the fleshly Israel, who were only a type) and God is now redeeming, thru the precious blood of Jesus, his elect people, and they have come up to the heavenly Mount Zion, the kingdom of God.

LESSON 6

The Visit of the Wise Men

Matthew 2:1-12.

Many have been the conjectures and traditions concerning these wise men and the star. These we shall not here consider.

The importance of the narrative to us lies in its symbolic meanings and in the lessons we may draw from it.

The wise men came from the East—the place of sunrise. So we have the twelve apostles as our wise men coming from the rising of Christ, our light.

The wise men came to Jerusalem, which means “Establishment of peace.” So our twelve wise men, the apostles, come to the cross and the resurrection of Jesus, where indeed peace is established.

Then the wise men went to Bethlehem, which means “House of bread.” So our wise men follow on to Pentecost, to the truth and life in the Holy Spirit.

The wise men sought Jesus in his birth. So our wise men lead to a knowledge of the true Jesus as the Son of God.

The wise men sought Jesus as a king. So the apostles lead us to Jesus as our King.

The wise men came to do reverence to Jesus. So the apostles give honor, reverence and submission to Jesus.

The wise men brought gifts to Jesus: Gold, frankincense, and myrrh. So our apostles bring to Jesus gifts: the gold symbolizing the purity of their faith; the frankincense symbolizing the gratitude of their devotion; and the myrrh symbolizing their incorruptible fidelity.

The wise men sought Jesus according to the prophecies. (Num. 24:17.) So the apostles confirm all their teaching of Jesus by the prophecies.

The wise men avoided the priests and the rulers of the Jews. So the apostles reveal Jesus outside the Jewish priesthood and outside the law of types.

The wise men found the star and followed it. So the wise men of the Gospel find the true star of Christ and follow it. The true star of Christ has seven points: his example, teaching, commandments, death, resurrection, priesthood, and kingship.

The wise men found Jesus with his

mother. So the apostles found Jesus with the true Church.

The wicked rulers and the false priests did not find Jesus. So it has ever been that the rulers of this world and the apostate clergy have not known Jesus, and do not know him today. His true person and his true teaching are hidden from them.

Let us go with the apostles to the House of bread, the New Testament, and find the true Jesus in his perfect example, in his divine teachings, in his marvellous laws, in his gracious death, in his glorious resurrection, in his pleading priesthood, and in his beneficent kingship. Then we shall become wise men too, wise unto salvation.

LESSON 7

The Flight To Egypt

Matthew 2:13-23.

Shortly after the presentation of Jesus in the temple and the visit of the wise men, Joseph and Mary took the young child Jesus and fled to Egypt. So, shortly after Jesus was received in the heavenly Temple and the devotions of the twelve apostles, the message of Christ flew to the world for refuge in the hearts of men.

It was Mary and Joseph who took the young Child. So the true Church, accompanied by the types and shadows of the Law, took the message of Jesus to this darkened world.

They fled out of Judea. So the message of Jesus is outside the letter of the types of the Law.

An angel of the Lord commanded and directed the flight. So the Holy Spirit on the day of Pentecost sent and directed the message of Jesus to the world.

The flight was in the night. So the message of Jesus goes forth in this dark world.

They were to remain in Egypt until the death of Herod. So the message of Jesus is to be in the world until the time for the destruction of the wicked powers of the earth.

They were to remain in Egypt until the angel told them to leave. So the message of Jesus is to remain in the

world until the Holy Spirit bids the message cease.

Herod slew all the male children of Bethlehem in order to slay Jesus, but failed. So the wicked, persecuting powers of this earth, in seeking to destroy the message of Jesus, only cut off their own offspring, and fail.

When it came time for them to return from Egypt, the angel of the Lord bade them arise and go into the land of Israel. So in the ending of this dispensation the Holy Spirit will again be poured out mightily upon the people to reveal the prophetic Word and to prepare us for the end.

When they were returning from Egypt they learned that Archelaus was reigning in the room of his father Herod. Archelaus means "chief of people." So, as the final, farewell message goes forth to this world, there will be reigning a "chief of the people," one of the old heads of the beast come to life again.

It was necessary that they turn aside and dwell in the secluded village of Nazareth. Nazareth means "a guarded place." So it will be necessary that we be taken out of the world and be hid and guarded in heaven until the final overthrow of the beast.

LESSON 8

The Home at Nazareth

When Joseph returned from the flight to Egypt, with the "young child" and his mother, he was prophetically warned not to settle in Judea. He then withdrew and dwelt in Nazareth of Galilee. Jesus was yet a "young child" (Matt. 2:20), and hence the stay in Egypt must have been very brief, perhaps not over seven months, for we know from history that Herod the Great must have died shortly after he caused the slaughter of the little children of Bethlehem.

Nazareth had been the original home of Mary before her marriage to Joseph. Lk. 1:26-27. And it had also been Joseph's original home. Lk. 2:4. So they were but coming back home when they returned from Egypt. We can imagine their glad reception from their old

friends and neighbors and the many congratulations for the strangely brilliant and beautiful "young child." The name Jesus was also dear to them, for it was the same in Hebrew as Joshua, the name of the great leader that succeeded Moses, and who led Israel victoriously into the Land of Promise.

At Nazareth Jesus spent most of his life on earth. There he wrought the deeds of righteousness that made him an heir to all that the Law had promised, that is: to life immortal, kingship, and inheritance of the earth. Yet, later, when he came to die as a sinner for us, he gave up all this riches, that we thru his poverty might be made rich. II Cor. 8:9. The home in Nazareth, then, is dear to us, for there Jesus gained the riches of grace with which he could pay the price of our redemption, for we read that there he "advanced in the wisdom and age, and in grace with God and men." Lk. 2:52.

Beautiful Nazareth, made so by the memory of the boyhood of Jesus, was secluded and nestled among the romantic and charming hills of Lebanon, in southern Galilee, and formed a delightful and safe retreat from the cruel and jealous authorities of Judea. Jesus could here grow up in quietness, on the sunny flowered hillsides, made more bright and balmy by many birds, and luscious fruits, and sparkling fountains.

The life of Jesus in Nazareth was without public event, and the Scriptures are silent about it. He was, indeed, known, and favorably known, by his fellow townsmen, who supposed him to be the son of Joseph (Matt. 13:55), and he was there a carpenter by trade (Mark 6:3). His fellows did not know him to possess any peculiar powers or superior wisdom. His life seemed like an ordinary uneventful life to them, and they had scarcely noticed him more than they did others, except to commend the special goodness of his life.

One notable event, however, the Scripture records of the boyhood of Jesus, but this, occurring at Jerusalem, was not much publically known at Nazareth, for Mary kept it "in her heart." The story of this notable incident we read in Lk. 2:40-52. Here we read that, at the age of 12, Jesus went into the temple at Jerusalem and sat "in the

LESSON 9

The Way Prepared for Jesus

Matthew 3:1-12

midst of the teachers, both hearing them and asking them questions: and all that heard him were amazed at his understanding and his answers."

That Jesus even then knew that his calling and work was to be different from others is clearly shown by his answer to Mary: "How is it that ye sought me? knew ye not that I must be in the things of my Father?" He must have then known, even when but 12 years old, that no human being had been his father or had real right to command his service.

In the sweet and beautiful silence of Nazareth, and in the pure and loving home of Mary and Joseph, there was wrought the greatest miracle of all history—the sinless character of Jesus. Here there grew up a Holy Temple for the habitation of God in the Spirit, the one and only perfect life ever lived in human flesh. The fairest flower, the sweetest fruit, the stateliest tree, the brightest light, the grandest picture, the perfect palace, the house not made with hands, was formed not at Jerusalem, but at Nazareth.

Jesus was frequently spoken of as "Jesus of Nazareth." Matt. 21:11; Mr. 10:47; Lk. 18:37. After his resurrection even the angels called him "Jesus of Nazareth." Mr. 16:6. Also after his ascension to heaven the Apostles called him "Jesus of Nazareth." Acts 2:22; 3:6; 4:10; 10:38. And Jesus himself did not forget his sweet home in Nazareth, even after his exaltation to the throne of God, for when he spoke down from heaven to Saul of Tarsus he said: "I am Jesus of Nazareth, whom thou persecutest." Acts 22:8.

The words of Scripture found in Matt. 2:23, seem to teach that the prophets had foretold that Jesus should be called a Nazarene. But we do not find such a prophecy in any of the Books of the Prophets. A more careful study of Matt. 2:23, however, shows that it was not his dwelling in Nazareth that fulfilled what had been spoken thru the prophets, but his withdrawal from Judea. The prophets had foretold in many places that he was to be rejected by the rulers and priests of his own people. These prophecies were fulfilled by his removal from Judea and the founding of his home in Nazareth of Galilee.

Six months before Jesus was begotten by the Spirit and power of God, Zacharias, a high priest of the Jewish religion, and Elizabeth, his devoted wife, were miraculously blest with the conception of their first child. The child born to them, by this special favor of God, was none other than the famous John the Baptizer. Read the account of him in Luke 1:5-80.

When this John was about thirty years of age, the Word of God came unto him in the wilderness of Judea. The people, feeling that he spoke as moved from heaven, soon began to flock to him. "What does he say?" "Who is he?" "Is he the Great King that the prophets said should come and sit on the throne of David and reign over all the earth?" They heard his voice ring out in the Spirit and power of God: "Repent ye; for the kingdom of the heavens has approached." "Confess your sins." "Be baptized in water into the remission of your sins, believing in Him who shall come after me." "I indeed baptize you in water, but in the midst of you standeth One whom you know not, he shall baptize you in Holy Spirit and fire."

This was a new teaching and a new Baptism. "The law and the prophets were until John: from that time the Gospel of the kingdom of God is preached." Luke 16:16. John taught the fleshly Israel to look away from the books of the law and the prophets for righteousness, and to look for remission of sins and the gift of the Holy Spirit thru the Christ, who was about to appear. He preached Christ as the Saviour and Judge, and besought the people to repent and be baptized, believing in that great Saviour who was about to appear.

John the Baptizer was the first to preach remission of sins thru faith in the Christ and was the first to practice the saving Baptism, namely, Baptism into remission of sins. This Baptism is still binding, only it is not now given in anticipation of Christ's death, but into that death. It is no longer the bud: it is now the flower. The Spirit followed

the Baptism as John practiced it in only one instance, that is, when Jesus himself was baptized. The Holy Spirit was withheld from others because Jesus was not yet glorified. The Baptism of John was completed in the full law of Gospel Baptism as given by the Apostles on the memorable day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ into remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38. The teaching and ministry of John was the twilight dawn of the new Gospel Day. He reflected the advance rays that were about to enlighten the elect, and that shall yet enlighten the world.

Some people teach that John's Baptism was practiced under the law. But not so, for the law stood as a means of righteousness only "until John," even as the Scripture says, Lk. 16:16. Bodily immersion indeed was practiced under the law, but he is very blind who supposes that John's Baptism was a mere bodily immersion. John baptized for the remission of sins in anticipation of the grace of Christ, even as the Apostle Paul testified in the Spirit—"John baptized with the Baptism of repentance, saying unto the people that they should believe into him that should come after him, that is, into Jesus." Acts 19:4. This Baptism belongs to the Gospel of Christ, the new dispensation; not to the law, the old dispensation. Mr. 1:1-4.

Jesus himself afterwards testified that John was not only a prophet, but "much more than a prophet." Matt. 11:9. A prophet foretells, but John heralded that which the prophets foretold. A prophet is a seer, but John was a messenger, even as the Lord foretold thru Malachi—"Behold, I send my messenger, and he shall prepare the way before me." Mal. 3:1; Matt. 11:10.

LESSON 10

The Voice of One Crying in the Wilderness

Mark 1:1-8; Luke 3:1-20; John 1:6-28.

Great events had happened in our Saviour's life up to the public preaching of John the Baptist, but there had been no public announcement of his

great mission. John was the first publicly to point out Jesus as the coming Messiah.

That the public had not previously been attracted to Jesus shows the marvellous indifference of fleshly people to spiritual matters. And it is the same old carnal, indifferent world today.

An angel had appeared and talked to Mary and had spoken the Word by which Jesus was begotten and conceived. An angel had announced his birth, and a multitude of angels had sung in glad response to the shepherds on the hills of Bethlehem. These shepherds had gone to Bethlehem that very night and verified the word of the angels, beholding with their own eyes the infant Jesus. If the world was not dead and indifferent the news would have flashed everywhere that the infant Messiah was born in Bethlehem, and the world would have been thrilled with new hope and joy. No doubt, as the shepherds related the wonderful appearance of the angels and their song and of what they themselves had seen, that their hearers smiled with indifference and unconcern, or even with incredulity and scorn. So they do today at the evidence of spiritual things. Too busy! Too earth-bound!

There were a few wise men, however, from the far away East who were not indifferent. They were wont to look above the earth to watch the stars of God, praying for light and looking for the Star that should come forth out of Jacob. Num. 24:17. The evidence had been granted them and they came over the great distance and with their costly gifts to do reverence to the coming King over all. This, indeed, made some stir in the world, not because the world had any interest in spiritual things, but because the affair conflicted with the world's selfish interests. The carnal king and the proud priests could brook no rival. Hence they were stirred to destroy.

The prophecy of the aged Simeon, as he held the Child Jesus in his arms, aroused no one but Anna, an aged spiritual mother in Israel.

An angel came and talked to Joseph about Jesus, but no one cared, and he took the young Child and fled down to Egypt.

When Jesus was a boy of but 12 years, he discoursed with the doctors of the Law in the temple and they marveled at his understanding and his answers. Yet they soon forgot and sought no farther from the fountain of Truth in this sweet young Life. Back to their old musty books of human tradition they turned.

In the distant Nazareth, on the flowered hills, there shone the Light—the only perfect, spotless Life, the marvel and wonder of all history. Yet the world slept on, slid on unawares with its cares and wares, in its blindness and supineness, in its sin and its sorrow, in its wealth and its woe, in its doubt and its death, in its toil and its tears, in its follies and its fears, to its doom and its gloom!

The busy world would not notice. But over in the wilderness there lived a man apart from the world who fasted and prayed and fought his sin. His name was John, which means "Jehovah's favor." He was so called because he had been given to his parents as a special favor from God. The Word of the Lord came to this man that he should preach repentance to Israel and baptize the people for the remission of their sins and to say to the people that the coming of the Messiah is at hand.

The great events in our Saviour's life previous to the preaching of John were not sufficient to awaken the world, or even a people, to receive Jesus as Messiah; but the voice of one crying in the wilderness aroused the sleeping multitudes. To this man John it was given the honor first publically to announce Jesus as Messiah.

LESSON 11

John the Baptizer

There are many things to study in connection with the life of John the Baptist. He was of the tribe of Levi, which means a joined one. He was of the family of Aaron, which means an enlightened one. His father's name was Zachariah, which means one who remembers Jehovah. His mother's name was Elizabeth, which means God's cov-

enant. His own name, John, means Jehovah's favored one.

His mother was barren and his father aged, and yet John was given to them as a favor and by miraculous power. It was fitting that such a one begin the gospel, for under the gospel we can become children of God only by favor, grace, and by the miraculous power of God, the work of the Holy Spirit. The aged priest-father signified that the law-dispensation was about to pass away. The barren mother symbolized the inability of the law-covenant to bring forth children to God. Only by the grace and power of God can we become children of God. The dumbness of Zachariah, the priest, until he wrote the name John, signifies that the law of types is dumb, meaningless, until we come to the grace of God: now it speaks and prophesies.

Luke says of John: "And the child grew, and waxed strong in spirit, and he was in the deserts till the day of his showing unto Israel." Lk. 1:80. And Matthew says: "Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey." Matt. 3:4.

Why are these things recorded? Evidently they have some symbolic meaning. His dwelling in the wilderness would indicate that this world, with its pleasures and vanities and sins, is like a desert to the child of grace. The locusts fly up out of the grass: so John's spiritual food springs out of the promises of God. The honey came out of the beautiful forms of the flowers and was stored in the rock: so John's spiritual food came out of the beautiful forms, types, of the Old Testament and was stored in Christ the Rock. We, also, must live separate from this carnal world and feed upon the promises of God and the spiritual meaning of the types as fulfilled in Christ our Rock.

John was clothed in camel's hair. The camel carries a reserve of water, scents the oasis, does not sink in the sand, and is not overcome by the heat and wind: so John was filled with the message of God, had the prophetic scent for the coming blessing of God, did not get entangled with the world's affairs, nor was he overcome by the passions of the flesh or the persecutions of the world.

The leathern girdle about his loins was the girdle of service, and symbolized the righteousness with which he girded himself for his work. The girdle of Jesus in the midst of the churches is called a golden girdle, which symbolizes immortality. If we now wear the leathern girdle, like John, we shall at last wear the golden girdle, like Jesus.

John truly announced that he was not sufficient to bear Christ's shoes (Matt. 3:11). He was not to represent the Christ, but to introduce the Christ; he was not to mark out the way of Christ, but to prepare the way for Christ. It was the apostles and other preachers who were to bear the shoes of Jesus, and even to fit these shoes upon the feet of others. The shoes of Christ are "the preparation of the gospel of peace" (Eph. 6:15): on one foot justification by the blood of Jesus and on the other foot sanctification by the Spirit of God. The true ministers put these shoes on the people by baptism into the death of Christ for the remission of sins, and by laying on of hands and prayer for the gift of the Holy Spirit.

John also announced that he was not worthy to stoop down and unloose the latchet of Christ's shoes. Lk. 3:16; Mr. 1:7. People had their shoes unloosed at the end of the day and of the toil and the journey. This will not be till Jesus is about to come again at the end of this gospel day. Then others, faithful and wise servants, will be raised up in humility to loose the latchet of Christ's shoes, that is, to announce the ending of this day of grace. John had the honor to introduce Christ's first coming; others shall have the greater honor to introduce Christ's second coming.

John as a man was abstemious, humble, faithful, pure, fearless. As a preacher he was Biblical, prophetic, reasonable, spiritual, faithful, fearless, practical, unselfish, successful.

JOHN AND JESUS COMPARED

The people went out to John; Jesus went out to the people.

Jesus was before John, because he began his mission at birth; John did not begin his till he was about thirty years of age.

John fasted from men; Jesus feasted with men.

John died from men; Jesus died for men.

John was beheaded; Jesus was made the head.

John preached reformation; Jesus preached regeneration.

John prepared the way for Jehovah; Jesus is the way of Jehovah.

John was a messenger; Jesus was the Master.

John died a martyr to condemn; Jesus died the Redeemer to save.

John preached till death; Jesus will preach until death is swallowed up in victory.

John was Elijah, a reformer; Jesus was a Moses, the revelator, the mediator, the lawgiver.

John's mission has ended; Jesus' mission will continue till death is abolished and all are subdued.

LESSON 12

The Baptism of Jesus

Matthew 3:13-17

The baptism of Jesus had wonderful import to him and to the whole human race. The above Scripture says that, when Jesus came to John to be baptized, John refused, and said to Jesus: "I have need to be baptized under you, and do you come to me!" Then we read: "But Jesus, replying, said to him, Give permission now, for this is the proper way for us to accomplish all righteousness." John was convinced, for we read: "Then he permitted him." Now note the wonderful result of this baptism in the words that follow: "But Jesus, being baptized, at once ascended from the water; and, behold, the heavens were opened up, and he saw the Spirit of God coming down as a dove, coming upon him. And, behold, a Voice out of the heavens, saying, This one is my Son, the Beloved one, in whom I delight."

From this we learn that baptism of Jesus fulfilled all righteousness, and opened up the heavens, and brought down the Holy Spirit, and the Voice of God's approval of Jesus as his Son.

How did the baptism of Jesus fulfill

all righteousness? John was baptizing for the remission of sin. Therefore Jesus could not personally be baptized by John, for he had no sins to be remitted. This is the reason that John at first refused to baptize him; but, when John saw that Jesus was the Lamb of God to bear away the sins of the whole human race, he could see that by baptizing Jesus for the remission of sins he was baptizing the whole human race, for whose sake Jesus was being baptized.

When the chief priests and the elders of the people came to Jesus in the temple court and asked him by what authority he did his works, Jesus referred to the baptism of John as the beginning of his authority. Matt. 21:23-27. In the baptism he took the sins and had them remitted in him: hence he had authority to remit sin and deliver from the effects of sin.

It is true, the baptism was but a covenant to die for the sins of the people, and he had to go forward to the Cross and make it real, or it would have done no permanent good. That is the reason the lesser works alone were done before the Cross; and now, this side of the Cross, the greater works also are done. John 14:12.

Jesus said that John the Baptist was that Elijah who was prophesied by Malachi (4:5) to come and "restore all." Matt. 17:10-13. But how did John restore all? There is only one answer to this question: He restored all in Jesus —by baptizing Jesus for the sins of all.

What wonderful import, then, was the baptism of Jesus for us all!

LESSON 13

The Conflict of Jesus with the Devil

Matthew 4:1-11.

After the baptism of Jesus he was led into the wilderness to be tried of the devil. The account of this trial is given in Matt. 4:1-11; Mar. 1:12-13; Lk. 4:1-13.

This conflict had a vital relation to our salvation and the salvation of the human race. Every victory on earth must first be fought out in heaven, that is, in the realm of spirituality. When

Jacob prevailed with God, he, later, obtained the victory over his brother. When Moses' hands were staid up on the mount, Israel prevailed in the valley. So before Jesus could cast out demons and liberate the children of men, it was necessary that he come into conflict with the prince of the demons and overcome him.

In his baptism Jesus became our sin-bearer, and, standing for us, he had to bear our temptations. This made it possible for satan to try him.

In the Greek language there was but one word for temptation and trial, for the Greeks supposed that when a person was tried he was necessarily tempted. Our language is richer in this particular and we see how a person may be tried and yet not tempted at all. This was the case with Jesus; he was tried by the devil, but the devil could not tempt him. Our translators should have used the word tried instead of tempted, in this text. It is also unfortunate that they used the word "temptation" in the Lord's prayer (Matt. 6:13), when they should have used "trial"; for God would not lead any one into temptation, and it is an insult to God to ask him not to tempt us, for God tempteth no one, but men are tempted when they are drawn away under their own desires and enticed. Jas. 1:13-15.

The trial, or conflict, of Jesus with the devil took place in the wilderness, which showed that it was mental and spiritual. He was not taken literally to a very high mountain where he could see all the kingdoms of the world in a moment of time, for there is no such mountain; but he was taken in mind and vision. So also he was not taken literally to the wing of the temple.

The forty days' fast that preceded the trial are significant. The significant figure in forty is 4—4 tens. We may find the meaning of this 4 in the 4 dispensations that have preceded the Christian dispensation. In his fasting from the earthly bread, Jesus went over these 4 dispensations and found nothing in any of them to save sinners: they had but types, shadows, promises, and prophecies, that merely pointed forward to the saving Gospel. They were not the Truth, but types, promises, and prophecies of the Truth. They were not

the real saving substance, but shadows of the real. "For the Law was given thru Moses; grace and truth became thru Jesus Christ." John 1:17. The true bread from heaven is given in this dispensation only. John 6:31-33. Therefore did Jesus fast for four periods of ten days each to symbolize that the bread of life could not be found in the four previous dispensations—from Adam to Noah, to Abraham, to Moses, and to Jesus.

The hunger returning to Jesus after the forty days' fast, symbolized that this dispensation was the time to give the heavenly bread. This gave satan a chance to offer his substances instead of God's substances: his earthly bread instead of God's heavenly bread; his false interpretation of the Bible and presumptuous faith instead of the truth and humble trust; his worldly kingdoms and glory instead of fidelity and devotion to the heavenly kingdom.

There were three trials that satan presented to Jesus. First, living to get the earthly bread and riches only; second, trying God instead of trusting God; third, seeking self-glory instead of God's glory. In the first trial Jesus answered the devil from the Scriptures; but in the second trial satan would have Jesus try the Scriptures to see if they are true. Jesus replied again from the Scriptures. In the third trial satan makes a direct appeal to selfishness and pride but found none in Jesus, who despised the earthly glory for the glory of humility and entire service to God. Jesus answered him again from the Scriptures.

The Scripture says that Jesus was tried in all points like as we are, yet without sin. Heb. 4:15. These three trials are comprehensive of every trial which satan may offer as a temptation to man: temptations in the material world, the religious world, and the political world.

The first Adam fell with the first trial—the one in the material world. His descendants have been falling ever since with this temptation. The two other temptations make easy victims of mankind—false religions and earthly glory.

The first Adam and his descendants

fell because they were but soulish; the second Adam prevailed because he was spiritual.

Satan mistook the humility of Jesus for weakness, and this emboldened him to make the assault. When satan made the third assault, Jesus arose in his strength and said: "Get thee hence, satan." Satan then departed from Jesus until a season.

When did satan return to Jesus? and for what purpose? When Jesus was about to suffer and die for our sins, he said: "The prince of the world cometh" (John 14:30); but he immediately added: "and he hath nothing in me." What did satan then come to Jesus for? Not to try Jesus, for he had learned that he could not tempt Jesus; but he returned to get Jesus slain. In this, however, he suffered a worse defeat than in the three trials, and nothing but a series of defeats awaits him, until finally he shall be brot to naught. Heb. 2:14.

Jesus went into the wilderness with the Holy Spirit upon him in the form of a dove leading him; he gained the victory and came out in the power of the Holy Spirit.

By his victory Jesus beheld satan fallen as lightning from heaven, having no power to seem as light to Jesus, nor to destroy the integrity of his soul. Lk. 10:18.

Why did Jesus overcome satan? Because Jesus was personally holy; he had dedicated his life for others; he was separate from the world; he was in the path of self-denial; the antitypical heaven was open to him; the Holy Spirit was upon him in the form of a dove; he had the heavenly Father's approbation; he kept good company (angels were with him); he was inspired with a great purpose in life; he knew and understood the Scriptures; he did not give the devil place within; he acted energetically and did not give the devil time, nor harbor the devil, as Eve and Balaam did; he did not use any soft words to the devil, but rebuked him and bade him get hence; he was loyal to God and his Word at any earthly cost; he was not infectious to the devil's virus (I John 4:4; 5:18); and, lastly, he would not eat of the tree of the knowledge of good and evil, but ate of the tree of the

knowledge of good only. We also shall overcome if we become as Jesus was and do likewise.

LESSON 14

The Coming of Jesus Into the World

John 1:29-40.

Jesus came into the world when he came out of the wilderness, where for 40 days he had met the trials of satan and had overcome them. He entered the wilderness with the Holy Spirit as a dove resting upon him, and he "returned in the power of the Spirit."

As John the immerser saw Jesus emerge from the wilderness, he cried out in the prophetic Spirit: "Behold, the Lamb of God, that taketh away the sin of the world." John 1:29. This was a fitting salute in the Spirit to Jesus when he came into the world as the Saviour ordained of God. Angels heralded his birth, but the prophetic Spirit saluted his advent into the world.

Jesus was now changed and his attitude toward men was changed. He now stood as the sin-bearer, the redeemer, the deliverer, the Messiah, the teacher, the Lord and king.

John the immerser also added: "This is he of whom I said, After me cometh a Man who is become before me: because he was first of me." John 1:30. Jesus was first in comparison to John because he was represented in the types and John was not. Adam was Christ in type; so also was Noah, Isaac, Jacob, Moses, David and many others. And it was prophesied that Messiah should be first, supreme. This was in the Spirit. In the flesh John was about 6 months older than Jesus. Tho Jesus came after John, he became before John by being brot into a higher calling, making it necessary that John follow Jesus to get salvation.

In next verse John says: "And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water." Verse 31. John knew not Jesus as the Messiah and Redeemer until the time of his baptism, tho, no doubt, he had known him

as a man and a kinsman. Verses 32-33. He therefore adds: "And I have seen, and have borne witness that this is the Son of God." Verse 34. The reader should notice this latter testimony of John. He did not testify that Jesus is God, but that he is "the Son of God." John had seen this on the day Jesus was baptized, when God spoke with a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. The poison doctrine of orthodoxy, making out that Jesus is God, did not come into the Church until 325 A.D. Before that date the official doctrine of the Church was that Jesus is the Son of God. If Jesus had been God he could not have been the Son of God, nor could he have been the Lamb of God; for a Son must be another person from his Father, and a Lamb must be different from his Sire.

John saluted Jesus and bore this witness twice; for we read in the next two verses (35-36): "Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!" At the first testimony John was the only one that believed; but at the second testimony there were two others standing with John and they also believed. So in this age only the elect take Jesus for the Lamb of God, but on the morrow two others shall also believe, the sinner and the wicked. John was a type of the elect; and the two disciples are a type of the two classes who shall be saved by the Lamb of God in the two ages to come. One of these two disciples was named Andrew, which means "manly," a fit type of those who are merely children of the flesh, who shall be separated in the day of judgment to the right hand. The other disciple is not named, and he was a type of those who shall be saved beyond the second death, when death is swallowed up in victory. It was about the 10th hour when these two disciples came to the place where Jesus was dwelling and they abode with him that day, that is, for the 11th and 12th hours, types of the two ages yet to come. Verses 37-40.

Thus Jesus in coming out of the wilderness into the world wrought a great sign as the Lamb of God, that taketh away the sin of the world.

LESSON 15

The First Disciples

John 1:41-51.

As Jesus finally left the wilderness, he commenced at once to gather disciples. His first believers were John the immerser and two of John's disciples, one of whom was Andrew (who afterwards became one of Christ's apostles). His first disciple, or follower, was Peter. Verses 41-42. Jesus immediately changed his name from Simon, which means hearing, to Cephas, which is the same as Peter in Greek, meaning a rock or a stone.

Andrew was the first missionary for Christ. When he came to believe that Jesus is Messiah, Christ, he came back from the wilderness and sought for his brother Simon, and, having found him, he brot him to Jesus. But this Simon, re-named Peter, was the first disciple and afterwards became also the first disciple in service. Thus Peter was a type of all the Church of the first-born ones, who must first have the name for hearing [Simon] and then have the name for being living stones for the divine temple.

Christ's next disciple was Philip. Verses 43-44. Philip means friend of a horse. The horse in those times was chiefly used in war, and hence a horse-friend would mean one who loved military glory. Hence Philip might typify those saved in the age to come, when the elect come with Jesus, riding upon horses (symbolically). Now the saints are on foot, that is, not now militant; but when Jesus comes they shall be given power over the earth and hence they will figuratively be seated on horses, Rev. 19:14. Those who then get converted will fittingly be Philips or lovers of horses. Jesus found Philip on the morrow after he found Peter, and this would add significance to the thot that Philip symbolized those who should be saved in the age to come—tomorrow.

The next disciple was Nathanael, which means gift of God. The circumstances of his call are related in verses

45-51. Philip found him and announced the good tidings to him in these words: "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of the Joseph." Nathanael, doubting the good news, said to Philip: "Can any good thing come out of Nazareth?" That is, Does the Bible prophesy of any good thing to come from Nazareth? "Philip saith to him, Come and see." The Bible should be interpreted in the light of facts. Whether Messiah was to come out of Nazareth, or not, is to be tested by facts. "Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!" Jesus here referred to the Israel after the flesh, he was an honest believer in the Old Testament and honestly tried to live up to it. Nathanael replied to Jesus, "Whence knowest thou me?" "Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee." "Nathanael answered him, Rabbi, thou art the Son of the God; thou art the King of the Israel." Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of the God ascending and descending upon the Son of the man."

Nathanael well typifies those who shall be saved on the third day, when the guile is all consumed out of them by the fires of Gehenna, and when Jesus shall see them under the fig tree, or covenant of grace, and they shall be led, by the example of those saved on the second day, to confess that Jesus is the Son of God and King of Israel, and when they shall see the heaven opened to receive them into its kingdom, and when they shall see the seven messengers of God, which are the seven Spirits of God, ascending from Christ in his mighty Word and work and descending upon Christ for his mighty Word and work. Jesus said that all that the Father should give to him would come to him. As Nathanael means gift of God, it is fitting to symbolize those who form the residue of mankind by Nathanael.

LESSON 16

The Marriage in Cana

John 2:1-11.

Cana was the home town of Nathanael (John 21:2), who, as we saw in our last lesson, was a type of those who shall be saved on the third day.

It is a significant fact that this wedding in Cana occurred on the third day.

Like the leaders, seers and prophets of old, Jesus' life was a life of signs—symbols of prophetic things. John 20:30-31.

The changing of the water to wine at the marriage in Cana was called the beginning of Christ's signs. John 2:11.

The Adamic generation began with a marriage—a marriage in the flesh; the Christian regeneration begins with a marriage—a marriage of Christ and his church in the Spirit.

There were three great marriage covenants that were entered into with fleshly man: the one lasting from Adam to Noah; the one from Noah to Abraham; and the one from Abraham to Christ. So there will be three great marriage covenants with men in the Spirit: the one now in this age with the Church of the first-born ones; the one in the age to come, when many shall be separated to the right hand and inherit the kingdom; and the one on the third age, when death, pain, sorrow and tears shall be no more. The marriage in Cana, which was on the third day, was a type of that marriage that shall be on the age following the age to come, which is Christ's great third day.

The mother of Jesus was a guest. She symbolizes the Jerusalem which is above, which is the mother of us all.

The five disciples, Andrew, Peter, Philip, Nathanael, and perhaps John, were guests and they symbolize the five classes of spiritual Israel, who shall constitute the first-fruits.

The other guests symbolize those who shall be called in the age to come.

The ruler of the feast symbolizes the Holy Spirit.

The bridegroom symbolizes Jesus, whose duty it is to provide the feast and the wine.

The bride symbolizes the bride that

shall be on the third day, the age following the age to come.

The servants who filled the waterpots with the water symbolize the ministers who give out the purifying teaching.

The six waterpots symbolize the six dispensations: 1st, from Adam to Noah; 2nd, from Noah to Abraham; 3rd, from Abraham to Moses, 4th, from Moses to Jesus; 5th, from Jesus to his coming again; 6th, the age to come, when the kingdoms of this world shall become the kingdom of our God and of Christ; when Jesus shall subdue all and abolish death. These six dispensations, like waterpots, shall be filled up by the inspired writers, or servants, with the fullness of divine truth. This water of truth will be changed to the wine of joy and life when, at the bidding of Christ on that day, it is drawn out and presented to those to whom no more wine was offered. This wine will be stronger than at the previous wedding feasts, for it will take greater grace and fuller revelation of power to save sinners then and that wicked class out of Gehenna. There will be no false teachers then to draw out the sour wine, the vinegar of wrath, instead of the wine of love, joy, peace and life. The wine, indeed, shall fail in the case of the wicked, and they will have to go into the second death: but where sin and condemnation abounded, grace shall much more abound.

At the time of the wedding in Cana it was the hour of the earthly bridegroom on the third day to provide the wine. The hour of the heavenly Bridegroom on the great third day to provide the heavenly wine had not come. Therefore, when the wine failed and the mother of Jesus said to him, "They have no wine," Jesus replied, "Woman, what is it to me and to thee? Mine hour is not yet come [to give the spiritual wine to the wedding on the third day]."

As the rain comes from heaven, God changes it into wine in the vine and its branches: so the heavenly water of truth is transformed into the wine of joy and life in Christ, the Vine, and it is ministered thru the apostles as the Branches.

Jesus did not glorify marriage in the flesh as a spiritual sacrament, as the Roman Catholics teach; nor did he en-

dorse wine-drinking and wine-making, as some think he did. He saw in these things types, symbols, signs of spiritual things—that is all. Paul did not endorse the worldly games of the Greeks when he used them as a figure of how the Christian should be temperate in all things and strive for the prize of the high calling. Slavery is not endorsed because it was not openly opposed in the New Testament and because Christians are bot with a price and thereby become the Lord's bondmen. Wine then was not mixed with alcohol and drugs, nor sold in saloons. It was taken moderately and at meals and it had not grown to be the great, gigantic evil that it is today. Paul said that if it made his brother to stumble, he would drink no more wine. So we are sure that, if Paul lived in this time, he would be a radical prohibitionist.

The marriage in Cana does not endorse wine-making and wine-drinking. We can even learn a temperance lesson from it, for they, like true temperance people now, took the pure water for their wine and it became the good wine. Let pure water also become our wine and it will give joy and health, not sorrow and misery like the rot-gut-mash of these days.

LESSON 17

Commercialism Cast Out

John 2:12-16.

After the great sign which Jesus wrought at the marriage in Cana, he did not return to Nazareth, but went down to Capernaum, taking with him his mother and brethren, and the five disciples whom he had gathered. This was his first little Church. We know not how many meetings he held with this little Church, but we are told that he and his company abode there "not many days." The time had not come for him to open his great campaigns in Galilee. He must return to Judea and give the leading Jews the first opportunity to receive him as a teacher sent from God and as the coming Messiah.

The occasion for his return to Judea was the passover, which was now at hand. This would be his first passover

since his baptism of John and anointing of the Holy Spirit to be the Lamb of God who is bearing away the sin of the world. It would give him an opportunity to make his first public appearance as the Saviour of men. How would Israel receive him? How would he make himself known to them? What would God's plan be? What power or miracle would he do to arrest attention and give them knowledge and conviction of his mission?

On coming into the temple enclosure he found there "those that sold oxen and sheep and doves, and the changers of money sitting." He had seen these before at every passover and at other feasts. And like many another sincere worshipper, had often spoken disapprovingly, no doubt, of commercialism in the house of God. Now he was an anointed officer of God and it was his duty to condemn in a public way what was wrongly done in the name of Jehovah. As being the Messiah he had an authority above the priests and elders of the people, as even Moses, his type, had above the priests and elders. It is true Jesus had not come as a leader and mediator under the types; but having the greater authority of the antitypes, he also had power over the lesser things, namely, the types.

By insisting on correctness in the types, he would be bringing out great symbolic lessons for the antitypical temple which he had come to set up.

Heretofore no one had dared publicly to criticise the priests, God's representatives to the people. That any one should now do so would at once attract public attention and arouse the priests and elders. And nothing would affect them quicker than something involving their money affairs.

Jesus, no doubt, saw many other things wrong, but he showed wisdom in selecting this one evil, to bring himself prominently before the nation of Israel, in the most potent and quickest possible manner.

It was perfectly proper for the priests to live off the offerings of the people presented in the temple. This was ordained in the Law. But it was not ordained in the Law that the priests, or any one else, should do anything for a price in the temple. Why? Because

God had ordained that everything about his antitypical temple should be done in grace, or favor. The spirit of buy-and-sell, and debt, and profit is the spirit of bondage, and does not belong to the Gospel of love and grace.

The people truly needed animals to sacrifice and they needed to have their foreign money changed to the money of Judea; but all these things should have been provided outside the enclosure of the temple. The temple and its services foreshadowed the Gospel of the grace of God, and hence everything connected with it must be free and in the spirit of grace.

The priests may have thought that the end justifies the means. The money they got for stall rents they could use for the Lord's work, to help sick and aged priests, and any other good work; and then where could the sin be since these things were necessary? But they were adding to the Word, fixing up their own ways and spoiling the type. Was this no sin? If they were practicing a true type, then we in the antitype would have to buy, or merit, our sacrifice, which is Jesus the true Lamb of God: hence none could be saved, for none could buy or merit this Sacrifice. This is the reason Jesus was so displeased with those priests for having commercialism in the temple enclosure.

Jesus "made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise." (Verses 15,16.)

Jesus was here giving a great symbolic object lesson and a prophetic sign. He foreknew that his Church would get corrupted with commercialism, that so-called ministers would hire out for a price, that priests would invent purgatory and the mass and the confessional box and commercialize them to the fleecing and debasing of the people, that fairs and games of chance for money would be run for the financial advancement of the Church. He foresaw that these things would bring the Church down to the level of a worldly institution and that Babylon, or Commercialism, would get control and drive the

poor and the spirit of love out. He also set the example for his true ministers to cleanse the spiritual temple from commercialism.

He has made a scourge of cords for us in his own example and teaching and in the example and teaching of his apostles. With these we may also scourge out of the true Church the hiring ministers, the collection box, the commercial dinners, the money-making fairs, the pay-before-leaving confessional box, the money-mass for the dead, the rented pew, and a hundred other devil inventions.

Jesus never charged for his services, and he commanded his ministers to freely give, what they had freely received. Do all ministers do that now-a-days? No, no. But thank God we may have a temple where such ministers are scourged out with the scourge that Jesus made for us to wield.

It is true, ministers need to live, but they are to live off the altar, like the priests in the type, and what is put on God's altar must be offered freely. It is as wrong to offer salary to the minister as it is for the minister to accept it or demand it.

But there are other ways in which merchandise can be brot into the spiritual house of God:

The sinner may think to bring some worthiness of his own. But salvation is entirely by grace.

Some may think to purchase special favors by their superior birth in the flesh, or high social position, or wealth, or education, or talent in Adam, or beautiful face, or fine clothing. But Jesus said: "The flesh profits nothing." Grace alone counts in the true temple. The greatest are those who serve most, or who make the greatest sacrifice, or who are the most humble, or who give the most thanks and praise to God, or who love the most, or who take in most the free Spirit, or who are most like Christ.

Some make merchandise in the house of God by joining the Church to get trade, or a job, or charity, or married, or healed, or some other temporal advantage.

"Take these things hence: make not my Father's house a house of merchandise."

LESSON 18

The Sign To the Jews

John 2:17-25

The casting of commercialism out of the temple courts was an exciting and arousing affair. It attracted great attention to Jesus from his disciples, from the Jewish authorities, and from the worshippers who had come up to Jerusalem to keep the passover.

It brot vividly to the memory of the disciples of Jesus the prophecy they had often read in Ps. 69:9, "Zeal of thy house shall eat me up." They, no doubt, turned to that Psalm and read it over entire and meditated on its meaning, thinking that it now applied to Jesus. They could not understand it then, for the Spirit had not yet come to explain it. They knew that Jesus had shown great zeal in casting commercialism out of the temple enclosure; but as to how this zeal should eat him up, they could not yet understand. Buying the sacrifices in the temple enclosure would mean paying for, or meriting salvation, as we saw in lesson 17. The zeal of Jesus was the zeal of grace. And that zeal of Jesus thoroly ate Jesus up; for "tho we have known Christ according to flesh, yet now we know him no more according to flesh." II Cor. 5:16. He was "put to death in flesh, but made alive in spirit." I Pet. 3:18. He was begotten first in flesh, when his mother Mary conceived him; but he was begotten from the dead without a human mother. It was zeal of God's spiritual dwelling, the sanctuary of his body, that led him to give up his life according to flesh upon the Cross of Calvary, to redeem men by grace unto God.

But this verse in the 69th Psalm was also fulfilled in a literal way; for because Christ was zealous for casting out the money mongers and pious profiteers from the courts of the typical temple, he was hated by the money-loving priests, who finally plotted and accomplished his death, shortly after he cleansed the temple the second time three years later.

These Jewish leaders, were not like the humble disciples, who saw in Jesus' act a fulfillment of prophetic Scripture. These pious hypocrites met Jesus with

insulting taunt, "What sign showest thou unto us, seeing that thou doest these things?" (Verse 18.) He had done sign enough to them, but they were blinded to their own faults, because of their priestly pride. They had no right to allow trafficking in the house of God, much less to be profiting thereby. When Jesus had to drive such people out, it was a manifest sign that those priests had not been doing their duty, and were worthy of being ousted themselves. They should have commended Jesus, and turned the administration of the temple over to him, the great anti-typical Priest and King over Israel.

As they did not want the truth and the right way, and as they would not be judged by the Scripture, Jesus answered their challenge by another, which they could not understand: "Destroy this sanctuary, and in three days I will raise it up." (Verse 19.) The Jew-leaders, supposing that Jesus meant the literal building of the sanctuary, replied in a scornful way, "Forty and six years was this sanctuary in building, and wilt thou raise it up in three days?" (Verse 20.) Jesus left them in their ignorance and gave them no further answer; but the two next verses tell us: "He spake of the sanctuary of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the Scripture, and the word which Jesus had said." (Verses 21, 22.) They believed the Scripture that said, "Zeal of thy house shall eat me up" and they understood that house to be his body, which was indeed a sanctuary for God. The zeal in that house led him to be swallowed up of death for us all.

But how did Jesus' resurrection on the third day become a sign to those wicked Jews? It would be a sign that they should not get out of death and become new creatures till the third day. This was the sign of Jonah the prophet, as we read in Matt. 12:39-40. Jesus was three days and three nights in the heart of the earth, the sorrows and woes of the earthly man, from the time that Mary anointed him for burial till his resurrection. Jesus offers his death for all men for three days: this day for the elect; the age to come for those separated to the right hand; and the

age following for all wicked people like those apostate Jews. For he said: "The kingdom of the heavens is like unto leaven, which a woman [Christ, travelling in birth-pain as a woman, Jer. 31:22; Isa. 53:11] took, and hid in three measures of meal, till it was all leavened." Matt. 13:33. Notice, the leaven of the kingdom is to be put in three measures of the meal of mankind before they all get leavened. This corresponds to Jesus' words: "Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected. Nevertheless I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish outside of Jerusalem." Lk. 13:32-33.

The Jewish temple then standing was itself a type of the sanctuary of God on the third day; for it was the third sanctuary: the first being the tabernacle in the wilderness; the second being the temple built by David and Solomon; and the third being the temple built after the return from Babylon, afterwards repaired and much adorned by Herod. The Jews by their sins in rejecting Jesus caused the destruction of this temple 40 years later. So Jesus might have said to them: You will cause the destruction of this the third typical sanctuary, but I will build a third antitypical sanctuary for you on the third Gospel day.

Of the Jewish people who had come up to worship during the passover many had confidence in his name. (Verse 23.) They, no doubt, said to one another something like the following: "I believe Jesus is right." "So do I, I always hated to see such trafficking in the holy place." "Jesus is certainly a brave man." "Yes, and a righteous man, too." "It was certainly a miracle that one man could drive so many out of the temple courts." "Yes, and to think, they left their money behind." "And what a sight to see the face of Jesus at that time: he looked like an archangel." "Yes, I noticed there was something so penetrating in his look." "He seemed to look right thru you." "I do not wonder that those moneyed men and merchants were so scared and fled out of the courts." "It was surely a miracle." "I tell you, that name Jesus is surely going to become a

great name some day." "Surely God is with him." "I hope he will reform our leaders and bring us back more purely to the teaching of Moses." "I like this man better than John the Baptist, for John stays away over there in the wilderness of the Jordan, and what we need is a man like Jesus to come right here to Jerusalem and dare to show up the sins of men in high places." "If he can get the leaders to reform, we can expect the favor of God to be restored to Israel again." "The leaders don't seem to be disposed to listen to him, though they are evidently afraid of him." "If he is a prophet sent from God, and the rulers do not heed him, surely worse things will happen to the nation." "He may prove to be the Messiah spoken of by Moses and all the prophets."

No doubt, there were others who spoke in a contrary way, as follows: "He will only get into trouble by that kind of work." "I don't see the harm of having the money changers and the merchants inside the temple gates, for they have to be somewhere and the rents they pay to the priests help the cause very much." "At any rate it is not such an awful sin and it is no use to make so much trouble about it." "As for me, I let the priests attend to their business and I attend to mine." "It is not right to criticize a priest, for see what even Aaron and Miriam got for daring to criticize Moses." "Jesus may be going crazy, or something." "I am sure it will do no good and the priests will get him killed, if he keeps on this way."

The priests themselves, no doubt, uttered terrible epithets against Jesus, and curses. And the money changers and merchants got brave in Jesus' absence. And all that gallery of rogues could freely declare what they would do if Jesus tried to scare them like that again.

These criticisms and condemnations did not disturb Jesus, nor did the good words of many elate him. (Verse 24.) For he knew that none of them were ready to receive him as Messiah, or Christ. He knew that men in the flesh could not receive the high teaching he had come to give; so he did not trust the establishing of the kingdom of heaven to them. (Verse 25.) He was selecting out a chosen number, whom his heavenly

Father had given to him. These he would make his disciples and confidants, writing the laws and teachings of the new covenant upon the tablets of their hearts by the Spirit of God, and, at last, sealing this covenant up with his own blood, to be opened on the day of Pentecost, by the preaching in the Spirit of the living God.

LESSON 19

The Regeneration

John 3:1-21

(1) And there was a man from the Pharisees, named Nicodemus, a ruler of the Jews; (2) this one came to him at night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except the God be with him.

The word Nicodemus means "ruler of people" and his name befits his work, for he was a ruler of the Jews. He was not a priest but an elder. This man belonged to the Pharisees who were very learned and very strict in the forms and ceremonies of the Law, to which they added innumerable forms and ceremonies from a supposed Oral Law and from their own enactments. Jesus' teaching was the very opposite of the Pharisees, and Jesus was much hated by them. Nicodemus was better than his party and his fellows, and he frankly acknowledged that Jesus must be a teacher sent from God. He was willing to be converted from Phariseism to Christianity, yet he was not willing publically to confess faith in Christ, and so he came to Jesus secretly at night. Hesitation and the fear of man often keep many a good soul back from salvation. Three years later this same Nicodemus joined with another rich man named Joseph to take Jesus down from the Cross and bury him. Joseph furnished the tomb and Nicodemus furnished one hundred pounds of spices and the linen cloths, John 19:38-42. These men were bold enough when Jesus was dead, for then they openly confessed that they loved Jesus. How much better if they had done this when Jesus was alive! But how often this is so, that people wake up when it is too late!

It is good to show our love in death, but what a comfort to show it to our loved ones while they are living! O let us not be secret disciples of Jesus, like Joseph the rich man and Nicodemus the ruler. Jesus said, "Every one therefore who shall confess in me before men, in him will I also confess before my Father who is in the heavens. But whosoever shall deny me before men, him will I also deny before my Father who is in the heavens." Matt. 10:32-33.

Yet Jesus was kind to Nicodemus, for he knew his trial and weakness and the hungering of his heart to know the truth.

(3) Jesus replied and said unto him, Verily, verily, I say unto thee, Except one be begotten from above, he is not able to see the kingdom of the God.

We can imagine what a strange saying this was to Nicodemus. Was he not a Jew, and of noble birth, and had he not been circumcised—what more could be required? He was not seeking or desiring another begettal, or birth, or life; but, like other Jews, he was seeking the promised Messiah and his kingdom. He had come to see that Jesus was a teacher sent from God, and now he was desirous to know if Jesus might not be the Messiah, the promised king of Israel. Jesus did not begin by saying, I am the Messiah; for the time had not become for declaring he was the Christ, the Messiah—he must get the victory over death first. It was rather the time for declaring the conditions for entrance into the kingdom and the laws that should govern the subjects, and the teachings that should enlighten them. Every one, high or low, must be begotten from above to see his heavenly kingdom. Jewish birth and fleshly circumcision are not the requirements for seeing the kingdom of the Messiah. The kingdom of the Messiah is not a fleshly kingdom. It is new and different. As people come into an Adam kingdom by begettal and birth; or into the fleshly Jewish kingdom by begettal and birth of Jewish parents—so now people must be begotten from above to see, or experience, a kingdom from above. The kingdom is something to be experienced in the man, not something merely to be seen outside. It does not come with observation and outward show, neither

shall men say, Lo, here! or There! for the kingdom of God must be within. Lk. 17:20-21.

Nicodemus did not understand this teaching. He had not supposed that another and a higher begettal was necessary to be a citizen in the kingdom of Messiah. And then how could a person get such a begettal?

(4) *Nicodemus saith unto him, How is a man able to be begotten being old? Is he able to enter into his mother's womb a second time and to be begotten?*

It is strange how a man of intellect, like Nicodemus, should so misunderstand Jesus. If he had asked this question in a carping, critical way, then we could understand him; but he was serious, and he respected Jesus. It seems silly that he should think that Jesus might mean that he should be re-begotten in the flesh and be re-born of a fleshly mother. And it, no doubt, seemed silly and unthinkable to his own mind, but he did not know that a new begettal could come in any other way.

(5) *Jesus replied, Verily, verily, I say unto thee, Except one is begotten from water and Spirit, he is not able to enter into the kingdom of the God. (6) That which has been begotten from the flesh is flesh; and that which has been begotten from the Spirit is spirit.*

This is a very great saying full of wonderful meaning. We should not be surprised that Nicodemus did not understand it, for it has been but little understood even among professed Christians, and learned men differ much in their interpretation of it. One thing, however, Nicodemus gained at once, and that is, that Jesus did not mean that we must have a second birth in the flesh. But what now did Jesus mean by begettal from water and Spirit? Nicodemus knew that John was then immersing the people in the Jordan River, and that John was saying that a greater one was about to come who should immerse them in the Holy Spirit. Was this what Jesus meant by being begotten from water and Spirit? or did he mean something else? How could water beget a man from above? and what is meant by Spirit begettal? These were earnest questions in the quickened mind of Nicodemus.

Whatever the begettal from water,

it was one begettal with the Spirit: there were not to be two begettals, one from water and one from Spirit. The one necessary begettal should include the water and the Spirit. And another thing to be observed is: The result of this begettal of water and spirit would make people to live in the Spirit, even as the begettal from flesh gives people the fleshly life.

The only way to find out what this begettal of water and Spirit means is to study the revelation of the Gospel. By so doing we shall find the baptism in water in the name and death of Jesus Christ for the remission of sins, and the gift of the Holy Spirit that follows. In the baptism we receive the Word as the good Seed and then the Holy Spirit comes to quicken that Seed, and lo! we are begotten of water and Spirit. Then we have entered into a new life and henceforth we bear the fruit of the Spirit and walk no more after the flesh. This new life is begotten under the love and power of the kingdom of God, is subject to the kingdom of God, and bears the fruit of the kingdom of God. It is in that kingdom that Jesus is the Christ, the Messiah.

LESSON 20

The Regeneration

John 3:1-21

At the close of the last lesson we were commenting on verses 5 and 6; and we were showing that begettal from water and Spirit refer to baptism, in which we perform the final act in receiving the good Seed (Word of God), and to the gift of the Holy Spirit, by which that good Seed is quickened. This is the one begettal from above. Without this we may not see the kingdom of God, nor enter into it.

(7) *Marvel not that I said unto thee, Ye must be begotten from above. (8) The Spirit breatheth where it wills, and the call of it thou dost hear; but thou knowest not from where it is coming and to where it is leading: so is every one who has been begotten from the Spirit.*

The begettal from the Spirit is not something we should think is so strange.

Why? Jesus here tells us. He first says: "The Spirit breathes where it wills." Where does it will to put its quickening breath? Answer: In the good Seed, which is the Word of the Gospel. Where is this good Seed when the Spirit comes to quicken it? Answer: It must be in us—the implanted Word. (Jas. 1:21.) How do we receive this Word, or good Seed? Answer: First in the mind by knowledge; second in the heart by repentance and faith; third in the will by baptism into the name and death of Christ into remission of our sins. In this way the Word, or good Seed, is fully planted in our mind and heart and will. It is now the will of the Spirit to breathe the quickening power upon and in this implanted Word, and lo, we are begotten from above.

Jesus next says: "And the call of it thou dost hear." After we are begotten from the Spirit a new Voice is speaking in us calling us to a higher life, the life of holiness, righteousness, love and truth, the divine life, the agical life, the incorruptible life, the divine nature. We hear this call and we enter into this life. We should not think this is strange. When we are begotten in Adam we begin a life in the Adamic nature: so when we are begotten from above we should expect to hear the call to a heavenly life in the divine nature.

Jesus next says that when the newly begotten one hears this call after he is begotten from the Spirit, that he does not know from where the call is coming, nor to where it is leading. Why? Because the call, or Voice, is not from outside of him but from within him—in his conscience, the still small Voice within.

These things are the experience of every one who has been begotten of the Spirit: 1st, The Spirit has quickened the Word-Seed implanted in him; 2nd, he hears the call or voice of the Spirit to a spiritual life; 3rd, The Voice of the Spirit is not outside but within.

(9) *Nicodemus answered and said unto him, How can these things be?* (10) *Jesus answered and said unto him, Thou art the teacher of the Israel [the fleshly Israel], and thou understandest not these things. [Because "the soulish man receiveth not the things of the Spirit of God," I Cor. 2:14]* (11)

Verily, verily, I say unto thee, We [the ones begotten of the Spirit] speak that which we know, and bear witness of that which we have seen; and ye [the fleshly Israel] receive not our witness. (12) If I told you earthly things [the things of the types and shadows] and ye [the fleshly Israel] believed not [those things to be but earthly types and shadows], how shall ye believe if I tell you the heavenly things [the things of the begettal from above]? (13) And no one hath ascended into the heaven [the antitypes of the earthly things], but he that descended [at his baptism for our sins] out of the heaven [of his life from his begettal of the Spirit till his baptism of John]—the Son of the Man, who is in the heaven [the antitypes of the earthly things].

In the above exposition, as well as in the previous lesson, we have ignored the many and conflicting views on this Scripture and the translations which we deem erroneous. Trust this exposition will give light to many, as it has to us.

LESSON 21

Jesus Announces His Mission

John 3:14-21

As Jesus was closing his discourse to Nicodemus, he announced his mission as follows:

(14) *And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; (15) that whosoever believeth in him may have agical life. (16) For the God so loved the world, that he gave his only begotten Son, that whosoever believeth into him should not be lost, but have agical life. (17) For the God sent not the Son into the world to judge the world; but that the world may be saved through him. (18) He that believeth into him is not judged: he that believeth not hath been judged already, because he hath not believed into the name of the only begotten Son of the God. (19) And this, the judgment, is because the light is come into the world, and the men loved the darkness rather than the light, for their works were wicked. (20) For every one practicing the evil*

hateth the light, and cometh not to the light, lest his works should be convicted. (21) But he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God.

Much is said in these few words, and we do well to meditate on them deeply. Jesus here announces that his mission was to be the sin-bearer of the world, to save the world, and to give agical life. His mission had its origin in the love of God for the world. He did not expect his mission would be popular in an evil world, but expected his teaching to be hated by those who loved sin and error, and who wanted to be let alone in sin and darkness. The only ones he expected to be drawn to his religion at the present time were those who were acting upon the truth in co-operation with God. Those who want the truth and are striving to follow it the best they know are the ones drawn to Jesus and his teaching.

It is also to be noticed that Jesus here announces himself as "the only begotten Son" of "the God." Verse 16. He repeats this statement in verse 18.

Those who believe in a Jesus who is God himself, or who is the second person in a triune God are believing in an idol and are idolaters; and such have denied and rejected that Jesus who is "the only begotten Son of the God." The Christ of such people is the Man of the lawlessness, sitting in the nominal temple of the God, setting himself forth that he is God. II Thes. 2:4. The people who hold to this teaching have denied the Master that bought them and shall bring upon themselves swift destruction. II Pet. 2:1. If we deny the true Jesus, he also will deny us. II Tim. 2:12. "Our fellowship is with the Father and with his Son Jesus Christ" (I John 1:3), not with the trinity, nor any other idol. "Be not yoked up with those of another kind, with unbelievers: for what fellowship have righteousness and lawlessness? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as the God said, I will dwell in them, and walk in them;

and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in reverence of God." II Cor. 6:14-7:1.

We must also notice in the words of Jesus to Nicodemus that he announces himself as the giver of agical life. This agical life is life to live from age to age and not die, which amounts to the same as eternal life, with this exception, that it will need renewing at the end of each age. (Isa. 40:31.)

This great doctrine of agical life through Christ is lost sight of by all those that teach that the soul of man is naturally immortal and that even the most wicked of men shall live for ever. Upon this false doctrine of the natural immortality of the soul, a hell of eternal torment is founded. The testimony of the Gospel is against these doctrines of demons. "The wages of the sin is death; but the free gift of the God is agical life in Christ Jesus our Lord." Rom. 6:23. Those who teach otherwise have fallen away from the faith and are giving heed to seducing spirits and doctrines of demons, I Tim. 4:1. They have turned away the ear from the truth, and are turned aside unto fables, II Tim. 4:4.

The orthodox churches stand condemned by the teaching of the Lord Jesus; for they have put up another God, another Jesus, another Holy Spirit, and deny that eternal life and immortality come through Jesus. They will shortly sink like a mighty millstone in the sea when the true Lord Jesus comes for God's elect. Stand aloof from the tents of apostates! Come out and be separate!

LESSON 22

Jesus the Saviour of the World

John 3:16-17

When Jesus began his mission, he announced himself as the Saviour of the world. He said:

"The God so loved the world, that he gave his only begotten Son, that whosoever believeth into him should not be lost, but have agical life. For the God sent not the Son into the world to judge the world; but that the world may be saved thru him." John 3:16-17.

Jesus is called "The Saviour of the world" in John 4:42 and in I John 4:14. In the latter reference, John says: "We have beheld and bear witness that the Father hath sent the Son, Saviour of the world."

In John 12:47, Jesus says, "I came not to judge the world, but to save the world." And in Luke 19:10, Jesus also says, "The Son of the Man came to seek and to save that which was lost."

Shall the mission of Christ fail? or shall he, indeed, at last, become the Saviour of the world?

We know that Christ did not save the world when he was here, nor has the world at any time since been under his saving power. The world rejected Jesus, and it has ever fought against his spirit, his commandments, and his teachings. And, not only so, but the world has developed a great antichrist system, represented by the Roman Catholic church and the sects that have sprung from her, known as orthodox, coming in the name of Christ, and yet denying every doctrine and teaching for which he stood: and this antichrist system has murdered and warred and persecuted and blasphemed the very name of Christianity, and it has been the monumental disgrace of history. This antichrist system has continually presented God as a myth and a monster, declaring him to be three Gods in one God and the inflicter of a hell of eternal torments to most of the human race.

The world today is far from salvation, with its burden of sin and crime, and sorrow and death, and its injustice and oppression, and its folly and filth, and its lies and apostasy. The world, even now, is reeling in its drunken debauch to the precipice of ruin.

Does the Bible prophesy that the world is to get better? No, not this side of the coming of Christ. Jesus prophesied that when he came again the world should be as it was in the days of Noah and as the cities of the plain in the days of Lot. And he said, "When

the Son of the Man cometh, shall he find the faith on the earth?" Lk. 18:8. A few, indeed, will be found, as the parable of the ten virgins and some other Scriptures teach, but their numbers will be so few as to be scarcely known.

How, then, is Jesus to save the world, if the world is to become worse and worse and at last perish as in the days of Noah?

This question is not so hard to answer as it may seem. The world in its present form and organizations is indeed to perish as a potter's vessel that is broken to pieces. But in the ages to come God is to set up a kingdom over the earth under Christ and the Church of the first-born ones. Then all the families of the earth and all the Gentiles of the earth, all those who have ever lived upon the earth, the world, past, present and future, shall be blessed in the Seed of Abraham.

Does the Bible teach this good news? Surely, even in many places.

If Jesus is to save the world, it must be in the ages to come, for certainly the world is not to be saved in the present age.

In Heb. 2:5-10 we read that there is to be "the world to come" in which all people, without exception, are to be made subject to Christ.

In I Cor. 15:25-28 it is declared that, when Christ sets up his kingdom over the earth, he will continue to reign until he has subdued all and abolished death, and that then God shall be all and in all.

This will be the fulfillment of his own prophecy in John 12:32-33—"And I will draw all unto myself, if I be lifted up from the earth. But this he said, signifying by what manner of death he should die." People shall not always be able to resist the power of the Cross.

Jesus in his prayer in the 17th chapter of John said that the world may believe in him when the Christians of this age are all gathered together in one, one generation, and immortal. Jesus there said that he does not now pray for the world, but only for the elect, who are selected out of the world. Why does he not now pray for the world? Because the time to save the world is not in this age. But when the elect are all one and immortal, the

world will believe and know. John 17:-9, 20, 21, 23.

This seems too good news for some people who want to have a narrow, two-by-four god, whose mercy endures but for this brief life, and extending only to the elect. The mercy of the God of the Bible endures for even the ages to come, till every knee is made to bow and every tongue is made to confess Christ as Lord. Phil. 2:10-11; Rom. 14:11.

Such people need to learn about that dispensation at the fulness of the seasons that will sum up the all in the Christ. Eph. 1:9-10.

The angel that announced the birth of Jesus said, "Behold, I bring you good tidings of great joy which shall be to all the people." Lk. 2:10. This is the keynote of the Gospel. The orthodox religion is a discord.

Let the orthodox read the following and repent and get in tune with God's great heart: Mic. 7:18; Ps. 30:5; 90:-3-4; I Sam. 2:6; Deut. 32:39; Isa. 25:-6-8; Rev. 21:1-5; I Tim. 2:4; 4:10; II Pet. 3:9; Luke 3:6; Acts 2:17; Rom. 11:32; II Cor. 5:19; Col. 1:20.

It is true there is coming a judgment for sinners and even the symbolic lake of fire for the very wicked. But "mercy glorieth according to judgment" (Jas. 2:13), for "whom the Lord loveth he chasteneth" (Heb. 12:6); and at last judgment shall be sent forth "unto victory" (Matt. 12:20).

When all pain and sorrow and death and tears are ended (Isa. 25:8; Rev. 21:4), then all shall be Israel; "and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more." Jer. 31:34.

To prove that all the families of the earth and all the Gentiles of the earth are to be blessed in the seed of Abraham, read Acts, 3:25; Gen. 12:3; 28:14; Gal. 3:8; Gen. 22:18; 26:4.

We may learn who this seed of Abraham is that is to bless all if we turn to Gal. 3:16, 29.

And now, in conclusion, we would say, with John the Baptist, in the

blessed Spirit of the God of all grace, "Behold, the Lamb of the God, the one bearing away the sin of the world." John 1:29.

THE BRIDEGROOM'S VOICE

Tune: "There is a land of pure delight."

John 3:22-30

As harvests waved with golden store,
And birds sang sweet beside,
The land of rich prophetic lore
First felt the Gospel tide.
O'er Judah's Land sweet perfume flowed
From ev'ry flow'r and dell,
As grace and mercy Jesus showed
In words so sweet to tell.

The people ran from ev'ry way,
Like sheep at shepherd's call;
In darkness hence no more to stray,
They loved him one and all.
The people heard the Bridegroom's voice
In words so true and sweet;
They made his way their happy choice
And worshipped at his feet.

E'en John the Baptist as the Friend
In joy stood still and heard;
He saw his labor's happy end
In Jesus and his Word.
And this sweet Voice from Judah's Land
Has called from ev'ry hill;
It echoes still from ev'ry strand
To whom-so-ever will.

O list you to the Bridegroom's voice,
"Come unto me and rest;
O make my ways your happy choice,
And you'll be ever blest."
O take his yoke, 'tis easy borne,
And learn of him the Way;
For you shall rise a rosy morn,
The glow of endless Day.

LESSON 23

Jesus Opens His Public Ministry First In Judea

John 3:22-30

It was fitting that Jesus begin his public ministry first in Judea. There he had been baptized. He had already borne witness in Jerusalem to the priests by cleansing the temple, and to the rulers by the discourse on the new birth. He had made many disciples among the common people there. It seemed fitting that he tarry in that land for awhile and baptize, and complete the work for those who were willing to hear.

The priests and rulers in Jerusalem were beginning to reject him, and now he would repair to the country of Judea and give the common people a chance to hear his Gospel. As man increases in wealth and pleasure, he decreases in humility and virtue, and so the cities were less friendly to Jesus than the country.

Here in the country of Judea Jesus found ready ears and ready hearts. While in Jerusalem but one person came to Jesus, and he came by night, John 3:1. In the country it was said, "all men come to him," John 3:26.

It was now about six months since Jesus was baptized, and John was still holding his great revival meeting along the river Jordan. John 3:23.

John had not mixed with the people. He was clothed in sad and odd apparel. His food was scant and different from all other men. His habitation was unknown. He was seen only while preaching. The people believed in him, but their hearts were unsatisfied. Jesus came clothed like other men, eating and drinking like other folks. He came to their homes and their hearts, the Friend and Helper. The people not only believed in him, but loved him.

Why did not John mix with the people? It was not his calling. He was not the bridegroom. It was his province to get the people to repent of the evil in their hearts that they might receive Jesus. He purposely avoided getting into the hearts of the people, that the way might be clear for Jesus to enter their hearts. John would reform them; Jesus would regenerate them. John's office was great, but Jesus' office was greater; for if we get regenerated, we shall not need to be reformed. When the tree is made good, it will bear the good fruit. Man truly needs reforming, but the only proper and permanent way to do it is to regenerate him—change his nature. This, Jesus came to do. He said to Nicodemus, "Verily, verily, I say unto you, Except one be begotten from water and Spirit, he cannot enter into the kingdom of the God." John 3:5.

Jesus came to bear people's sorrows and sins and to die for them; therefore he would blend with them to bless them, and take hold of them to help them. As the bride to the bridegroom, so the

people were to Jesus, for he loved them and took them to his heart.

John was not jealous when the people turned from him to Jesus, but he even rejoiced that it was so. John 3:27-30. He was not like some hireling preachers now-a-days, who get very mad if a true preacher gets one of their paying members out of their false doctrine into the glorious light of the Gospel. Jesus had a greater light and power than John, and hence John, as a true servant of God, was glad when his disciples went to Jesus to get that greater light and power.

Jesus came into the same territory where John had been preaching, because John's work was preparatory for Jesus, as the plowman prepares the soil for the sower. Jesus did not come there to supplant John, but to seal and bless his work.

It is said in this lesson that Jesus baptized the disciples he gained (John 3:22), and a little farther on it is said that "Jesus himself baptized not, but his disciples" (John 4:2). This means that Jesus authorized the baptisms, but had some of his disciples actually perform them. Why is this? In no other place did Jesus authorize that his disciples be baptized in water. Why did he do so here? It is evident that Jesus recognized the divine authority of John's baptism, and when he was in the wilderness where John was, he commanded his disciples to obey John's baptism. This was the same manner that Jesus showed toward the Law of Moses—he observed it and had his disciples observe it, because it was from God. Now we are not to observe John's baptism, nor the letter of the Law of Moses. Why? Because John's baptism and the Law of Moses have expired by limitation. The Law was ended when Christ offered the true sacrifice and the veil of the temple was rent. And the baptism of John expired at the same time, for now we are baptized into Christ's death, and not merely toward his death. Rom. 6:3; Acts 19:3-5. Jesus respected John's baptism as long as it was in force and when he was in the country where John had been sent to baptize. When Jesus was elsewhere he did not have his disciples baptized by John's baptism. The only water-baptism that now remains

is a baptism into the name and death of Jesus Christ into remission of our sins. The gift of the Holy Spirit follows it. Acts 2:38-39.

Our lesson tells us there arose a questioning on the part of John's disciples with a Judean. It appears that John's disciples doubted if any one else could baptize for remission of sins but John himself; and this Judean had, no doubt, been baptized by one of Christ's disciples. Now, the question was: Is he really forgiven? Their arguments could not settle the matter, and therefore John's disciples came to him about the dispute, John 3:25-26. John upheld Jesus' right to authorize his disciples to baptize, for he was greater than John and therefore able to do John's work or have his disciples do so. John 3:27-30.

LESSON 24

A Testimony of John the Baptist Concerning Jesus

John 3:31-36

In our last lesson we studied the opening of Christ's public ministry. This we found to be in the land of Judea where John was baptizing. We saw that the people in great numbers turned from John to Jesus, and we also saw that John rejoiced greatly because of this. John recognized that Jesus alone was the Christ and the Bridegroom of the coming Church. He therefore said that Jesus must increase and that he himself must decrease. Then he added the following remarkable testimony:

"He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from the heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to it, because the God is true. For he whom the God hath sent speaketh the words of the God: for He giveth not the Spirit out of a measure. The Father loveth the Son, and hath given all in his hand. He that believeth into the Son hath agical life but he that is unpersuaded by the Son shall not see life, but

the wrath of the God remains upon him." John 3:31-36.

No greater honorable words could be said of Jesus. Jesus came from above in the sense that he was begotten of God. He did not descend from heaven in person, but in word or seed. He was germinated and became a being at the time of his conception by the virgin Mary. In this he was above all, for God was his only Father. John the Baptist and all others of the Adam generation had an earthly father. This divine begetting gave Jesus an insight and experience of divine and heavenly things. It was of those things that Jesus bore witness. This witness was the work of the Holy Spirit. Hence John said, "no man receiveth his witness," that is, no man was then receiving the Holy Spirit. The Holy Spirit was not to be given to any one else but Jesus until Jesus was glorified. Yet John says "he that hath received the witness of Jesus hath set his seal to it, because the God is true." This means, that, while no man had yet received the witness of Jesus, God had received that witness by accepting the Spirit in Jesus and setting his seal to it by signs and wonders. Thus the witness of Jesus was confirmed or sealed.

Then John utters this great and important truth: "For he whom the God hath sent speaketh the words of the God." The words of God had been previously held back in type and prophecy and promise; but were now being brot in antitype and fulfillment by Jesus. As a seer John beheld that the Spirit was not given to Jesus out of a measure. He saw that in his own case and in the case of other prophets and seers the Holy Spirit had been given out of a measure, that is, only in part or measuredly. Jesus alone had received the fullness of the Spirit.

Again, another great truth John utters when he said, "The Father loveth the Son and hath given all in his hand." Those who are now in God's hand are the elect and they are all given to Jesus. The usual translations of this verse spoil its meaning. They say that the Father "hath given all things into his hand." But the word things is not in the original. It is not things that God gives to Jesus, but people. And the original does not say "into his hand"

but "in his hand." Thus the meaning is that all persons in the Father's hand are given to Christ.

The Father loves the Son in a sense in which he had never loved anyone before, for Jesus was his only begotten Son. One may love a friend or a neighbor, but the love he has for his son is different and greater. The son is heir of the Father's nature, home and goods. We may here remark that this wonderful love and heirship is now shared by the elect, who are also made sons of God in and thru Jesus.

John then closes his wonderful testimony by saying: "He that believeth into the Son hath agical life; but he that is unpersuaded by the Son shall not see life, but the wrath of the God remains upon him." To believe into the Son means more than to believe on the Son or in the Son or concerning the Son; it means, to believe until we get into the Son, till we get to be sons ourselves. All such, John declares, "hath agical life"—they have it now in foretaste and assurance and hope: it will be given to them in fulness when Jesus comes. This life will give them power to live from age to age and never die. But he that is unpersuaded by the Son shall not see life. John did not say that he shall never see life. But surely such a one shall never see life unless sometime he shall be persuaded by the Son. Until he may get persuaded in some future age, "the wrath of the God remains upon him." This wrath of the God is the displeasure of God that is over all men because of sin. If this displeasure is not removed thru the Gospel of Jesus, the sinner will have to meet it in the day of judgment. Better get persuaded by the Son and believe into the Son now and get the wrath of God taken away and get filled with peace and blessing and the foretaste of agical life and become an heir of God and joint heir with Jesus Christ.

LESSON 25

Jesus at Jacob's Well

John 4:1-42

The popularity of Jesus in Judea among the common people aroused the jealousy and antipathy of the Pharisees.

John and his disciples rejoiced in Jesus, but the Pharisees wanted to keep the people under the traditions of the elders and to secure the tithes and offerings of the people for themselves. Jesus knew that these Pharisaical leaders were his enemies, for but a short while before he had openly rebuked them right in the temple courts for their making merchandise in the house of God. Jesus also remembered that when he was at the recent passover in Jerusalem that only one of the Pharisees came to see him, and that one came by night, secretly, for fear of his fellow Pharisees.

Now, when these proud and mercenary Pharisees heard that Jesus was gaining many disciples in Judea, they were aroused. No doubt, they were gathering around in ever increasing numbers, dressed in their long robes and appearing dignified and learned and trying to overawe the new disciples of Jesus; and, no doubt, they had already begun to threaten Jesus and his disciples, by scowling looks, sour features, and words of criticism and condemnation.

Jesus knew that it was time for him to leave Judea. He therefore started on his journey into Galilee, where he could hope for less opposition from the rulers.

Samaria lay between Judea and Galilee, but the Jews had no dealing with the Samaritans, and avoided going thru their country. Jesus, therefore, knew that the Pharisees would not follow him into Samaria and that there he would have a quiet retreat from his persecutors.

"So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus upon the well. It was about the sixth hour." Verses 5, 6.

The sixth hour as then reckoned would be the same as the noon hour. Sychar was 34 miles north of Jerusalem and perhaps 15 or 20 miles from that point in Judea where Jesus had last been ministering. This journey had occupied the forenoon of the day, perhaps from an early morning hour, and Jesus was wearied, and the hot sun of midday was pouring down. The ancient

name of this city was Shechem. Perhaps this was the real name still.

Sychar was probably a name of reproach given to it by the Jews, for the word means: liar or drunkard.

Jesus had, no doubt, desired to reach this place before the extreme heat of the day and there abide for a few days. He must have recalled the many great events recorded in Old Testament history that took place there. He must also have meditated on the typical significance of those events; and he certainly had spiritual food to eat which his disciples knew not of.

There must be some significance in the fact that Jesus left the land of Judea, where the leaders had rejected him; and had now come to a people despised by the Jews. May not this significance be, that Jesus would one day go from the elect to another people, a people now despised? If so, we shall find symbolic meaning in Jacob's well, the woman with her five previous husbands and the sixth man who was not her husband. We shall all understand why Jesus tarried there two days.

The sixth hour symbolizes the sixth dispensation—the dispensation in the age to come. The four months that preceded the harvest are the four ages that have preceded this present dispensation. But in the age to come the harvest will immediately follow the sowing. Verses 35-38. This will also be in fulfillment of the prophecy of Amos 9:11-15, especially verse 13, "Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

Jesus sat upon Jacob's well. This symbolizes that in the age to come Jesus will be thru the weary work of finding the first-fruits and he will sit enthroned above the well of the first-born, ready to give the water of life to those who come to the elect for salvation.

Jesus abode in the town of drunkards and liars for two days to lead them to repentance and faith: and so he will abide with the unsaved in two ages to come while he exposes and condemns their sins and leads them to repentance and faith.

The Samaritan woman is a symbol of

the seeking people in the age to come. The people who will be seeking then the spiritual water from Jacob's well will be those who have been married five times to the carnal world: 1st, from Adam to Noah; 2nd, from Noah to Abraham; 3rd, from Abraham to Moses; 4th, from Moses to Christ; 5th, from Christ's first coming to his second coming. These people will still be carnal in the beginning of the age to come, but as the carnal world shall not rule then, they will not be really married to it.

The others of Sychar, who were not of this woman, sought the Master later. They symbolized the wicked class, that will be the last to be saved, who will at last say, "We have heard for ourselves, and know that this one is indeed the Saviour of the world."

LESSON 26

Jesus in Cana of Galilee

John 4:43-54

It was nearly a year since Jesus was in Cana. He had performed his first sign there—changing the water to wine. Then he moved the home of his mother from Nazareth to Capernaum, where he dwelt quietly at home for a few days—his last days of home life with mother! (John 2:1-12.) Then he went up to Jerusalem to the first Passover since his baptism. There he cleansed the temple the first time, and taught and wrought signs. (John 2:13 to 3:1-21.) He may have tarried in Jerusalem till after Pentecost. Then he labored in the country of Judea, making and baptizing disciples, until the winter time—about December or early January. It was then the end of seeding season and four months until the harvest. (John 4:35.)

The farmers had broadcasted their seeds upon the waiting fields when Jesus returned to Galilee to sow the seeds of divine truth in the hearts of men.

He did not go first to Nazareth, his old home, nor did he go at once to Capernaum, where nine or ten months before he had established a home for his mother. But he went first to Cana, which was twenty miles distant from Capernaum. He had sisters still re-

siding in Nazareth. (Mr. 6:3.) But he knew that his former townsmen, among whom he had lived and labored as a humble carpenter, would be the most unwilling to receive him as the promised Messiah and Saviour of Israel. So he passed Nazareth for the time.

He was, no doubt, welcomed in Cana. Perhaps he was guest at the home of bridegroom and bride at whose wedding he was before an invited guest and where he had changed the water to wine. It was here also that Nathaniel, one of Christ's very first disciples (John 1:45-51), resided (John 21:2); and Jesus would be most welcome and most honored in his home also.

It was quickly noised about that Jesus had returned to Galilee. From all over Galilee pious pilgrims had been up to worship at Jerusalem at the Passover feast, and there they had seen Jesus cleanse the temple and perform other signs. They had also seen the popularity of Jesus among the common people of Judea. They had learned to think highly of Jesus, their fellow countryman, when they saw his wonderful works in Judea and how the crowds followed him and believed in him. His coming back to Galilee at this time was something of a triumphal entry.

No doubt Jesus taught many things in Cana and did many notable miracles. Yet but one marvellous incident is recorded, and that is, the healing of the nobleman's son. This nobleman resided in Capernaum. He was an officer in the court of Herod Antipas, the Herod who but a little later murdered John the Baptist and about two years later mocked Jesus in Jerusalem just before his crucifixion. This high officer in Herod's court was perhaps a pious Jew and he had perhaps seen some of Christ's signs in Jerusalem and had heard of many more. Now he was in great trouble himself. His son was sick and at the point of death at his home in Capernaum.

The nobleman, on hearing that Jesus had come to Galilee and that he was then in Cana, left the bedside of his dying son and rushed to Jesus, 20 miles away, to beseech him to come at once and heal his son. As the nobleman made known his message, Jesus replied, "Ex-

cept ye see signs and wonders, ye will surely not believe." (Vr. 48.) Jesus meant that to believe in him just as a miracle-worker was not real faith; real faith in Jesus was to believe that those miracles were signs of spiritual things and wonders in their spiritual meaning. Jesus was now about to perform a miracle, but he wished to call attention to the fact that this miracle would be a sign and wonder of spiritual things. Let us seek to learn the meaning of this sign and wonder that it may teach us faith.

The nobleman represents the elect, who shall be officers of the kingdom of God when it is set up over the world. (Rev. 2:26.) The dying son represents the wicked class on the third day of the Gospel, who will need deliverance from the great condemnation of the second death. Jesus speaks the word at the 7th hour, "Go, thy son liveth." The son was immediately healed. This means, that the wicked class will be healed thru the priesthood and kingship of the elect, and by the Word of Christ, at the 7th hour, which is the same as the 3rd Gospel day: the 1st hour being from Adam to Noah; the 2nd hour from Noah to Abraham; the 3rd hour from Abraham to Moses; the 4th hour from Moses to Christ; the 5th hour from Christ to his second coming; the 6th hour the age to come; and the 7th hour the age following the age to come. We said that this sign happened on the 3rd day, for Jesus abode 2 days in Samaria and came perhaps at the ending of the 2nd day to Cana, where the nobleman met him the next day at the 7th hour. (The same as our one o'clock.)

This is called the 2nd sign which Jesus made by coming out of Judea into Galilee. (Verse 54.) The 1st sign was the marriage on the 3rd day in Cana, symbolizing the union of Christ with those saved on the 3rd Gospel day. The 2nd sign points to the same great event, namely, the salvation of those judged to the 2nd death.

The returning of this nobleman to his home the next day, finding the boy well and death banished from his home, symbolizes the blessed 8th age, the perfect day. The nobleman believed, and also the rest of his family who were not sick, and the boy who had been saved

out of death. The nobleman represents the elect; the rest of the family not then sick represent those saved in the age to come; and the healed boy represents those saved in the 2nd age to come.

John 5:1-9

LESSON 27

The Healing of the Infirm Man at the Pool of Bethesda

John 5:1-9

Jesus did not stay long in Galilee after the time of his second visit to Cana—perhaps about three months, December to April. We are not told what Jesus did during those three months. He may have spent most of the time in reading the Scriptures and discoursing to personal friends and relatives. He may have done some other miracles than the healing of the nobleman's son, which we studied in our last lesson.

It is generally supposed that it was during these three months that Jesus made his first general circuit of Galilee, of which we read in Matt. 4:12, etc., Mar. 1:14, etc., and Lk. 4:14, etc.; but this supposition is a mistake: for that was not until John the Baptist was delivered up to prison; and John the Baptist was not yet cast into prison when Jesus went to Galilee at the time of our last lesson. (John 3:23-24; 4:1-3, 43-54.) John alone gives the first year of Christ's ministry. (John 1:35 to the end of the 4th chapter.) But John writes only of the beginning and end of the second year of our Saviour's ministry, the healing of the man at the pool of Bethesda and the first miracle of the loaves and the fishes. (John 5th and 6th chapters.) Matthew, Mark, and Luke tell us many things that Jesus taught and did during his second year's ministry: Matt. 4:12 to 14:36; Mar. 1:14 to 6:56; Lk. 4:14 to 9:17. John writes most of his Gospel concerning teachings and events in Jerusalem and Judea; the other writers describe the Saviour's life mostly in Galilee. We will now follow John's narrative thru his 5th chapter, and afterwards study the records of the other writers up to the time that John begins again, as he does in the 6th chapter.

1 *After these things there was the feast of the Jews; and Jesus went up into Jerusalem.*

2 *Now there is in the Jerusalem, above the sheep gate, a bathing place, which is called in Hebrew Bethesda, having five porches.*

3 *In these lay a multitude of those having affliction, blind ones, lame ones, withered ones.*

5 *And a certain man was there who had been thirty and eight years in his affliction.*

6 *Jesus seeing this one lying down and knowing that he had already much time, says to him, Are you willing to become well?*

7 *The afflicted one replied to him, Lord, I do not have a man, when the water is agitated, to throw me into the bathing place: and while I am coming, another goes down before me.*

8 *Jesus says to him, Arise, take up thy mat, and walk about!*

9 *And at once the man became well, and took up his mat and walked about. And it was a Sabbath in that day.*

The feast mentioned in verse 1 is probably the Passover, for that is the nearest feast of the Law to the winter time: and it was winter time when the events of the 4th chapter transpired. John 4:35.

In verse 2 we have translated Jerusalem in the plural and have put the article "the" before it—"the Jerusalem." This is literally the way it reads in the original. Jerusalem was indeed but one city, yet it was composed of three parts and each of those parts was called Jerusalem. This pool was probably where these three Jerusalems cornered, and hence it was said to be "in the Jerusalems."

Bethesda, the name of this pool, or bathing place, means "House of Mercy."

The five porches were five covered places surrounding the pool, under which the sick could stand or lie until the waters should appear to be agitated.

The pool was, no doubt, affected by

some aqueduct or subterranean water-vein, which in turn was affected by weather or seasonal conditions. Thus to ignorant and superstitious people the strange agitation of the water at times would appear to be caused by supernatural agency. Hence such people, if afflicted, would readily think that if they could only get into the water while the angel was agitating it, that they would come in contact with this supernatural power and so get healed. Perhaps some rich Jews had commercialized the pool and built the porches and advertised the curative value of the waters. Perhaps also they had their fake testimonials to cures, and some lying wonders thru mental delusion had perhaps been wrought, and this led others to spend money and time to try it. From verse 3 it appears that this pretentious pool was a popular health resort during the times of the Jewish feasts, when much appeal could be made to religious credulity.

The reader will notice that we have omitted verse 4 in our quotation above. We do this because five of the most ancient manuscripts omit the whole of this verse or the principal part of it. It is omitted from modern translations; and scholars agree in rejecting it as spurious and legendary.

This certain man whom Jesus healed must have been very greatly afflicted, for he had been a sufferer for thirty and eight years. It is not said what his affliction was. It was so bad that perhaps no name then known to doctors could describe it; perhaps also it was a complication of several diseases. At least he was unable to walk or to stand on his feet. And he was too poor to hire anyone to throw him into the pool at the instant the water might be in motion. He was therefore helpless and hopeless. And he was absolutely ignorant and deluded to think that he could get any help from that impotent pool.

In this extremity Jesus fastened his compassionate eyes upon him, lying helpless and dejected, groaning and moaning over his pains and bed sores, his wearied and wretched form showing that he had spent much time there in hopeless quest for health. But no sooner did the knowledge of the need come

to Jesus than he sought to supply it. He could help the man: that pool could not. The man truly had been a sinner, and his sins had even caused his affliction (verse 14); but had he not suffered long—38 years!—and was he not now humbled and penitent? Yet the question now is, Does he really want to get well? or Does he now wish to die and give it all up in despair?

Jesus therefore asked him in a kind and assuring tone of voice, with a look of mercy and power, "Are you willing to become well?" The afflicted man, then for the first time realizing that he had found a true Friend, unburdened his troubled heart to Jesus. And lo! another pool—a pool of the waters of life—was agitated and began to move in Jesus; and forth flowed the wonderful words, "Arise, take up thy mat, and walk about!" He had found the real Bethesda, the House of Mercy, in the Word of grace thru Jesus Christ. This pool he could get into, because it was brot to him and he was put into it, and all without money and without price. "And at once the man became well, and took up his mat and walked about. And it was Sabbath in that day." Surely it was Sabbath to the poor man—rest from his sins, now pardoned; rest from his pains and his sores; rest from his weakness and disease; rest from his sorrow and gloom; rest from delusion and deception: rest in peace and righteousness; rest in health and happiness; rest in power and truth; rest in love and grace. It was indeed Sabbath in that day!

This pool with its fabled virtue may represent salvation by works: the poor sinner cannot get into it and there is no one to put him in. "It's every one for himself and the devil take the hindmost." The great multitude may represent the human race. The five porches represent the five periods of human history as marked out by the Bible: To Noah, to Abraham, to Moses, to Christ, to his second coming. The poor, wretched man whom Jesus healed may represent the sinner who turns to Jesus from under the Law of Moses, who is the most condemned sinner of all and in the most wretched and helpless state, for the law made sin the more manifest.

LESSON 28

The Only Real Sabbath

John 5:10-11

The Jews wanted Jesus and his apostles to keep Sabbath according to the typical Law and their traditions about it. Jesus had come to magnify that Law into the antitypical Law, as we read in Isa. 42:21, "It pleased Jehovah, for his righteousness' sake, to magnify the Law, and make it honorable." Jesus made the Law great and illustrious. Jesus says prophetically in Ps. 138: 2, "Thou hast magnified thy Word above all thy name." Therefore Jesus says in Ps. 119:18, "Open Thou mine eyes, that I may behold wondrous things out of thy Law."

The typical law had ordained the observance of the seventh day, now known as Saturday, as a day of rest with God. The Jewish leaders had hedged this Law about with enactments that made it a day of anxious care to observe. They had magnified it in the opposite direction from the way Jesus was magnifying it, for Jesus was magnifying it into its antitype, or true spiritual meaning. The ceremonial scrupulousness of the Jews made it, not a day of rest, but a day of anxious care, lest by some little trivial act, such as taking up a mat, they would be bearing burdens on the Sabbath day; or rubbing a head of wheat in the hand, they would be threshing and preparing food on the Sabbath day.

Jesus saw the typical Sabbath as a very fitting time for giving people a foretaste of the great antitypical Sabbath, even as he became the real Passover on the time of the Jewish passover.

In our last lesson we studied about the healing of the infirm man at the pool of Bethesda, on the Sabbath day. And we saw that this healing brot a real Sabbath to that poor afflicted man.

But the Jews looked at it differently. Jesus had said to the man, "Arise, take up thy mat, and walk." The man obeyed and was made whole, and walked off into the crowd. Some of the strict Jews saw him carrying his mat and they stopped him, and said, "It is Sabbath, and it is not lawful for thee to take up thy mat." (Vr. 10.)

Poor blind Jews! They could not see that wonderful Sabbath into which that afflicted man had entered. "But he answered them, He that made me whole, the same said unto me, Take up thy mat, and walk." (Vr. 11.) This was indeed a good answer. It was a real rest to be able to take up his mat and walk. How could he be violating any Sabbath with God when he was keeping a real Sabbath with God? Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28-30.) This poor man had labored with soul travail and bodily pain and he had borne the awful burden of his great affliction for thirty and eight years. Jesus had stopped his labor and rolled off his burden, and "it was Sabbath on that day." Never was a burden so light as the mat which that cured man carried that Sabbath day. But the Jewish leaders could not see this as being Sabbath. Their eyes were on the shadow. They judged in food and drink, festival, new moon, and Sabbaths, not knowing that these things were but a shadow of Christ, who was then giving the truth about these things. Col. 2: 16-17. "For the Law was given thru Moses; grace and truth became thru Jesus Christ." (John 1:17.) "For the Law having a shadow of the good things to come, . . . can never . . . make perfect them that draw nigh." (Heb. 10:1.) "He taketh up the first, that he may establish the second." Heb. 10:9. "For the priesthood being changed, there is made of necessity a change also of law." (Heb. 7:12.) A typical priesthood, a typical Law, an antitypical priesthood, an antitypical Law. The typical priesthood could not minister in the spiritual Law; and the antitypical priesthood could not minister in the typical Law. Paul speaks of Gospel ministers as "ministers of a new covenant; not of letter, but of spirit: for the letter killeth, but the spirit maketh alive." (II Cor. 3:6.)

Those carping Jews did not see anything but the letter, the type, the shadow. Hence the seventh day of man's week was the only Sabbath that they could see. They had no comprehension of the seventh day of God's week—that great seventh day Sabbath that God entered into when he finished

the old creation. Gen. 2:1-3. A day with the Lord is as a thousand years, or a long period of time. Ps. 90:4; II Pet. 3:8. The world was not made in six twenty-four-hour days. The sun is what demarks a twenty-four-hour day, and the sun was not made until the fourth day of creation: therefore the creation days were on a different scale.

This is even the more manifest when we consider that the Scripture teaches that God's great seventh day is still continuing. In the 3rd and 4th chapters of Hebrews, we read about a Sabbath rest that had been offered to the people under the Law, and that those people had failed to make good and enter into that rest; and we also there read that the same rest is now offered to a spiritual people under the Gospel. Now that the rest here referred to is God's seventh day rest that he entered into after the six creative days is plainly stated in this same Scripture: see Heb. 4:4. The 3rd verse says, "We who have believed do enter into that rest"; and "The works were finished from the foundation of the world." Verse 4 immediately follows: "For he hath said somewhere of the seventh day on this se, And God rested on the seventh from all his works."

This is the rest that is promised us under the Gospel and of which we now have a foretaste, the fullness to be given us when we reach immortality. The works were finished from the creation of the world and God has been in his great seventh day Sabbath ever since, and this is the Sabbath we now enter into by faith in Christ.

This great antitypical Sabbath Christ came to give. He ends our weary toil and sets us free from our heavy burdens and gives us Sabbath indeed. A sinner can find no Sabbath with God by keeping Saturday; but he can find a real and eternal Sabbath in Jesus.

Paul writes the following words to the churches in Galatia who were listening to teachers of the typical Law and mixing up the types and antitypes: "How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by

any means I have bestowed labor for you in vain." Gal. 4:9-11.

It is the great work of satan to bewitch people and cloud their minds from a knowledge of the truth. This is the reason that people could not understand Jesus. The Spirit of God alone can enlighten us in divine things.

LESSON 29

Some More Thots from the Healing of the Infirm Man

John 5:12-15

The Jews could strain out gnats and swallow camels. They could declare that the impotent man, whom Jesus bade arise and take up his mat and walk, was breaking the Sabbath; but they could not see that they were really breaking the Sabbath, both in type and antitype, by quarreling and making trouble on that day, and so breaking their own rest and trying to break the rest of the man who was now cured. They could have hatred, strife, anger, bitterness, narrowness, meanness, irreverence, persecution, and even murder in their hearts, and yet they could not see that they were breaking the Sabbath.

They did not fear to criticize and condemn both the man who had been healed and that wonderful Man who had brot that healing to him. So they said to the healed man in a tone of irreverence and cruelty: "Who is the man that said unto thee, Take up thy mat, and walk?" (Vr. 12.) The next verse says: "But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place."

Here is an instance of Jesus healing a man without faith, for the man did not even know who it was that healed him. This man had been afflicted for so long, and had lain so long at the pool of Bethesda, that he had become hopeless and deadened to his condition. Jesus had to ask him if he even wanted to be made whole. He had quite forgotten the desire to be well. It shows the wonderful grace of God in Christ to heal a man in such a hopeless condition,

and who was not even able to exercise faith.

This man may be considered a type of some of those who gather about the pool of orthodox evangelistic campaigns, waiting for the evangelist to agitate the waters of false doctrine by pathetic stories and threats of eternal torment. Some people indeed get into those waters of false doctrine when the evangelist descends from his ecclesiastical heaven, and they try to think they are healed, but their mental hallucination soon wears off and they may be seen to be worse than ever; or at best, but little benefited.

Those who are typified by the man whom Jesus healed are the ones who cannot go voluntarily into those waters of false doctrine: they are sick on doubts and quibbles concerning the orthodox doctrine. They cannot see how God can be one, and yet three; how a Son of God can be as old as his Father; how a Son of God always was the Son of God, and never had a beginning; how God could be love and yet torment most of his creatures in hell for ever, when it does them no good. These people indeed are deadly sick, and they have been a long time in that case, and they have given up hope, and some scarcely desire a future life at all.

But when we come to them with the true Word of God, and stir up new desire in them, their indifference and objection to religion is healed, and they find real rest, real Sabbath, and they take up their mat whereon they had lain, and walk. The mat symbolizes the place of rest. Now they must rest as they walk, and not lay the mat down again until they walk into the kingdom and glory of God.

The orthodox preachers, like those Jews, object to this kind of a Sabbath. They would have people get a Sabbath rest by bathing in their pool of false doctrines when those doctrines are agitated by some evangelist in a revival campaign. They would have those who have found the true Sabbath go back and lie down on the bed of affliction until they get rest by bathing in their pool, or until they die and go to hell for ever, as they say.

But thank God, when we get them healed by the truth of Jesus, they do

not want to go back to that filthy, infectious pool of lying traditions, but they want to know more about Jesus. They have found Jesus, and now the next thing is for Jesus to find them.

Jesus came to this impotent man twice: first, to heal him; second, to give him power to sin no more. This we read in the 14th verse: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing befall thee." So Jesus now finds those who are healed by truth and grace in the true temple, the Church of God; and there they are given the true Holy Spirit of power to live a holy life and to be kept from sin.

There was one thing more that this healed man did: verse 15, "The man went away, and told the Jews that it was Jesus who had made him whole." People cannot wholly testify for Jesus until they find Jesus as their healer from indifference, doubt, and sin; and until Jesus finds them in the temple of God as their blessing and benefactor.

"Sin no more, lest a worse thing befall thee." The Gospel is a savor of life unto life, or of death unto death; that is, it now gives us a foretaste of agical life, and it will give us the fulness of life and immortality when Jesus comes; or, if one neglects his great salvation and lapses back to sin and rests around the pool of impurity and lies, he has now become dead in the greater life, and he will die the second death when the Judgment comes; and he will not come out until the third day when death is swallowed up in victory. Hence to the Christian Jesus says: "Sin no more, lest a worse thing befall thee."

LESSON 30

The Jews Persecuted Jesus

John 5:16-17

In the three last lessons, we have been studying about the healing of the infirm man at the pool of Bethesda, in Jerusalem. As we saw, Jesus at first did not make himself known even to the man whom he had healed. He anticipated the terrible opposition it would bring to him from the pharisaical Jews

when they would learn that he had bidden the afflicted man to take up his mat on the Sabbath day. Finally, however Jesus made himself known to this man whom he had healed. Then the man went and told the Jewish leaders, and the persecution began.

These Jewish leaders remembered Jesus, for just a year before, Jesus had "found in the temple courts those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple courts, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise." John 2:13-16. The Jewish leaders were then deeply angered; and now that he had returned a year later and had healed a man right in their midst, and had even told him to defy the tradition of the elders by taking up his mat on the Sabbath day, their anger knew no bounds. He had now offended their priestly dignity twice, and both times in a public manner.

They had also known of his favorable reception by the common people of Judea the summer before, when he made and baptized more disciples than John. John 4:1. And they probably had heard of his great reception by the Samaritans at Sychar, and of his second great sign at Cana of Galilee. John 4. They had also noticed that some very devoted and devout men and women were following him as his disciples, and that many others would flock to hear him wherever he spoke. And they had, no doubt, noticed the favorable attitude of Nicodemus, one of their own number, toward Jesus, tho they had not known that this man secretly interviewed Jesus a year ago.

In their mad hatred, they could not attribute supernatural powers to Jesus as from God, but as from the devil. In their blindness, they finally that it was their duty to persecute Jesus. They, perhaps, went around among the people and told them to beware of that Jesus, for he dishonored the temple, associated with the Samaritans, taught men to work upon the Sabbath day, and defied

the authority and tradition of the elders.

John 5:16-17

(16) And for this cause the Jews persecuted Jesus, because he did these things on a Sabbath.

(17) But Jesus answered them, My Father worketh until now, and I work.

This was a very great saying and fraught with great meaning; and it has been but little understood. The Jews were condemning Jesus because he worked, and enjoined work, on the Sabbath of the Law. But he replied, "My Father worketh until now, and I work."

How could this be if God were resting from all his work, as we read in Gen. 2:2, and if the works were finished from the foundation of the world, as we read in Heb. 4:3? If God had finished his work and was resting, in what sense was he working and not resting? The answer is found in this: He had finished the works of the old creation and was resting from those works. But he had not finished the works of the new creation, nor was he resting from them. Hitherto God had been working in the new creation by type and promise and prophecy; and now in Jesus he was working in the new creation in antitype and fulfillment. The rest from the old creation on the 7th day, after 6 days of labor, was a type of that rest that shall follow 6 days of labor in the works of the new creation. These 6 days of the new creation are from Adam to Noah; from Noah to Abraham; from Abraham to Moses; from Moses to Christ; and from Christ to the age to come; then the Sabbath of the perfect day.

Under the Law, God gave to fleshly Israel symbols of his 6 days of labor in the old creation and his 7th day of rest. The days of God were long periods of time. His 7th day of rest from the old creation is still unended, and it will not end until he enters into the rest in the finished works of the new creation. When God entered into covenant with fleshly Israel, he gave them a symbol of his great 7th day Sabbath when he commanded them to keep the 7th day of man's week holy. This 7th day, like God's greater 7th day, was a type of that glorious rest on the perfect day

when all things shall have been made new. So in the Sabbath enjoined upon fleshly Israel, they were to rest from all works of the old creation, even as God has rested from the works of the old creation from the end of his 6th day. The works of the new creation, however, are not forbidden under the Law upon the 7th day of man's week; but, after the example of God, such works are even enjoined, for, Jesus says, "My Father worketh until now, and I work."

Jesus was not violating the Law concerning the Sabbath matter, as those Jews blindly supposed, but was leading people out of the letter of the Saturday Sabbath, which was but a symbol of God's great 7th day Sabbath, and a type of that coming Sabbath in the new creation on the perfect day. When we rest with God, we must keep every day holy, not Saturday only; for God's Sabbath from the old creation has been a perpetual day, and not a little day of 24 hours.

LESSON 31

The Jews Seek To Kill Jesus

In our last lesson we studied the reply of Jesus to the Jews for persecuting him for healing a man and telling him to take up his mat on a Sabbath. In making that reply, Jesus offended the Jews on another, and even greater, matter. In his reply, he had called God his Father.

"For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God." John 5:18.

They persecuted him when they thot he broke the Sabbath; but now they would kill him because he made himself equal with God. How often it is true that when you try to right mean and hateful people you only make a bad matter worse. Those carnal Jews could not, and would not, understand Jesus, and the more he explained, the more they misunderstood, until, two years later, he took their death blows and answered them to never a word.

No person ever honored God as truly and as much as Jesus did. And no one

was farther from making himself equal with God than Jesus was. He acknowledged that the Father was greater than he and greater than all and that the Father was the only true God.

The Jews made two false accusations against Jesus. He did not break the Sabbath because he healed a man on that day and bade him take up his mat; and he did not make himself equal with God because he called God his own Father. They themselves were breaking the Sabbath, even the greater Sabbath than that of the Law. And they were even putting themselves up above God, because they were condemning a marvelous work that God had done thru Jesus.

Jesus made an extensive reply to them, perhaps the most extensive one he ever made to any of their accusations.

(19) Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner. John 5:19-47.

Jesus was not a product of the old creation, but of the new—the first of a new race of regenerated beings. It was therefore for him to do the works of the new creation, as his Father was doing.

In this verse Jesus denied equality with God, for he said, "The Son can do nothing of himself." This can not be said of God, for God can do all things of Himself. Jesus did great and mighty works and the Father gave him great authority and power, and God made him high priest and king. But all his power and authority he has from God, and of himself he can do nothing.

In verse 30 Jesus again states, "I can of myself do nothing." He did not make himself equal with God.

But the climax is put to it all when Jesus in verse 44 speaks of his Father as "the only God." If the Father is "the only God," he has no equal.

It is true, that we must honor the Son even as we honor the Father that sent him, as Jesus says in verse 23; but this means equal honor to Father and Son in those things the Son is sent to do. We honor an ambassador as we honor

the king or president that sent him, not because the ambassador is equal to that king or president, but simply because that king or president sends him. We do not honor the ambassador as being the king or president. So, we do not honor Jesus as being God, but as being the Son of God, and as being sent of God to do the work of God and to speak the words of God.

Aside from replying to the Jews, Jesus utters some great truths in these verses:

(24) *Verily, verily, I say unto you, He that heareth my Word, and believeth Him that sent me, hath agical life, and cometh not into judgment, but hath passed out of the death into the life.*

Three great things are here stated: 1st, Agical life is not an inherent possession of man, but is conditional on hearing the Word of Christ and believing in the true and only God who sent him; 2nd, The true Christian is not to come into judgment to be judged; 3rd, The true Christian has already passed out of the death and into the life.

The pharisees had taught that the soul is immortal; but Jesus taught that agical life, power to live from age to age, is a gift of God thru Christ. Jesus also taught that the Christian does not have to wait for the decision of some future judgment to know whether he shall have this agical life, for the Christian already has passed out of the death in Adam into the life in Christ. Every one in Adam is reckoned as dead, because the life that he has is not his own, having been forfeited by sin. But the Christian is reckoned as being alive, because the life that he has is his own: his own, because the sentence of death is revoked by grace on account of Christ's death; and because he already gets the foretaste of the agical life. The Christian never dies, for, tho he may sleep, he sleeps in a life that is his own. As Paul also taught when he said, Christ "died for us, that, whether we wake or sleep, we should live together with him." I Thess. 5:10. The sinner is dead even when he is living; but the Christian is living even when he is dead.

Our next lesson will consider some more of these great matters in Jesus' reply to the Jews who sought to kill him.

LESSON 32

Preparatory Resurrections

John 5:25

In our last lesson we considered three great works of God that Jesus is empowered to do for the one who heeds his Word and believes Him that sent him: 1st, To give agical life; 2nd, To save from the coming judgment; and 3rd, To deliver out of the death into the life (Vr. 24.)

Our present lesson is a study of—

(25) *Verily, verily, I say unto you, an hour cometh, and now is, when the dead shall hear the voice of the Son of the God; and they that hear shall live.*

The dead who were first to hear the voice of the Son of the God, and live, were the worthies of the four previous dispensations; for we read in Matt. 27:50-53, that when Jesus emitted the spirit, he cried with a loud voice, and the tombs were opened and the bodies of the saints that were resting were raised, and came out of their tombs after Christ's resurrection, 24 hours later, and appeared unto many. The way this verse is generally translated, it is made to say that only many of the saints were then raised; but when correctly translated, it teaches that all the saints who were then in the sleep of death were raised: for the correct translation is—"and the tombs were opened; and many bodies, those of holy ones who have rested, were raised."

In Rom. 1:4 we read that Jesus "was determined Son of God in power, according to spirit of holiness, from a resurrection of dead ones." That spirit of holiness went into the tombs which were spiritually opened by the dying, yet mighty, voice of Jesus, and that spirit of holiness was attracted only to the holy ones who were sleeping, and it awakened them from the dead. The others did not hear that voice.

These holy ones are the ones spoken of by Jesus after his resurrection when he said to Thomas: "Because thou hast seen me [thru the years of my ministry], thou hast believed [that I am risen]; blessed are they [the holy ones of former dispensations] that have not seen [during their life-time], and have [now] believed [that I am risen]." John

20:29. This verse cannot be understood in any other way. It cannot refer to those who would at some future time believe, for Jesus puts it in the present perfect tense. It cannot refer to any of Christ's disciples who had followed him thru his ministry, for they did not believe in his resurrection until they, like Thomas, had seen him after his resurrection. It must therefore refer to those ancient worthies who heard Christ's voice on the Cross, and who came out of their tombs after Christ's resurrection, and believed in Christ; for they had seen only types and shadows of Christ, and not Christ himself, under the former dispensations.

Paul writes of these holy people of past dispensations in these words: "These all, having been attested [by the things they suffered and endured] thru the faith [that looked forward to the antitypes], possessed not the promise [of agical life and immortality], the God having foreseen something better concerning us [namely, a laying hold in foretaste of the promise], that apart from us [apart from the things of this Gospel dispensation, the death and resurrection of Jesus] they should not be made complete." Heb. 11:39-40. The four messages of God under the four dispensations of the types could not make the believers perfect pertaining to the conscience. (Heb. 9:9.) Those types could not completely form the spiritual man. (Heb. 10:1-4.) But does God make us perfect pertaining to the conscience without those former holy people? No! Not any more than He made them perfect without us. How then has He done? Answer: He raised them up to hear the Gospel thru the loud voice of Jesus on the Cross, that they with us should be made complete and perfect concerning the conscience, or spiritual man. This is what Paul means when he says, "Ye are come to spirits of just ones (of former dispensations) made perfect." Heb. 12:22-23. If those just ones had not been resurrected to hear and know the Gospel, how could they have been made perfect in the spiritual life? The Gospel of this dispensation was the only way for them, as well as for us, for Paul again says: "And for this cause he (Jesus) is mediator of a new testament, that death

having become for redemption of the transgressions upon the first testament, they that have been called may receive the promise of the agical inheritance." Heb. 9:15; 11:16.

Peter also writes of this same matter when he said: "For unto this end was the Gospel preached also to the dead ones, that they might be judged according to men in flesh, but live according to God in spirit." I Peter 4:6. Men who now receive the Gospel are judged in flesh to death but they live according to God in the spiritual life. So with those dead people who were raised up and came out of their tombs to hear the Gospel; they died again in the flesh, but they gained life in spirit, and they are now sleeping in Jesus in the spiritual nature, awaiting the 2nd coming of Christ, when they shall be raised up to immortality and the fullness of agical life.

Thus we find that Jesus' words were fulfilled, for the holy dead did hear the voice of Christ and live. Now we shall find that the other part of the text is likewise true, for he also prophesied of another class of dead people who should hear his voice in the hour that is coming and live. This other class we understand are those who believe during this dispensation. Our reason for so believing is that in verses 28 and 29 he speaks of a more marvellous resurrection than the two we are now considering in verse 25, and that more marvellous resurrection is the resurrection of life for the good and the resurrection of judgment for the evil. The good could not have the resurrection of life unless they had first been in life. Therefore the less marvellous resurrection of verse 25 must mean the resurrection into life, and that resurrection we must have now, if we would have at last the resurrection of life. Col. 2:12-13; 3:1-4.

The one who has not Christ has not life—he is dead while he lives. The life that he has is not his own. He may use life, but he does not own life. The life that he uses is a forfeited life. If a mortgage takes a man's house, he has lost it, he no longer owns it, altho' he may continue to reside in it for awhile.

So it is with those outside of Christ.

"He that hath the Son hath the life; and he that hath not the Son of the God

hath not the life." I John 5:12. For Jesus said: "Except ye eat the flesh of the Son of the man and drink his blood, ye have not life in yourselves." John 6:53. This life Jesus has been giving to those who believe into him.

LESSON 33

The Life Within

John 5:26

(26) For as the Father hath life in Himself, even so gave He to the Son also to have life in himself.

This was a marvelous thing to say. No man before the time of Jesus could say this. All had death in themselves. Jesus alone had life in himself. People indeed had lived, but the life by which they had lived was not their own, and it was but permitted them to use, not to own and keep. It was different with Jesus. Altho in human form, he was begotten without a human father, yea, begotten by the Word of God, that liveth and abideth. And not only was he begotten in life, but he kept from sin and preserved that life, and acquired the right to life by obedience to the Law; for the Law had said "that the man that doeth the righteousness which is out of the Law shall live thereby." Rom. 10:5 with Lev. 18:5. That "man" was Jesus.

The nature of this life was spiritual, a life in the Spirit of God, a life that lives from age to age, agical or eternal life, a life in truth, love, righteousness, power and spirit.

Jesus had this life in himself as really as God had it in Himself. But there is a sense in which Jesus did not have this life in himself as the Father had it in Himself: Jesus did not have it independent of God; but God had it independent of all other beings, for He lives and has his Being in and of Himself, but Jesus depended upon God for his life and being. It is this of which Paul speaks in I Tim. 6:16, where it is said that God is "the only one having immortality dwelling in light unapproachable, which no man hath seen, nor can see." Jesus truly has immortality as God has immortality. Christians also, thru Jesus, shall at last gain immortality as God has immortality; but neither

Jesus nor Christians shall ever have "immortality dwelling in light unapproachable," for God has immortality independently, and we and even Jesus can have it only dependently upon God.

This explains how Jesus could die. We would naturally suppose that if Jesus had life in himself as the Father had life in Himself, he could not die. But when we understand that this life in Jesus was dependent upon God for its supply and continuance, we can understand how Jesus could die. His death could not be natural. His death had to be voluntary on his part and by special commandment of God, and only that he might take his life again. His death was therefore supernatural.

This explains the words of Jesus in John 10:17-18—"Therefore doth the Father love me, because I lay down my soul, that I may take it again. No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment received I from my Father."

Thru this also we can understand the words of Jesus to Pilate, "Thou wouldest have no authority in my case, if it were not that it has been given thee from above: on this account he that delivered me unto thee hath a greater sin." John 19:11. It really was God who had given up his Son to die for us, or the high priest and Pilate would not have had authority in the case. Therefore God had a greater sin than Pilate, for Pilate truly gave Christ over to death; and God not only gave Christ over to death, but also gave over the human race to die in him. Pilate, by his act, had his own sin upon him; but God had upon Him the sin of the whole race when He gave his Son as the sacrifice of redemption for all. The difference is this: Pilate had the lesser sin by an act of judicial murder; but God had the greater sin by an act of gracious mercy. Pilate was condemned by his act; but God was justified and glorified.

If it were not that Jesus had this life in himself, he could have given life to no one. He was rich, for he had inherited eternal life from his Father, and by obedience he had become the heir to all the promises of the Law. Yet he gave up all this riches that he might

be a sacrifice for our sins to reveal the grace of God to save us out of sin and death. Bless his precious name! "For ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for our sakes he became poor, that ye thru his poverty might become rich." II Cor. 8:9.

LESSON 34

Christ's Authority To Execute Judgment

John 5:27

(27) *And He [the Father] gave him [Jesus] authority to execute judgment, because he is Son of Man.*

Jesus derived his authority to do judgment from the Father, for God only has the original right and duty to judge, He being the Creator and Lord of all, and because the sins are against Him and his creatures, and He has the power and wisdom to judge.

Before this authority to judge was given to Jesus, the execution of judgment had been in the hands of God and He had given it in type and shadow to certain ones in former ages, such as Moses, Joshua, Samuel and David.

Jesus is the great antitype of all these, and we shall see in this lesson how he judges, not in a shadowy, temporal way, as his prototypes, but in truth and for immortal deliverance.

In the case of the judgment of Adam, there was no mediator or priest acting as judge, but Adam was judged by God direct, and the sentence was death. The death, however, was not immediately executed, and Adam and his posterity were given a chance to redeem themselves: but all without avail, and man grew worse and worse. Then follow longsuffering, promises, types and prophecies of the coming Messiah and his kingdom. There also intervened a dispensation of law and a covenant of salvation by works in obedience to that law. The judges whom God raised up and gave authority to judge his people could give only temporal and earthly deliverance.

Now Jesus comes in fulfillment and antitype of all these, and authority is given him to execute judgment in such

a way as to save mankind with an incorruptible and immortal salvation. Let us see how this is.

The grand old prophet Isaiah had prophesied of Messiah, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory; and in his name shall the nations hope." Isa. 42:3-4 with Matt. 12:20-21. We also read in Jas. 2:13, "Mercy glorieth according to judgment." And Paul writes in Rom. 8:3-4 that, Jesus "judged sin in the flesh, that the righteousness of the law might be fulfilled in us." As the seers judged Israel to save them, so Jesus judges to save all.

The judgment was first upon himself. "He who knew no sin was made sin for us that we might be made the righteousness of God in him." II Cor. 5:21. He was judged for our sake, and "in his humiliation his judgment was taken away." Acts 8:33. His judgment was our judgment. Because he humbly bore this judgment, it was taken away when God raised him from the dead. Therefore all are saved in Christ Jesus: and all shall be saved thru him in due time, now the elect, all others in the ages to come.

The bruised reed is the Adamic man; the smoking flax is the mortal life: these he will not break and quench till he send forth judgment unto victory, that is, till he send forth the judgment of the Cross for us unto victory in our salvation: then the Adamic man will be destroyed and the mortal life be extinguished by the creation of the new, spiritual man and by the infusion of the foretaste of the immortal life. It is because of this that mercy glories according to judgment, for this judgment is arranged in the mercy of God to save those who partake of it. It is a mercy when the spiritual man supplants the carnal man and when the heavenly life extinguishes the earth-bound life. Thus, as prophesied, judgment is brot forth unto victory, glorious and eternal.

Yes, Christ has authority to execute judgment. He has this authority from the Father and he has it because he is Son of Man, and it is a mercy. "For whom the Lord loveth He chasteneth." Heb. 12:6. "But when we are judged, we are chastened under the Lord, that

we may not be judged down with the world. I Cor. 11:32.

This judgment is for salvation, but it is thoro and severe: it condemns sin and the sinner-man; but at the same time regenerates and saves, making the spiritual man. The outward man perishes under the consuming fires of the judgment, now going on in the case of the elect, while they are being separated from the world, the flesh and the devil—separated to the right hand of God. But as this judgment proceeds, the “inward man is renewed day by day.” II Cor. 4:16. “For,” writes Peter, “the season is for judgment to begin at the house of the God: and if first at us, what shall be the end of the unpersuaded to the Gospel of the God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?” I Peter 4:17-18.

We are writing particularly about the judgment that is now going on in the case of the elect. But the judgments that are to follow in the ages to come upon the rest of mankind may be understood by the judgment now in progress. “For the unseen things of him since the creation of the world are clearly seen, being perceived thru the things that are made.” Rom. 1:20. If God and Jesus judge now because they love, they will judge then because they love. If the judgment is now to condemn and destroy the sinner-man, and at the same time to regenerate and save, so it shall be hereafter. If now mercy glories according to judgment, mercy then shall glory according to judgment. If now the judgment destroys the evil and creates the good, so it shall then. If now the judgment is unto victory over sin and death, so it shall be for the rest of mankind. Then, as now, if any man’s work shall be burned, he shall suffer the loss of the Adamic man and the Adamic generation: but he himself in the nature and form of the spiritual man shall be saved; yet so as thru fire. I Cor. 3:13-15. For the Scripture saith that Christ must reign until he hath abolished all other rule and authority and power, and made every knee to bow and be subject to the Father. I Cor. 15:20-28; Phil. 2:10-11. The orchardist first puts in the new graft, then he cuts away the old tree as the new tree forms, until the

tree is all a new tree and the old is cut away and burned into ashes under his feet. So shall the wicked perish, be blotted out, and be as tho they never were.

This teaching is too merciful for some, for they bear in their bosom an eternal vengeance and they worship a god of eternal wrath. They would have it that God’s mercy is only from the cradle to the grave, but his wrath endureth for ever. The Scripture reverses this and says that his mercy is for ever and that He will not retain his anger for ever.

Praise God that Jesus has authority to execute judgment and that he will do this in such way and times as to destroy evil creatures and evil ways, and yet save all in righteousness, holiness and immortal life. Then there shall be no more death, nor sorrow, nor pain, nor tears. Rev. 21:4.

LESSON 35

The Marvellous Resurrections To Come John 5:28-29

(28) Marvel not at this: for an hour cometh, in which all that are in the tombs shall hear his [Jesus’] voice, (29) and shall come forth; they that have done the good things, into a resurrection of life; and they that have practiced the evil things, into a resurrection of judgment.

In verses 25-27, Jesus had been speaking about resurrection from reckoned death, but in the verses here quoted he is speaking about resurrection from accomplished death. It is wonderful grace and power to raise a sinner man out of reckoned death into a foretaste of immortal life; but it is still more wonderful grace and power to raise all men out of their graves and give some immortal life and others judgment.

Both the resurrection from reckoned death and the resurrection from actual death are marvellous; but Jesus told those Jews not to marvel at the former, because it was not for them in this age. The resurrection of judgment they shall marvel at, indeed, for that shall be their portion. It will be a marvel to them that they were so blinded by selfright-

eousness as not to know the day of their visitation, and so hardened as not to be touched by the love and grace of the Son of God. And they will marvel, too, that, while they rejected that love and grace, it never forsook them, for even in the judgment they shall learn the boundless love and mercy of God in Christ Jesus, even to sinners like themselves.

The believer marvels even now at the wonderful grace and mercy of the Gospel of Jesus. We marvel at the teaching, example, miracles, death, resurrection, priesthood, and kingship of Jesus. None other is these things to us. We marvel at the peace, pardon, power, purifying and perfecting provisions of the Gospel. We marvel at our experience and change.

But we shall one day cease to marvel at these things because their glory shall be swallowed up in the greater glory of the coming things. Our present experience is but preparatory for entrance upon the greater, and but a foretaste of the glory to come. The resurrections from the tombs will be manifest, universal, sudden, mighty, and, in the case of the elect, final and eternal.

The text says that Jesus shall find the dead in their tombs. How different the teaching of the orthodox and the witches and wizards, who declare that the dead go to purgatory, heaven, or hell at death. Jesus sees the dead as in their tombs, asleep, unconscious.

Jesus speaks of two resurrections to come: one of life, and one of judgment; and he says that these shall happen in the "hour" that "cometh." The "hour" here spoken of is not a literal hour of man's time. The "hour" in verse 25 is now more than 1900 years long and it is still in progress. The 90th Psalm says, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." So we find from other Scriptures that the "hour" of the two resurrections to come embraces a period, and not a literal hour.

These two resurrections will not happen at the same time. Those who have done the good things will have the first resurrection. The others will be raised later.

The first resurrection will be a resurrection "from the dead," not merely of

the dead. To be raised "from" the dead would mean that the rest of the dead would still be left in their graves. To be raised from the dead is a special hope for the good only. Jesus says, "They that are accounted worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Luke 20:35-36. Paul says that he forsook all, "if by any means I may attain into the resurrection from the dead." (Phil. 3:11 Amer. Stan.) This blessed resurrection is also referred to in the following Scriptures: Rev. 20:4-6; I Thess. 4:16; John 6:39, 40, 44, 54; 11:23-26; Heb. 11:35; Luke 14:14; Isa. 26:19; Acts 24:15.

The first resurrection is to take place at the return of Jesus. "For as in the Adam all die, so also in the Christ shall all be made alive. But each in his own order: Christ a first fruit; then they that are of the Christ in his coming; then [those of the Christ in] the end when he shall deliver up the kingdom to the God even Father." I Cor. 15:22-24. Read also I Thess. 4:13-18 and Matt. 24:29-31.

Those who have practiced the evil things will not have part in the first resurrection, but will be raised later in the "hour," in the resurrection of judgment. The judgment of the nations will not take place until Jesus returns to earth and gets seated in the throne of glory. Matt. 25:31-46.

Those who have done the good things will have the resurrection of life. This implies that they were previously in life. We get this life now if we give heed to Jesus, for Jesus said, "They that hear shall live." (Verse 25.) When Christians fall asleep in death, they still have this life, tho unconscious: so when they are raised, they have the resurrection of life.

The sinner, not having life, will not have the resurrection of life, but will rather have the resurrection of judgment; for he is really judged now in his conscience (John 3:18-19), and his resurrection will revive this condemnation. The King James' Version says that it will be "the resurrection of damna-

tion," but it is correctly rendered in the Amer. Stan. Version as "the resurrection of judgment." The original word is not the word for damnation, but for judgment. The unsaved will not be raised to be damned, but to be judged; and the judgment will be given in love; will result in victory, victory even over death; and mercy, not wrath, shall endure forever. There will be sorrow and pain and death and tears enough, but not forever.

If we now do the good things, we shall have the resurrection of life; if we now practice the foul things, we shall have to go thru the judgment to come. It is better to be judged now than to put it off till the coming day.

The good things we must do are mentioned in Matt. 7:24-27; 28:20; II Peter 1:5-11. The evil things are mentioned in Gal. 5:19-21; Rom. 7:15-19; 8:7-8.

Those who do the good things will be raised immortal in glorified bodies. I Cor. 15:35-38, 44, 49-54; Phil. 3:21; I John 3:2; Rom. 8:23-25.

LESSON 36

The Judgment of the New Covenant

John 5:30

(30) I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of Him that sent me.

There are certain actions which a soul may perform within itself: it may think, it may love, it may will; but it may not carry out its thots, feelings, and will into actions and deeds only by the aid of forces and instruments outside itself. Paul says of his former experience in the flesh, "To will is present with me but to do that which is good is not." (Rom. 7:18.)

In nature, or the typical creation, there are certain forces and instruments delegated to man which our souls may use to carry out our thots, feelings, and purposes. These forces and instruments may be appropriated by all alike, whether good or bad. But the moral and spiritual powers may come to the aid of our souls only in the new creation, or divine nature. As Paul said of his experience in the spiritual life, "The

law of the Spirit of the life in Christ Jesus made me free from the law of the sin and of the death." (Rom. 8:2.)

This is what Jesus meant when he said, "I can of myself do nothing." He could think and love and will, but God alone gave him the power to carry out these into deeds.

"As I hear, I judge." This is the path of wisdom, for Solomon says, "He that giveth answer before he heareth, it is folly and shame unto him." (Prov. 18:13.) The Jews had misjudged Jesus by putting their own willful and prejudiced meaning upon his words. Because Jesus had called God his Father, the Jews had charged him with making himself equal with God. (John 5:18.) This was an unjust conclusion. They should have asked Jesus if he meant by that saying to declare himself equal to God. Those Jews, however, bad as they were, are not so bad as Roman Catholics and other orthodox christians; for those Jews refused to believe in one who (as they supposed) would commit the blasphemy of declaring himself equal to God; but the orthodox christians bow and worship the blasphemer, the man of sin, sitting in the nominal temple of God, declaring himself to be God (II Thess. 2:4), and they even have the lying audacity to call such a mongrel the Jesus of the New Testament. But the Jesus that they worship as God Almighty is no more the Jesus of the New Testament, than the Virgin Mary of the Roman Catholic church is the virgin Mary of the Bible. The Jesus of the New Testament is the Son of the living God. Jesus is our elder Brother, not our God. He is the priest, the mediator, between us and God. The Father alone is God, the only true God. All other gods are idols, and churches dedicated to them are idols' temples. "Be not yoked with those of another kind." (II Cor. 6:14-18. Turn to it and read it and let us heed it.)

In replying to those Jews who accused him of making himself equal to God because he called God his Father, Jesus said, "Verily, verily, I say unto you, The Son can do nothing of himself," verse 19; and, "I can of myself do nothing," verse 30; and the Father is "the only God," verse 44. Jesus also has said, "The Father is greater than

I." (John 14:28.) And the Father is "greater than all." John 10:29.

"As I hear, I judge." Sorry thing for those Jews and for the orthodox christians. Jesus hears them perverting or denying his words, and he will judge them accordingly. Evil and error and apostasy may flourish now, but it is judged and the judgment will be made manifest and executed in the Day that is swiftly coming. Jesus did not come to judge the world but to save the world. This is true. But those who will not co-operate with Jesus are judged already. (John 3:17-18.) It is up to the hearer to receive Christ for salvation, or to reject him for judgment. Is Christ now your Judge, or your Saviour, which? Let none conclude that Christ does not now judge because he does not execute the judgment. The judgment and the execution of the judgment are different things. In the case of those who have had the light of the Gospel and do not heed it, nor remain faithful, they are judged already. (I Peter 4:17), and the coming judgment day will only intensify and execute that judgment. (Jude 14-15.) As the Scripture saith: "Some men's sins are evident, going before into judgment; and some men also they follow after." I Tim. 5:24.

The judgment above spoken of is the judgment against the willful sinner; but there is another judgment—the judgment for the repentant and believing sinner. If Jesus hears our repentance and confession of faith according to the true Gospel, he undertakes to judge and destroy the evils in our nature, soul, body, and deeds.

This judgment for the sinner to save him was first executed in Jesus on the Cross. (Rom. 8:3.) Since then it is executed in the believer as he repents, believes, obeys, receives the Holy Spirit, bears the fruit of the Spirit, and endures chastening. (I Cor. 11:32; I Pet. 4:17.) Shall we have judgment for us, or judgment against us?

The judgment for us is righteous because it condemns the sin even doubly: first, in Jesus the sin-bearer; second, in the sinner by grace and the Spirit. (Rom. 8:3; John 16:8.) And his judgment is righteous also because it makes us righteous. (Rom. 8:4.)

Jesus gets this righteous judgment

by not seeking his own Will, but the Will of Him that sent him. The Will, or Testament of the Father, is the New Covenant, the Gospel. Jesus sought this Will out of the types to see how it should be fulfilled in the antitypes; he sought it by the promises and prophecies; he sought it by a perfect life, by baptism, and by his death and resurrection.

This was not Christ's Will or Covenant, because he was but the Mediator. The laws, grace, words, teaching, power, Spirit, inheritance, life, kingdom, and glory are all from the Father, thru Jesus.

The Will, or Covenant, by which Jesus was personally saved was the Old Covenant, the Covenant of Works, given under the Law. He gave up his riches and inheritance under the Law to get salvation for all under Grace. (II Cor. 8:9.) This necessitated that he be saved himself by grace under the New Covenant. (Heb. 5:7-9; Phil. 2:8-9.)

LESSON 37

The Witness of Jesus

John 5:31-34

(31) If I bear witness concerning myself, my witness is not true.

Under the Law it required more than one witness to establish a thing as true. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established." Deut. 19:15.

And the very nature of Christ's mission required more than one witness. He had come to be an ambassador for God, and must, therefore, have his credentials from God, and not from himself.

Jesus did truly bear witness concerning himself, even very many times; but this did not prove himself to be the Messiah. When God added his witness, the seal of the proof was given.

In the 8th chapter, verse 13, the Pharisees said to Jesus, "Thou bearest witness concerning thyself; thy witness is not true." They seem to be throwing back at Jesus his own admission. In the reply that Jesus there makes, he admits

that he bears witness of himself, and then goes on to show that his witness is true, notwithstanding: for, he not only knew and experienced the things that he bore witness of, but the Father was with him and also bore witness—"I am he that beareth witness concerning myself, and the Father that sent me beareth witness concerning me." John 8:13-18. Thus he fulfilled the requirement of the Law that two witnesses are sufficient to establish a thing as true. Deut. 19:15; 17:6. The Jews were in duty bound by their own Law to accept his witness as true.

Jesus had also other witnesses and they were the ones whom he had healed and taught and led.

The prophets also bore witness and even Moses and the Law itself.

The Jews were without excuse or cover.

(32) It is another that beareth witness concerning me; and I know that the witness which He witnesseth concerning me is true.

In various ways the Father had borne witness concerning Jesus. At the baptism of Jesus, the Father had spoken with an audible voice from heaven, "This is my beloved Son, in whom I am well pleased." And the Spirit of God descended upon him visibly as a dove. And after this God was continually, for about three years, working great signs and wonders and manifold powers thru Jesus, and also giving him gifts of the Holy Spirit. Heb. 2:3-4.

Jesus knew that the Father's witness concerning him was true, for he had seen and experienced these things before the witness to others was borne. And he knew they were true for they were the real things of which the things of the Law were but shadows.

(33) Ye have sent unto John, and he hath borne witness for the truth.

John the Baptist had pointed out Jesus as the Lamb of God who shall bear away the sin of the world and baptize in the Holy Spirit and in fire. John's testimony was for the truth, and not for the types of the Law.

(34) But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

Jesus did not claim to be the Son of God and the Saviour of the world be-

cause John the Baptist had told him so: he knew that he was the Son of God when he was twelve years old. Lk. 2:40-49. He also knew that he was to fulfill all righteousness by being baptized of John. The witness therefore which John bore was not for the benefit or information of Jesus, but for the people. Jesus reminded them of John's witness, for they had nationally accepted John as a prophet. And he gave them this reminder, not that he himself needed the witness of John, but that they might be saved from their present hardness of heart and unbelief.

John had baptized Jesus for the remission of sins, tho Jesus had no sins of his own. He did this to fulfill all righteousness, because Jesus had taken upon himself the sins of the world: therefore when Jesus was baptized for the remission of sins, the sins of the whole world were remitted in him. This is the reason that Jesus could commence to say to poor sinners, "Thy sins are forgiven." Matt. 21:23-27. We understand, however, that the sins were remitted in Jesus at his baptism in the sense that a debt is paid by a note, or bond, or covenant. If Jesus had not gone on and fulfilled his covenant in baptism by actually dying on the Cross for the sins of all, his baptism into literal water would have been useless. Therefore all were forgiven in Jesus conditionally by his baptism of John; but unconditionally in Jesus by his death on the Cross. Then Jesus could truly say, "It is finished."

LESSON 38

Why Some People Reject the Witness of Jesus

John 5:35-38

(35) He [John the Baptist] was the lamp that burneth and shineth; and ye were willing to rejoice for an hour in his light.

John was a lamp, because he had the wick of faith and the oil of the Spirit. He was burning and shining, because God had inspired him with divine fire. He was the link between the Law and the Gospel. On the one hand, he called upon his hearers to be zealous and obe-

dient to the Law; and on the other hand, he bade them take hold of the beginning of the Gospel and believe into him who should come after, who would be the true Lamb of God to take away the sins of the world. Yet John the Baptist was not the light, tho he did burn and shine. His burning and shining was only the witness for the light. John 1:6-8. John would have had no shining but for Jesus. It is Jesus alone who gives the light of life to scatter the darkness of sin and death. It is in this sense, too, that Christians are lights in the world: we are lights only to bear witness of Jesus, who alone is the light—it is Jesus who shines in us and thru us.

The Jews were willing to rejoice in John's light for the hour that the way was being prepared for Christ; but they stumbled when John declared Jesus to be the Christ. John had a strong and mighty witness to those Jews. He thrilled them as a prophet. They felt and knew that he was inspired. When he prophesied that Messiah was about to appear, they believed it, and got baptized. All was high enthusiasm for awhile.

(36) But the witness which I have is greater than John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

John was a witness to the Jews that Jesus is Messiah; but John was not a witness to Jesus that he is Messiah. Jesus got his witness, not from man, but from God. (34) And Jesus had a witness for him that was greater than the witness that John bore for him. That greater witness was the works, the miracles, that he was doing. John witnessed by words only; God also witnessed by something greater than words, namely, by works.

If the Jews believed the lesser witness, why did they not believe the greater witness? People largely believe what they are disposed to believe. They believed in John, tho he hit their sins hard and called them to repentance. But they did not believe in Jesus tho he came in love to save them from their sins. Why? There was nothing in John to hinder their belief. People who com-

plied with John's teaching would be zealous to attend the forms and ceremonies of the temple, and in other ways to obey the letter of the Law, and of course, would bring their tithes and offerings to the Jewish priests. And the Jewish leaders also tho that the Messiah prophesied by John would be zealous for the letter of the Law, and would bring great prosperity and worldly power to the priests. Hence the Jews were disposed to believe in John and his message.

But when Jesus was baptized and proclaimed to be the Messiah by John, the leaders of the Jews began to withdraw from John. They could not believe in Jesus as Messiah, tho he came with a much greater witness than John. Jesus crossed their prejudices; he did not favor their ambitions; he was instituting a new and heavenly dispensation, with new laws, new officers, new generation—new everything. They were not disposed to believe in such a Messiah, it did not matter what miracles he did.

It is just so with people now. You may bring to them the truth, and prove it to them out of the Bible, ever so clear, but the leaders and the multitudes will not believe it, because that teaching runs counter to their prejudices, pride, and position. Self-righteousness, self-justification, blinds their eyes. When they say, "I can't see it," they really mean, "I won't see it."

The works that Jesus did were "signs"—signs of spiritual things. Those "signs" the Father has given Jesus to "accomplish." The "signs" will be accomplished, or fulfilled, when Jesus fulfills the things signified by those "signs." That he was then able to do the "signs" was proof, witness, that he would be able to do the things signified, in the ages to follow. The "signs" were great; but the things signified would be greater. John 1:50. Those greater works Jesus is now doing and he will complete them in two more ages.

(37) And the Father that sent me, He hath borne witness concerning me. Ye have neither heard his voice at any time, nor seen his form. (38) And ye have not his Word abiding in you: for whom He sent, him ye believe not.

The Father bore witness concerning

Jesus by a voice from heaven after his baptism; and He bore witness by the divine works wrought thru Jesus, and by the very form and looks of Jesus, for Jesus in his mighty works stood in the form of God (Phil. 2:6). They that had truly seen Jesus had seen the Father, for the Father dwelt in Jesus and spoke and wrought thru him (John 14:7-11). Those Jewish leaders had not heard the voice of God to or thru Jesus, nor had they seen the form of God reflected from Jesus, nor had they received the Word of God spoken by Jesus, tho it came in mighty power and divine wisdom. Unbelief had blinded their eyes, deafened their ears, and hardened their heart. Selfishness, pride, sectism, and the love of money and worldly power had closed the door of faith to them. Many people today are caught in the same snare. They will not believe in THE faith, because it is too humble and humbling, because it conflicts with their sects and traditions, and because it does not appeal to their selfish interests and desires.

LESSON 39

Immortal Life and the Love of God

John 5:39-42

(39) Ye search the Scriptures, because ye think that in them ye have agical life; and these are they which bear witness of me; (40) and ye will not come to me, that ye may have life.

The Scriptures here referred to are what we now call the Old Testament. The Jews thot that the soul must naturally be immortal, because they understood from the promises that they were to inherit the land and dwell therein forever. If the soul were not immortal, they could not live forever in an endless home, they thot. Hence when Jesus came to offer them agical life, life from age to age, they rejected him, just as their modern antitypes do. People still refuse to come to Jesus that they may have immortal life, for they believe the soul is already immortal and "shall not surely die," as said the devil. Gen. 3:4.

But the Scriptures bear witness of Jesus that he is the one to give immortal life, not our fleshly parents. The Scrip-

tures speak of death as a state of sleep and silence; and that "the soul that sinneth, it shall die." The Scriptures also teach that blessing would come to all thru the Seed of Abraham, which is Christ. Gal. 3:16. The types and prophecies also declared that redemption and life should come thru the promised Messiah.

Those who expect to have an everlasting home because their souls are immortal are building on the sand: for "All flesh is as grass, and all glory thereof as flower of grass. The grass withereth, and the flower falleth: but the Word of the Lord abideth into the age. And this is the Word which was gospelized into you." I Pet. 1:24-25. We must be begotten upwards of this incorruptible Seed. I Pet. 1:23. Then we have the hope of immortal life.

(41) I receive not glory in comparison with men.

Men bestow upon their offspring only a mortal and corruptible life; Jesus bestows upon those who receive his Word an immortal and incorruptible life. The mortal life is the fading glory of the Adamic man. Jesus never received that fading glory. He got his life, to begin with, from God as his Father. Then, secondly, he won life by obedience to the Law. Lastly, he gained life by grace from the Father by his gracious death for all. He has glory for all these things; but none of these glories did he receive from men, or in comparison with men. Men, Adamic men, have no such glories to give.

Those Jews did not search the Scriptures to any good purpose; for they searched only to get their own ideas, theories, vanities, and traditions confirmed. We should search the Scriptures to learn what they really do teach, not what we want them to teach, or what we think they ought to teach. It does not matter what we think, but what does God say? We are the ones to be taught, not God.

(42) But I know you, that ye have not the love of the God in yourselves.

The Jews, like all who believe in the devil's lie, about natural immortality, did not know themselves, for they supposed that they possessed immortal life thru the fleshly generation. But Jesus knew them—he knew them to be in sin

and under the sentence of death, to be mortal. He also knew that they did not have the love of the God in themselves. They may have had some love for God, but not the love of God.

What does it mean to have the love of God? To answer this question, we must know what the love is which God has toward man. Here it is: "The God so loved the world, that he gave his only begotten Son, that whosoever believeth into him should not perish, but have agical life." John 3:16. "Herein was the love of the God manifested in us [or among us], that the God hath sent his only begotten Son into the world that we might live thru him." I John 4:9. The love of God to man is to give immortal life, and to give this life thru Christ. Those who receive this love within them believe that they are naturally mortal, and they believe that they can get immortal life from God thru Jesus, and they diligently seek it in that way. Those Jews, therefore, did not have the love of God within themselves; for they believed the devil's lie, that man was naturally in possession of an immortal soul. Jesus would say the same today of the orthodox christians, who have fallen "away from the faith, giving heed to seducing spirits and doctrines of demons, in hypocrisy of false words, seared in their own conscience." I Tim. 4:1-2.

Their conscience is so seared that they do not see it to be wicked to make God a liar and the devil a speaker of truth. I John 5:9-12. To have the love of God is to seek immortal life thru Jesus Christ; to have the lie of the devil is to refuse to seek immortal life thru Jesus Christ and to believe that man is naturally possessed of immortality. Will you take the love of God, or the lie of the devil—which?

The devil's lie took away life from man; the love of God seeks to bring immortal life to mortal man. Will you have the devil's lie and death? or God's love and life?

If we have the love of God in us, we also shall love our fellow beings and seek their well-being. I John 3:14-24; 4:7-21; 5:1-3.

Jesus knew those Jews did not have the love of God in themselves, because they believed in the devil's lie and were

seeking to kill him. Jesus had the love of God in him, because he believed that the wages of sin is death, and because he was come to give immortal life to all who would repent and believe the Gospel.

LESSON 40

Jesus Came in His Father's Name

John 5:43

(43) I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Jesus came in his Father's name by begettal and birth, as any child inherits his father's name. This he did first when he was begotten in the flesh and born of the virgin Mary. Then in the name of the Father, as the Father's child, he lived a holy and perfect life for thirty years. Following this he came again in the Father's name when he was born of water at his baptism, for the Father then acknowledged him his Son by a voice from heaven, saying, "This is my beloved Son in whom I am well pleased." (Matt. 3:17.) In this name he then taught and wrought for three years. And, lastly, he came in his Father's name when he was born from the dead into the immortal life, as it is said in the second Psalm, "Thou are my Son, this day have I begotten thee." (Acts 13:33.) This is when he got the Father's name in completeness, "having become by so much better than the angels, as he hath inherited a more excellent name than they." (Heb. 1:4.) "Wherefore also God highly exalted him, and gave unto him the name which is above every name." (Phil. 2:9.)

Others had come in the Father's name, but not in reality, for they were sons of God only in type or shadow. Jesus as the only one begotten of the Father was the only one who had then ever come in the Father's name in truth.

When Jesus came in his Father's name, he came to speak the words of God and do the works of God. He said, "The word which ye hear is not mine, but the Father's who sent me." (John 14:24.) And, "The Father abiding in me doeth his works." (John 14:10.)

By coming in his Father's name, he was God's way to us, even as by going to God in our name, he became our way to God. Thus he is the perfect mediator for both God and man.

Coming in his Father's name is a confession that his Father is greater than he. "The less is blessed under the more excellent." (Heb. 7:7.) And Jesus said, "The Father is greater than I." (John 14:28.) He came as the Son of God and as one sent of God, not as being God, for he acknowledged the Father as being "the only true God." (John 17:3.) Christians come in the name of Jesus, but this does not make them to be Jesus, nor equal to Jesus, for he is anointed "with the oil of gladness above his fellows." (Heb. 1:9.) So it did not make Jesus equal to God because he came in his Father's name, for he said, "My Father ... is greater than all." (John 10:29.)

Tho Jesus came in his Father's name, the Jews as a people received him not. Why? Because they knew not the Father, and hence did not know the Son, who came in the name of the Father. Jesus said, "These things will they do, because they have not known the Father, nor me." (John 16:3.)

They truly knew that God was one, but they did not know the one God as the Father. They knew the one God as creator of the old creation, and as "party of the first part" in the law covenant; but they did not know God as their Father, by a supernatural begetting, in the new creation, nor did they know God in a covenant of grace, where God reveals his own personality and nature. The revelation of God under the former dispensations was but a type, or shadow, of his revelation under the Gospel. "All things have been delivered unto me under 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 10:22.)

We know God as Father when we become his children. Hence it is agical life to know the Father. (John 17:3.)

Jesus came to reveal the Father, but the Jews would not accept the revelation, for they gloried in the fleshly generation and still sought righteousness by the law, instead of by grace under a

new generation, which Jesus came to give.

Therefore Jesus said prophetically to them, "If another shall come in his own name, him ye will receive." Has this prophecy been fulfilled? Yes, even as the Jews later said to Jesus, "We have no king but Caesar."

Caesar came about 40 years later and took full possession of the land of the Jews in his own name, laid their country desolate, destroyed their temple and holy city, and banished what Jews he did not kill by starvation and the sword. They preferred Caesar to Jesus, and they have had Caesars ever since.

Those Jews would not have Jesus cast the demons out of them by the Spirit of God, so their political offspring in the land, the Roman rulers, cast the demons out of the land by the sword, and thus visited judgment upon the Jews themselves, and thus fulfilled the prophecy of Jesus in Matt. 12:27.

LESSON 41

Why the Jews did not Believe in Jesus
John 5:44-47

(44) *How can ye believe, who receive glory one from another, and the glory that is from the only God ye seek not?*

(45) *Think not that I will accuse you to the Father: there is one that accuseth you, [even] Moses, in whom ye have hoped.* (46) *For if ye believed Moses, ye would believe me; for he wrote of me.* (47) *But if ye believed not his writings, how will ye believe my words?*

The Jews did not believe in Jesus because he taught that they did not have agical life and that it would be necessary to be regenerated from God to be saved and enter the kingdom of God. They received glory one from another: that is, they believed their souls were immortal from their earthly parents. Jesus said to them in the 40th verse, "Ye will not come to me that ye may have life." Jesus came to give life, agical life. "Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of the man and drink his blood, ye have not life in yourselves." John 6:53.

The unregenerated man may seem to

have life, but he has it not. He uses life, but he does not possess life, for the life he uses is a forfeited life because of sin. A man may reside in a house after his claim to it is lost by the foreclosure of a mortgage: his title is dead, tho he may still live in the house for awhile.

The Jews could not accept this doctrine, for they believed their souls were immortal from their earthly parents.

There was also another thing that hindered them from believing in Jesus, and that is, they had set their hope on Moses. They believed, that, because they were disciples and followers of Moses, that is, the writings of Moses, they would be resurrected in their old bodies and inherit the land of Palestine forever. This was their hope.

Jesus came to tell them that the flesh profited nothing; that the children born by faith were alone the sons of Abraham; and that he [Jesus] is the resurrection and the life.

This was so contrary to all their belief in the natural immortality of the soul and to all that they hoped for thru the writings of Moses!

Notwithstanding all their great pretentions to faith in Moses' writings, they did not really believe those writings. Like many people among Christians who profess to believe in Christ who, not only do not believe in him, but who even hold beliefs against him: so it was with those Jews concerning Moses. No one in the Old Testament wrote so much of Jesus as Moses did—in hundreds of types of Jesus and many prophecies about Jesus.

Let us here quote one very plain prophecy which Moses wrote of Jesus: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come

to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:15-19.

Peter quotes this prophecy in Acts 3:22-23, and applies it to Jesus. The Jews had every evidence that Jesus was that prophet, but still they rejected him and yet professed to believe in Moses, who in his writings condemned them, saying, "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Jesus came to fulfill the writings of Moses. If the Jews had really believed in those writings, in their types, prophecies, and promises, they would have believed in Jesus, who came to fulfill those things. But their false belief about Moses' writings prevented them from believing in Jesus, and even led them to believe that Jesus was an impostor and an enemy.

We are not told just what writings of Moses they quoted to prove that they were naturally possessed of eternal life and that fleshly Israel would be raised up in their old natural bodies to inherit the land forever. Perhaps they did not claim to find any definite quotations for these things, but only inferred these things from the promises of an everlasting home in the land; for how could these promises, tho they, be fulfilled to them if they did not have eternal life and the resurrection of their bodies?

Jesus said to them, "Ye search the Scriptures, because ye think that in them ye have agical life; and these are they which bear witness of me." Verse 39. It is true, as they inferred, that agical life in the soul and an immortal body are necessary to inherit the land forever. But it is also true, that we can get these things only by regeneration from above. This comes thru Jesus Christ, that wonderful prophet, who should have "the words of agical life." Jesus confirmed the promises made unto the fathers. Rom. 15:8. By giving us agical life and resurrection in a new and immortal body, he enables us to inherit the promises made unto the fathers of an everlasting home in the earth made new.

But in this regeneration, the flesh profits nothing. All racial pride is taken

down. No flesh can glory in his presence. "Know therefore that they that are of faith, the same are sons of Abraham." Gal. 3:7. "And if ye are of Christ, then are ye Abraham's seed, heirs according to promise." Gal. 3:29.

LESSON 42

As we noted in Lesson 27, we are now studying the second year of our Saviour's ministry. The 5th chapter of John gives the first recorded miracle of this second year: the healing of the infirm man at the pool Bethesda in Jerusalem; and this chapter also gives the wonderful replies of Jesus to the Jews on that occasion. For the fifteen last lessons we have been studying these things.

We are now to leave the book of John for awhile, and take our lessons from Matthew, Mark, and Luke: for, after the fifth chapter, John does not give us anything more of our Saviour's second year until the end of it; but Matthew, Mark, and Luke tell us much of this intervening time. The reason John is so brief concerning the second year is, that it was mostly spent in Galilee, and John writes mostly of the Saviour's life in Judea. For many lessons to come, we plan to study Matt. 4:12 to 14:36; Mr. 1:14 to 6:56; Lk. 4:14 to 9:17, and then return to John the 6th chapter to finish the Saviour's second year.

Jesus Opens His Mission in Galilee

Matt. 4:12-17

(12) Now when he heard that John was delivered up, he withdrew into Galilee; (13) and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: (14) that it might be fulfilled which was spoken thru Isaiah the prophet, saying, (15) The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, (16) the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up. (17) From that time began Jesus to preach, and to say, Repent ye;

for the kingdom of the heavens has approached.

Read also Mar. 1:14-15; Lk. 4:14-15.

Previous to the time of our present lesson, Jesus had been ministering chiefly in Judea, the land of the Jews. There he had been baptized, fasted and prayed for forty days in a wilderness, called his first disciples, cast commercialism out of the temple, discoursed to Nicodemus on the regeneration, made and baptized more disciples than John, healed the infirm man at the pool Bethesda, discoursed to the Jews of judgment, agical life, resurrection, and many other leading themes of theology. Most of the leading Jews had steadfastly refused to accept him as Messiah, or even as a teacher sent from God. They even grew to hate Jesus and were already desiring to kill him.

He had left Judea at intervals before: once to attend a wedding at Cana of Galilee, when he changed the water to wine; and again to the same Cana, when he healed the nobleman's son in the distant city of Capernaum, by speaking the Word; and he had spent two days among the Samaritans, where he was kindly received by those enemies of the Jews.

But now, at the time of our lesson, he leaves Judea to begin an extended ministry in Galilee, where he had spent the first thirty years of his life.

It is significant that now he announces for the first time, "The kingdom of the heavens has approached." Jesus had refrained from announcing this to the Jews at Jerusalem, or at any other place in Judea, altho he had there declared himself to be the Son of God, the life-giver, and the Saviour of the world. He preferred not yet to announce in Jerusalem and Judea that he is the Messiah, the Christ, ushering in the long promised kingdom of God.

When he now arrived in Galilee, it appeared the opportune time and place to announce the approaching kingdom. After many miracles and illuminating messages, it would be no empty sound to say, "The kingdom of the heavens has approached." The Jews in Galilee were not so biased and bigoted as the Jews in Judea: hence this announcement would not arouse so much oppo-

sition and sectarian prejudice in Galilee as in Judea.

The time was the more opportune for this announcement because the mission of John the Baptist was now ended and John himself cast into prison.

The place also was fitting for the announcement, for it was a land of "darkness" and a "region and shadow of death," and the coming kingdom was a kingdom of light and life.

The Israelites had been plucked up and destroyed out of the land of Zebulun and the land of Naphtali about 700 years before, by the king of Assyria. Since then it had been inhabited by heathens, and partially settled by Jews at the return from captivity in Babylon. The shadow of death had fallen upon Israel there; and now, thru Jesus, there was coming the glorious light of life. There the kingdom of Israel had fallen; and here Jesus now announces the approach of a new and greater kingdom—"the kingdom of the heavens."

This kingdom was to be no narrow Jewish kingdom, but a kingdom for all who are begotten of God, where all fleshly distinctions cease. Hence it was fitting that this kingdom be first announced in "Galilee of the Gentiles."

This was foreseen in prophetic vision by Isaiah, more than 700 years before; and now, as we follow Jesus in Galilee, we shall see how wonderfully Isaiah's prophecy is fulfilled in the springing up of the great light of life concerning the coming kingdom of the heavens.

But this coming kingdom is holy and spiritual: hence it is necessary that men repent, for there is no room in it for sin. As Jesus taught Nicodemus at the beginning of his ministry, we all must be begotten anew to enter the kingdom of God, and this new begetting is spiritual. Except men repent they cannot be born from above.

LESSON 43

The Call To Be Fishers of Men

Matt. 4:13-22

(18) And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were

fishers. (19) And he saith unto them, Come ye after me, and I will make you fishers of men. (20) And they straightway left the nets, and followed him. (21) And going on from thence he saw two other brethren, Jacob the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. (22) And they straightway left the boat and their father, and followed him.

Read also Mar. 1:16-20.

A similar circumstance is related in Luke 5:1-11; yet it is probably not the same, but a circumstance that happened later, for many of the details are quite different. It is quite supposable that Peter and these other fishermen went back to their fishing now and then. Jesus had previously made disciples of Peter and Andrew, and perhaps of Jacob and John, at the time of his coming out of the wilderness of trial (John 1:35-51), more than one year before this circumstance. They had, no doubt, been with Jesus many times during this year, and followed their fishing business at intervals as needed to keep their customers supplied.

At the time of this lesson these four men had been disciples of Jesus for more than a year. Their call now, as Jesus was proclaiming the approaching kingdom, was to be more than that of disciples; for Jesus now said to them: "Come ye after me, and I will make you fishers of men," evangelists, apostles.

The subjects of the kingdom would now have to be fished up from the great sea of mankind. This would require fishermen. Now is not the time to save the world, but the elect; and it requires skilled fishermen for this great work. In the age to come the Lord will send out hunters, but now he sends out fishers. This was foreseen by Jeremiah: "Behold, I will send for many fishers, saith Jehovah, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." (Jer. 16:16.) In the age to come this great world-sea shall be no more; and then fishers will not be required, but hunters, who shall be skillful to get people out of the kingdoms (mountains), societies (hills), and the hiding places in big

men and sects (the clefts of the rocks).

A fisherman takes his game alive; a hunter takes them dead. Better to be caught now as fish than to be overtaken in the day of judgment. But the fish soon die after being taken out of the water: so when we get people caught in the Gospel net and drawn out of the world, we can soon bring them into the death of Christ and they then become dead to the world.

It is a great thing to be called to be fishermen for Christ. There are many trials and hardships and disappointments and there are snags and rocks in the way. Often we feel the damp and cold of the world. As the fisherman's occupation is lowly and despised by the world, so the world despises and rejects the true minister; but when the kingdom is set up over the earth, these humble and despised fishermen will be made the kings and priests of the earth, and their "fish" shall be exalted with them to bless all. "And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed." Isa. 61:9.

But there are joys to the fisherman even in the present. If the angels rejoice when one sinner repents, so does a true minister, for the 144,000 (the true ministers) can learn the angel's song (Rev. 14:2-3), and they will sing it fully when they see the full fruit of their labors.

Fishermen must work together, for one cannot manage a net alone—all must pull and manage together and be ready for any duty or hardship without thot of self. A fisherman has no use for dignity and ease; but he has great use for humility, patience, perseverance, faithfulness, self-subjection, endurance, wisdom, skill, industry, vigilance, knowledge, and training.

Jesus is the one who makes a minister, for he said: "I will make you fishers of men." Jesus furnishes the model, and his teaching furnishes the material, for the true minister; and his grace brings the true measure of the Holy Spirit to give the necessary power and wisdom and utterance.

Jesus found two of these fishermen casting a net into the sea, and the other

two mending their nets. So in the ministry we need the apostles and evangelists to go out and cast the net into the sea; and we need the teachers and pastors to mend the nets.

These temporal fishermen "straightway" left goods, occupation, relatives, business, and all, and followed Jesus to become fishers of men. No salary was offered them by Him who had no place to lay his head. The work should bring its own reward: "men," not merchandise.

Reader, is the Master of men calling you? Then do not delay, but "straightway leave all and follow Him—he will make you a fisher of men in this age, and a hunter of men in the age to come.

LESSON 44

The Journey of Jesus in Galilee

Matt. 4:23-25

(23) And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. (24) And the report of him went forth into all Syria: and they brot unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. (25) And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

The province of Galilee was but a small district—about 27 miles from east to west and 25 miles from north to south, yet it is, with Judea, the most noted region on the earth; for there Jesus spent nearly all the first thirty years of his life and a large portion of his three years' ministry. The name is enshrined in the Christian's heart with Jesus.

There were many synagogues in Galilee at this time; and it took Jesus many months to visit them all. Our lesson does not tell us what he taught in those synagogues, but we can well imagine what his general theme was, namely, "The coming kingdom." He taught people how this kingdom would come, and what it would do for men. He gave

them parables from life and nature, and he freely quoted Moses and the prophets and the psalms to prove his mission.

But he also preached, as well as taught. Preaching is proclaiming; teaching is informing and explaining and proving. Some things merely need to be preached or proclaimed. Jesus preached that the kingdom of the heavens had approached and that men should repent and believe the good message. His word was with power and in the Holy Spirit, and found lodgement in the convictions of men.

Jesus also healed the sick and cast out demons. The greater power over the soul involved the lesser power over the body.

Jesus is Saviour for both soul and body. He fills man's complete need. If we get our souls saved by truth and spiritual power, we may be sure our bodies will be saved in due time.

Disease in the body starts first in the soul. If the soul were rightly balanced and adjusted to God and sufficiently supplied with spirit-power, sickness, disease, and death could not come.

As the kingdom of the heavens comes into men's souls to take out the sin and guilt and fear and hate and selfishness and lust and pride and grief and gloom and darkness, so health will flow into their bodies, and disease and demons vanish.

But doubters and unbelievers say, "Where do we see it now-a-days?" We reply by asking another question: Where are those who are truly following the teaching and preaching of Jesus? Are guilt, fear, hate, selfishness, lust, pride, grief, gloom, darkness, and doubt cast out of souls? Healing of the body is no rarer than healing of the soul.

Every one who has his soul delivered even in a measure from these evil and deadly things, by the grace of God in Jesus, can testify to the inflow of health-power into his body.

Health does not come out of a bottle, but out of the blessing of God. Nor is it mechanical, but spiritual. Whatever good some medicine or mechanical means may do, they cannot heal or cure. Disease and death will go on, until men get the soul right with God, by the grace and power of the teaching and preaching of Jesus. And it is not enough

that one, or a few, get right: we suffer for others, and we bear their afflictions thru a law of sympathy. And sometimes, too, we suffer in body because of the meanness of others and a grief is imposed upon us which, for the time at least, we cannot cast off, and hence an affliction follows. So some may say, "Physician, heal thyself." Mockers will come, but heed them not. The truth remains: health comes by getting the soul right with God, that is, by getting the deadly things cast out and the soul regenerated by the Spirit of God.

LESSON 45

The Sermon on the Mount

Matt. Chapters 5, 6, 7

This sermon may be called, "The Christian's Ten Commandments."

The Ten Commandments were spoken upon Mount Sinai: our Saviour's sermon on a literal mountain in Galilee was spoken from the spiritual mountain of his kingdom.

The Ten Commandments were spoken out of a thick cloud: the Sermon on the Mount was spoken out of Jesus, who is the light of the world.

The Ten Commandments were written upon stone by the finger of God: the Sermon on the Mount is written upon the spiritual heart by the Spirit of God.

The Ten Commandments came with thunders and lightnings and the voice of a trumpet, and the people fled away in terror: the Sermon on the Mount came in gentle stillness in a kind and tender voice of authority, and the people were astonished and drawn to Jesus.

The Ten Commandments and their particular form were suitable to men in the flesh: the Sermon on the Mount was suitable for Christians in the Spirit.

Moses was the mediator of the Ten Commandments: Jesus was the mediator of the laws given in the Sermon on the Mount.

The Ten Commandments reveal God as Jehovah [He Will Be]: the Sermon on the Mount reveals God as "Our Father who art in the heavens."

The Ten Commandments forbid all images or likenesses of God made out of

the old creation: the Sermon on the Mount reveals the true image and likeness of God in Jesus and in his holy teaching for the new creation.

The Ten Commandments forbid the fleshly Israel taking the name of Jehovah in vain: the Sermon on the Mount teaches spiritual Israel a true religion of the heart that enables us to take the name of the Father in truth.

The Ten Commandments enjoin rest with God on the seventh day of the week: the Sermon on the Mount teaches us such an experience and state of soul whereby we are at rest with God every day.

The Ten Commandments enjoin honor to earthly father and mother and promise length of days: the Sermon on the Mount tells us of a heavenly generation and its workings and hence how to honor our Heavenly Father and live forever.

The Ten Commandments forbid murder: the Sermon on the Mount goes back of murder to the soul, and forbids all anger, evil speaking, and condemnation.

The Ten Commandments forbid adultery: the Sermon on the Mount magnifies this beyond the act, and says, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."

The Ten Commandments forbid stealing, lying, and coveting: the Sermon on the Mount, if lived up to, would make such laws unnecessary, for those who love even their enemies, and are perfect, even as their heavenly Father is perfect (Matt. 5:44, 48), are under a higher law, and hence do not need to be told not to steal, or lie, or covet.

It is a striking thing, too, that the Sermon on the Mount divides itself into ten parts:

1st, The Christian's personal experience. Matt. 5:3-12.

2nd, The Christian's relation to the world. Matt. 5:13-16.

3rd, The Christian's relation to the Law and the Prophets. Matt. 5:17-48.

4th, The Christian's relation to the poor. Matt. 6:1-4.

5th, The Christian's relation to God. Matt. 6:5-18.

6th, The Christian's relation to temporal needs. Matt. 6:19-34.

7th, The Christian's relation to the brother and the wicked. Matt. 7:1-6.

8th, The Christian's relation to grace. Matt. 7:7-12.

9th, The Christian's relation to righteousness. Matt. 7:13-14.

10th, The Christian's relation to false teachers. Matt. 7:15-23.

The Sermon on the Mount begins with benedictions, and ends with warnings.

This sermon is concerned with inward and spiritual religion and divine righteousness, not with outward forms, meats and drinks, and holy days.

This sermon is not a guide to the Adam man, but to the one born again.

It does not comprehend all the laws to the spiritual man, even as the Ten Commandments were not all the laws to the fleshly Israel.

LESSON 46

The Eight Blesseds

Matt. 5:1-12

The Sermon on the Mount begins with eight "blesseds." These are sometimes called "beatitudes," because the word beatitude in Latin means blessed.

Jesus put many blessings at the beginning of his sermon, for without people have the blessing of Christ, they cannot keep his sermon.

These blessed were pronounced for all, and are just as living and real today as when first uttered.

But the conditions must be fulfilled; for Jesus did not pronounce blessing upon sin, pride, selfishness, riches, meanness, strife, impurity, injustice, hate, worldliness, unrighteousness, unfaithfulness, and cowardice. His blessing is upon the poor in the spirit; upon those that mourn; upon the meek; upon those who hunger and thirst for righteousness; upon the merciful; upon the pure in the heart; upon the peacemakers; and upon those who have been persecuted for righteousness' sake.

Reader, are we poor, humble, in spirit? then, be assured, we have Christ's blessing. Do we mourn? are we meek, mild? do we hunger and thirst for righteousness? are we merciful? are we pure in the heart? are we peace-

makers? do we endure persecution for righteousness' sake? Then surely we have the blessing of Christ upon us. But let us never think we can have the blessing of Jesus unless we have these virtues.

These virtues and blessings come to us in the order named. And the virtues and blessings increase from the first to the last. A rich blessed comes to us when we are poor in spirit; a richer blessed comes to us when we mourn; a still richer blessed comes to us when we are meek, mild; and so on, till at last we endure persecution for Christ's sake and gain the greatest blessing of all.

The blessings begin with those who are poor in spirit, because no blessing can come to a proud person. When we preach the Gospel to the proud and tell them that a person must forsake all that he hath to become a Christian, then that proud person must do one of two things: turn up his nose and scoff, or repent and humble his heart. The Gospel leaven will not work with pride.

True humility is a state of spirit—it is in the inner man. One may be poor in worldly goods, but proud and haughty in the spirit. The Gospel demands that we be poor in the spirit if we would come under the rule of the kingdom of the heavens.

Usually those who are poor in worldly goods are also poor in the spirit; and it is, perhaps, nearly always true that those who are outwardly rich in worldly goods and honors are proud in the spirit.

The kingdom of the heavens is based in divine socialism. The citizens of that kingdom must have "all things common" and the ownership vested in God. This was the experience of the primitive Church, and "not one of them said that aught of the things which he possessed was his own." Acts 4:32. They were poor in the spirit because they gave up all to God, the rightful owner.

Pride is built upon the untrue and unrighteous claim of human ownership. The whole fact and truth is: this world, with all that is in it, is God's and we are God's, and God has made all things for all. The claim of human ownership is untrue and unrighteous—producing pride, presumption and fraud.

The unequal distribution of the good things of the earth is unbrotherly and

contrary to the will and purpose of the benevolent Creator, who made all things for all. If people will not give up all things to God and cease this lying, proud, and selfish ownership, they cannot enter the kingdom of the heavens. The condition that wins the first blessing is to be poor in the spirit—divest ourselves of all ownership of goods or self, and invest all ownership of goods and self in God. Here is the beginning place in the kingdom of God. Here is where the fountain of blessing first bubbles up for a thirsty soul.

MORE A KINDLY HEART

Give me more a kindly heart
Sharing more the Christian's part;
Let me just like Jesus be,
Showing love and kindness free.

Fill me with the Spirit's grace,
Pleading for the fallen race;
Quick to see the need and woe,
Quick to feel the kindly glow.

Fill my heart with love to give,
Helping souls in Thee to live;
Lead me from myself away,
Like the sun that brings the day.

All around there cries the need,
Sufferings great from human greed;
Help me smite the selfish arm,
Help me raise the poor from harm.

I would live in love with Thee,
Kind and good like God to be;
Help me, Father, in thy grace,
By my deeds thy love to trace.

Then when Jesus comes to find
His bright jewels, O so kind,
May he say, "Well done," to me,
"You have lived to set men free."

LESSON 47

The Eight Blessed

Matt. 5:1-12

Our last lesson ended with the first "blessed." This lesson begins with the second blessed.

"Blessed are they that mourn: for they shall be comforted."

At first that this seems a strange statement, for how strange that they should be blessed who mourn. People think those blessed who are happy, who smile, who laugh; not those who mourn, grieve, and sigh.

Yet Jesus uttered a great truth when he said, "Blessed are they that mourn." Those who can move about in this world and see and know the sorrow, pain, poverty, grief, and woe, and yet have no heart to be touched by these things, cannot be said to be in a blessed state. But those who can and do mourn with and for others are certainly in a blessed state.

There are things also concerning ourselves that call true hearted ones to mourning. What true soul but mourns over his shortcomings, weaknesses, imperfections, and faults? There is something radically wrong with the person who does not mourn over those things.

Jesus did not mean that a person should mourn all the time, and never smile or laugh. We may mourn over some things while we are glad and happy over other things. But certainly much joy and gladness does not well-become a person in sin and depravity, with death and judgment looming near. A godly sorrow that leads to repentance is what such an one needs. Jesus evidently had in mind this very kind of mourning when he said, "Blessed are they that mourn: for they shall be comforted." Hence, "Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he will exalt you." Jas. 4:8-10.

The Scripture says the time is coming when "The Lord Jehovah will wipe away the tears from off all faces," and "the death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Isa. 25:8; Rev. 21:4.

"Blessed are the meek: for they shall inherit the earth."

The word meek in the original Scripture means "mild," "gentle." The meek person is not boastful, self-vaunting, arrogant, easily provoked, irritable, vain, haughty, resentful; but mild in temper and manner, patient, forbearing, submissive, yielding, pacific, unassuming, humble, gentle.

People in this state are indeed blessed. Meekness is a state of greatness. The

meek person is meek because he has sense enough to have the proper estimation of himself and of his relation to God and eternity.

The Bible says: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." Zeph. 2:3.

Jesus himself, tho so great, was a perfect example of meekness. He walked in meekness before God and man. He bore the scoffs and oppositions of sinners with meekness. He suffered with meekness. He was meek even in his mighty works, and he was still meekness itself after his resurrection. If we could view his person now in heaven, we would see the divine meekness upon his brow. No lofty looks, no big-head air, no self-vaunting display, no strut of vanity, no parade of dignity, no spirit of anger, no flash of passion, no self-will, no stubbornness, was ever seen in Jesus. No common man, no shepherd, no fisherman, yea, no little child, was ever more meek than he. "Behold, thy King cometh unto thee, MEEK, and riding upon an ass, even upon a colt the foal of an ass." Matt. 21:5. It was said prophetically of Jesus, "Ride on prosperously, because of truth and meekness—righteousness." Ps. 45:4. Paul says: "I entreat you by the meekness and gentleness of the Christ." II Cor. 10:1.

It was no vaunting for Jesus to say, "I am meek and lowly in heart." Matt. 11:29. His very looks showed it. His form demonstrated it. His very clothing showed meekness, with no decorations of pride, or display of vanity, or glitter of gold, but humble and plain-cut, such as any workman might wear. It was self-evident that Jesus was meek and lowly of heart. He mentioned the matter by way of confession, not for self-vaunting, and his only purpose was to encourage "all ye that labor and are heavy laden," to come unto him to find rest for their souls.

There are many beautiful and important texts in the Bible about meekness. The following are some of them: Ps. 22:26; 25:9; 37:11; 76:9; 147:6; 149:4; Isa. 11:4; 29:19; 61:1; Zeph. 2:3; I Pet. 3:4; Jas. 1:21; 3:13; Gal. 5:22-23; 6:1-3; Eph. 4:1-13; Col. 3:12;

I Tim. 6:11; II Tim. 2:24-25; Titus 3:1-2.

These texts all show the blessedness and necessity of meekness. Meekness brings many blessings. Jesus mentions one of them in this beatitude: "Blessed are the meek: for they shall inherit the earth."

This text is hard on some who expect to inherit a home up in the sky. If such were meek and would meekly hear the Word of God, they would learn that it is the "earth," when made new, and not the sky, that Christians shall inherit. Hence we pray, "Thy Kingdom come. Thy will be done, as in heaven, so over earth."

LESSON 48

The Eight Blessed

Matt. 5:1-12

Our last lesson ended with the third "blessed," and our present lesson begins with the fourth.

"Blessed are they that hunger and thirst after the righteousness: for they shall be filled."

Hunger and thirst are indications of health and vigor, and it is just as true in regard to righteousness as in regard to physical food and drink.

If we have a good and honest heart within, we shall naturally crave for those righteous and holy things that give nourishment to such a heart.

If we feel our shortcomings and repent of sin, we shall naturally hunger and thirst after those things that will make us righteous.

If we have the knowledge and ideal of the true and perfect and beautiful life, we shall never be satisfied to grovel on the carnal and earthly plane, but we shall hunger and thirst after the righteousness.

There are three kinds of righteousness: self-righteousness; the righteousness according to the Law; and the righteousness according to the Gospel.

Self-righteousness is based on pride and conceit. As God sees it, it is sin, and not righteousness. A self-righteous person is always trying to justify himself and compare himself with others to their disfavor.

The righteousness that is according to the Law is the righteousness that one gets by obeying from the heart the commandments of the Law of God as written in nature or the Bible. This is the righteousness that has to do with the Adam man. The Adam man naturally loves this righteousness and seeks this righteousness; but, as a matter of fact, has never been able to reach it, for there are none righteous, no not so much as one. All sin and come short of the glory of God. But it shows that man is not totally depraved, for he still does some good things and longs for perfection. But, though not totally depraved, he is totally helpless; for evil, selfishness and pride inspire many of his thoughts, words, and deeds, and taint many of his apparently good acts.

The righteousness which is according to the Gospel is the highest form of righteousness—the righteousness of God in Christ Jesus. This is the righteousness of the divine nature.

When we see our depravity and imperfection in the Adam life, we long for a new heart, a change of nature, a regeneration to give us the divine nature.

This is "the righteousness" that Jesus meant in this beatitude. It is blessed to hunger and thirst after the divine righteousness.

The Gospel alone can satisfy this craving. Other religions, based on morality, may help a little in human righteousness; but the Gospel alone comes with a generation into the divine nature.

The divine righteousness is seen first in making "the tree good," and then "the fruit good," instead of trying to make the corrupt tree bear good fruit.

The divine righteousness involves not only doing right, but doing good. Its leading motive is goodness, love, grace. It follows right and duty, but often unconsciously, from a higher sense of benevolence.

To be filled with this righteousness involves both eating and drinking; we eat of the Word of the Gospel of grace and truth, and we drink of the blessed Holy Spirit. When these fill us, all other doctrines and spirits are cast out.

The fifth "blessed" is—

"Blessed are the merciful; for they shall obtain mercy."

This is a companion beatitude to the previous one on righteousness. Some people are so devoted to the right that they form a one-sided character and they are always judging and condemning, and forgetting mercy and charity.

These "blesseds" all hang together like a string of pearls: to have one of them, we must have all of them. If we hunger and thirst after righteousness, we must also be merciful, or we shall lose both blessings.

It means so much to be really merciful. It is the opposite to anger, hate, revenge. A merciful person is kind, patient, pitying, forgiving.

Such people attract and engage the mercy of God thru the law of justice and love.

And such people are attracted to the Gospel, that presents a religion of mercy and grace.

Hence "they shall obtain mercy."

Many a sinner is not drawn to Jesus, because he is not merciful.

Many a seeker cannot find the mercy of the Gospel, because he is not kind and forgiving to his fellow beings.

LESSON 49

The Eight Blesseds

Matt. 5:1-12

In previous lessons we have considered the first five beatitudes, or "blesseds." Our present lesson begins with

THE SIXTH BLESSED

"Blessed are the pure in the heart: for they shall see the God."

Jesus considers purity first in the heart. The scribes and Pharisees ignored heart-purity, and concerned themselves with a great number of forms and ceremonies for external cleansing. But these things did not make them clean, for they were at best but types and shadows of those things that really do make a person clean.

A true and sincere soul longs for purity within, in the thot, feeling, desire, purpose, plan, determination.

Hence Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for

ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." Matt. 23:25-26.

Some people would refrain from committing certain acts of impurity, thru fear, or self-respect, or religious profession; but they may not cease to harbor and cultivate the impure desire and thot within. Such people are really unclean, impure, because the mind, the heart, the soul, is the real person.

On this subject Jesus said: "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

By this, Jesus did not say, that a thot of evil, or a thot about evil, defiled the soul; but it was the harboring of the thot or desire, cultivating the thot and desire that defiled the soul.

A healthy and normal person cannot help thinking the thots and having feelings which are natural to his creation; but if he harbors and cultivates those thots and feelings in an unrighteous way or degree, they then defile his very being.

It is not a sin to look upon a woman, or even to admire her beauty: it might be a sin not to do these things; but it surely is a sin to look upon a woman for the purpose of lusting after her.

The sin is in the purpose, the intention. James (Jacob) clearly writes, "Each one is tempted, when he is drawn away under his own over-desire and enticed. Then the over-desire, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death." Jas. 1:14-15.

A baby lion may not hurt; but if we harbor and nurse that lion, he will rise up some day and devour us.

Lorenzo Dow, the quaint preacher, said: "I cannot help allowing the birds flying over my head; but I can prevent them making nests in my hair."

So we cannot always prevent certain thots and feelings; but we can and must prevent harboring and nursing and cultivating those thots and feelings until they become lusts and germinate.

If an impurity has been germinated in the heart, the place to kill it is right

there. If it is stifled, smothered, not nourished, not cultivated, it will die out in the germination and become abortive, and the heart will regain its purity.

Anything unlawful or unrighteous is impure.

Sexual impurity is not the only kind of impurity.

Anything that defiles is impurity, adultery. A drop of ink in a glass of pure water adulterates it.

We must be pure in all things: pure in our religious relations, pure in our social relations, and pure in our business relations. We must take in nothing into our hearts or lives that defiles, nothing that is contrary to the commandments and teachings of the Bible.

But purity is not negative only. Purity, not only shuns the evil, but embraces the good. Purity empties and cleanses the heart of all that is evil and defiling; and it fills the heart with all that is good and true and ennobling and heavenly.

Especially does the pure heart love to think upon, meditate about, learn of, choose, and cherish the example of Jesus, the teaching of Jesus, the gracious sufferings and death of Jesus, the resurrection of Jesus, the ascension and priesthood of Jesus, and the kingship and coming of Jesus.

When we take all these pure things into our soul, the Holy Spirit of God comes to us and crowds out and washes out every thing that is impure; and, by filling the soul with Jesus, gives no place for evil thoughts and feelings.

The pure in heart shall see the God, said Jesus.

When we truly take Jesus into our heart, we see God.

"If ye had known me," said Jesus, "Ye would have known my Father also: from henceforth ye know Him, and have seen Him." And again Jesus said: "He that hath seen me hath seen the Father." In explaining these statements Jesus said: "I am in the Father, and the Father is in me." The words and works of Jesus were the words and works of the Father thru him. John 14:7, 9, 10.

If we are pure in the heart, we can see God in Jesus. We can see much *about* God in nature and the Old Testament; just as we may see much *about* a man from the things he has made. But learning about a person is not see-

ing the person himself. God is resting from the old creation: we cannot see Him there. The Old Testament was but types and shadows: we cannot find the revelation of the person of God there.

Listen again to Jesus: "Neither doth any know the Father, save the Son, and he to whomsoever the Son willet to reveal Him." Matt. 11:27.

"No one cometh unto the Father, but thru me." John 14:6.

We see God in his mind, heart, will, soul, nature, character, and person in Jesus—in Jesus' example, teaching, commandments, works, and even in his death.

We cannot see God in the sky, but we can see God revealed in Jesus and thru Jesus, and here we may find Him the living and present God. Blessed be God for the beatific vision of God in Jesus.

LESSON 50

The Eight Blessed

Matt. 5:1-12

THE SEVENTH BLESSED

"Blessed are the peacemakers: for they shall be called sons of God."

A peacemaker is one who makes peace between himself and God, and between himself and his fellow-beings. And a peacemaker also seeks to make peace for others with God and their fellow-beings.

A true peacemaker will not try to make peace by forgetting the fact of trouble and strife; nor by ignoring the trouble and strife; but by adjusting the wrong that causes the trouble and strife.

A true peacemaker will not try to make more trouble by vainly trying to adjust matters that will not be adjusted, or that cannot now be adjusted.

If the efforts at peace only make more trouble, or prolong the trouble, the peacemaker desists.

The peacemaker studies the time and means for making peace.

The true peacemaker knows there can be no peace in error and unrighteousness; and hence he seeks to make peace only in truth and righteousness.

There is really nothing settled until it is settled right.

Of the false peacemakers the Lord says: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 8:11. The whitewash peacemakers should read Ezk. 13:10-16.

"There is no peace, saith my God, to the wicked." Isa. 57:21.

"The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isa. 32:17.

A peacemaker does not mean a confidence man, a goody-goody man, a luke-warm man.

Those who think one church is just as good as another are not real peacemakers.

False charity does not make real peace, nor true peace.

Liberalism is a libelism on peace.

Some people think they have peace when they know not the dark thunder-bolt clouds that are about to roll over their heads. It is hard to make peace for such. It is necessary to trouble and convict them first, and this may be impossible until the judgment day.

Jesus said, "If the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." Matt. 10:13.

Jesus also said, "Think not that I came to cast peace over the earth: I came not to cast peace [over the earth], but a Sword [the Sword of the Spirit, which is the Word of God]. For I came to set a man [a Christian] against his father [the Adam-man], and the daughter [the Church out of the Jews] against her mother [the Assembly of the Jews], and the daughter in law [the Church out of the Gentiles] against her mother in law [the Gentile world]: and a man's foes [a Christian's foes] shall be they of his own household [false Christians, apostates]." Matt. 10:34-36.

You cannot make a house until you get the materials to make it out of; neither can you make peace except there are the materials of peace to make it out of.

When people will get the knowledge of the truth, repent, turn, believe, submit, and obey, then Jesus is ready to

conclude the peace with them, otherwise the war is on and will be waged to a finish.

The Lord will make no treaty, or compromise, or covenant with the flesh, the world, or the devil.

The Lord demands that we get the knowledge of the truth of the Gospel, repent and believe. Then his conditions of peace are that we be baptized into the name and death of our Lord Jesus Christ into the remission of our sins, and receive the gift of the Holy Spirit.

If we are peacemakers, we must do these things; and in doing these things, we get born again, born of water and the Spirit, and thus become sons of God.

This is what Jesus meant when he said: "Blessed are the peacemakers: for they shall be called sons of God."

If we seek to be sons of God, and if we are getting and doing the things that make us sons of God, and if we are co-operating with God and Jesus in the truth and grace and power that make us sons of God, then we are peacemakers.

For then, and then only, are we at peace with God, with Jesus, with the Holy Spirit, with our better self, our inner man, with our conscience, with the holy angels, with the Bible, with the true Church, with every holy and spiritual person, and with eternity.

Surely this is the peace that passeth understanding, for we get it by coming up to, and thru, and beyond the understanding, and into the experience of the grace and truth.

Jehovah says of such: "They shall not hunger nor thirst; neither shall the heat nor sun smite him: for He that hath mercy on them will lead them, even by springs of water will he guide them." Isa. 49:10.

We do not hunger nor thirst, because we have no famine for the Bread and Water of life; for in the Bible we have a boundless Storehouse of truth and grace, and in the blessed Holy Spirit we have a Fountain of infinite supply.

Neither does the heat nor sun smite us, that is, neither does the wrath of God nor the truth of God condemn us.

Why? Because He has had mercy on us and made us his children, and now He leads us and guides us even by

Springs of Water, that is, by the seven Gifts of his Spirit.

But by making this peace, this true and real peace, we must declare war upon the flesh, the world, and the devil. The victory and glory are sure, and every foe shall fall. "Of the increase of his government and of peace there shall be no end."

LESSON 51

The Eight Blessed

Matt. 5:1-12

THE EIGHTH BLESSED

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of the heavens. Blessed are ye when they shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in the heavens: for so persecuted they the prophets that were before you."

This is a double blessed—reaching back to those who stood for righteousness under the former dispensations and looking forward to the holy and spiritual ones of this Gospel age.

Persecution began with Cain, and it has continued with his kindred ever since.

The fleshly man is carnal and selfish and hates to be crossed or reproved. He always seeks to justify himself and to make out his reprovers unjust and wrong. He will lie and pervert in order to make out his case. Or, failing in these, he hesitates not to do deeds of cruelty and spite, and speak words of venom and wrath. The flesh will not endure correction and reproof.

Therefore those who have stood for righteousness and truth against unrighteousness, injustice, error and lies, have always had to suffer persecution from those in the flesh.

The righteous and spiritual cannot look for the friendship and applause of people who are not righteous and spiritual; for the flesh is against the Spirit, even as the Spirit is against the flesh, and these are contrary, the one to the other. Gal. 5:17.

Jesus held out no easy, flattering prospect to his disciples in this life. No one could be more kind and loving and wise than Jesus was, and yet he had to suffer more than any.

We cannot make peace, or treaty, or compromise with the flesh: it must be crucified, mortified, exterminated, without mercy or compassion; as the children of Israel were enjoined in the type to do to the natives as they came into the land. Nothing that is carnal may be spared or pitied. If we spare the flesh, it will be as a thorn to us in the Spirit.

It is a state of blessedness when we gain this victory over our own carnal flesh. But it is then that the war commences with the flesh outside of us in others—it may be in the home, in the world, or in the apostate church, but the war will certainly then begin outside of us, if we testify by word and deed for righteousness, truth and grace in the power of the Holy Spirit.

This is the reason Jesus said: "Woe unto you when all men shall speak well of you! for in the same manner did their fathers to the false prophets." Lk. 6:26.

If we are popular, it shows we are flattering and fondling the world and the flesh. Jesus said, that the world hated him, because he "testified of it, that its works are evil." John 7:7. Read also John 15:18-25.

The enemies to the true Christian persecute him to cast him down to their level and destroy him. They know not that they are bringing upon him the Master's "blessed." They are doing the Christian a favor by disfavoring him, a kindness by being cruel to him, a blessing by cursing him. Thus the wrath of man is turned to be a praise of God.

It is "blessed" to be good, and it is more "blessed" to do good; but it is most "blessed" to suffer and even to die for the good.

Jesus saved the sweetest "blessed" for the 8th and last.

THE DARKNESS AND THE LIGHT

Tune: "On Jordan's Stormy Banks."

O let the world in madness rave
And cast its foam and froth;
In peace our souls shall sweetly bathe
And hold our Banner loft.

Chorus:

What care we for this world's applaud
And all its empty show;
We've found the blessed Way to God
And his sweet love we know.

We've found the Faith of early days
Before the sects were born;
The Truth has lit our heart and ways
With brightness of the morn.

Chorus:

The world is doomed to death and gloom,
Apostates, too, shall fall;
The clouds of woe in darkness loom
O'er earth's last fun'ral pall.

The saints are sheltered in the Rock
From rising flood and woe;
The world may laugh and scorn and mock,
Apostates worse may grow.

Chorus:

The light is shining brighter still,
The Day is dawning fair;
Yet darkness falls the earth to fill
With gloom and black despair.

O pilgrim, flee, the Refuge seek,
The Day has dawned in light;
'Tis shining for the poor and meek
To show the Way aright.

Chorus:

Repent, believe, obey, and drink,
The Gospel still doth call;
We stand upon the very brink,
Forsake your sins and all.

LESSON 52

Relation of Christians To the World

Matt. 5:13-16

(13) Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden down under the men.

As salt is to the things of the earth, so a Christian is to the people. Salt makes things savory, agreeable, pleasing. Salt is cleansing and preserving. So a Christian is to bring the Gospel to people and make them pleasing to God. He is to minister to them the cleansing and keeping power of God.

Salt, to be good, must be pure. If it is mixed with earthy or animal matter, it is bitter and stenchy, and unsavory.

Christians must be separate from the world and the flesh, and filled with the divine grace and truth, or they will be

disagreeable to God and useless as helpers of men.

A professed Christian mixed up with the world is like impure salt—good for nothing. There is much salt in the world like that, so mixed with earthly matters or vegetable or animal decay that men shovel it out of the way into the dump to be trodden down of the world as the workmen go to and fro to gather the pure salt for the market.

So the true ministers of the Gospel reject such worldly and carnal Christians and shovel them out to the dump, or worldly sect, where they really belong.

When salt was sown upon the soil and mixed up with the ground, it destroyed all life in that soil and made it barren and unproductive. The world is in that very condition today. Professed Christians go out into the world, dance, play cards, attend prize fights, carnal shows, follow the foolish and even obscene fashions, decorate themselves with gold and costly raiment, stink with nicotine, run to pleasure resorts on Sunday, and belong to a fashionable Church. Such Christians are cast out of the true Church and trodden down under the men. The world laughs and sports with them but despises them in their hearts. The world deems herself as good or better than such Christians.

If we would be salt to any in this world, we must be clean and pure salt, unminged with earthy and carnal matters.

True Christians are salt to the earth in another sense also: it is because there are true Christians in the world that the world is still preserved. When the world had become so corrupt that but one small family was found righteous, the flood came and destroyed them all but that one family. When there could not be found even five righteous people in the cities of the plain of Sodom, the fire and brimstone fell and consumed them all but four persons. This world is being spared today until God finds the number of his elect. Then the destructive forces will be let loose and this world shall perish.

Now we may be salt to some if we give them the divine Truth, salted with

the grace of God; and if we are now faithful over a few, we shall be made rulers over many in the two ages to come.

When this world passes away and all its carnal institutions, then Jesus will come with his elect and set up the kingdom of heaven over the earth. Then the world will believe and all shall come to know Jehovah from the least to the greatest.

Men may not receive us now as salt, but the time shall come when we shall be the salt of the earth—the salt for all the human race to minister the saving grace of God to them.

Christians have the only salt for men. They alone represent the grace of God revealed in Christ Jesus.

The Christian is not saved for himself alone. Like his Master, it is his business to be salt for others. To this end we must not be of the world, and we must not live after the flesh. We must represent the pure grace of God in Christ Jesus.

But Christians have another relation to the world: they are to be the light of the world, as well as to be the salt of the earth:

14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do they light a lamp, and put it under the bushel, but on the lamp-stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father, the One in the heavens.

As salt is a symbol of grace, so light is a symbol of truth. Christians are to represent the truth to enlighten the world.

The light does not shine for itself, but for others, so Christians must not live the selfish life, but to help others into the truth.

A city set upon a hill can be seen by the people in all the surrounding country, and people may find the way to enter it for food, clothing, education, religion, shelter, safety, and home.

So with the Church: if we build it upon high and holy ground, on spiritual Mount Zion, it may be seen from far,

"beautiful in elevation, the joy of the whole earth." (Ps. 48:2.) Such a Church is a light in the world and it shall yet be the light of the world—the world to come. Souls who hunger and thirst for salvation may clearly know the way, and such will come into the Church to find the truth and true religion and real salvation.

Jesus also says that Christians are to be like a lamp-stand holding aloft a shining lamp, giving light to all that are in the house.

A true Church is for a lamp-stand, not for a bushel. A lamp-stand holds the light abroad to fill the whole house with light. A bushel would hold the light within itself, leaving those outside in the dark.

The lamp is the Word of God (Ps. 119:105), when supplied with the oil of the Spirit and the wick of faith.

The Lord will not light this Lamp to those who would put it under a bushel—to those who would use it only for self and to advance the interests of a sect. Such people may have the Bible, but it will not be lit. They may even hold aloft a torch, but it will not be lit, neither will it be supplied with the oil of the Spirit, but it will be black with the soot of tradition.

If we are willing to be a golden lamp-stand to hold the light of the Gospel aloft to all, then God is willing to give us the light of the Bible; but if we wish to put it under the interpretation of a sect of men, God will never light it up for us.

We must give if we would get; we must lose if we would find; we must die if we would live. God's ways are not as man's.

We may not be able to shine to all that are in the house of Adam now, but as the light increases in the ages to come, even the darkest recesses of earth shall be enlightened with the light of truth and life, and all shall know the Lord, from the least to the greatest.

Let people see, experience, the good works of our light, the truth of the Gospel: then they, too, will glorify our Father, the One in the Spiritual heavens.

LESSON 53

*The Christian's Relation To the Law
And the Prophets*

Matt. 5:17-20

(17) Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil.

The word "Law" in this verse means the four Books of Moses: Exodus, Leviticus, Numbers, and Deuteronomy. In these four Books, there were seven kinds of laws: moral laws, ceremonial laws, civil laws, ecclesiastical laws, family laws, sanitary laws, and educational laws.

The word "Prophets" in this verse means the Books of the prophets, including also the Psalms.

Jesus did not want his followers to think that he had come to destroy the laws and prophecies of those sacred Books.

Jesus knew that his followers would be apt to think that he had come to destroy those Books, because his religion would seem to be so very different in every respect: he was to be the great priest, and yet he was not of the tribe of Levi and family of Aaron, but of the tribe of Judah and family of David; he was not calling people to Jerusalem and the temple, but telling people that they must worship in Spirit and in truth alone; he taught that the fleshly descent from Abraham profited nothing, but that people must be begotten again to enter into the kingdom of God; he remitted sins without animal sacrifices, and taught that only thru him would come the resurrection, agical life, immortality, and inheritance of the earth; he did his most mighty works on the Sabbath. All these things, and many more, seemed to be contrary to the letter of the Law and the Prophets. How natural it would be that people would think that he had come to destroy the authority and teaching of those sacred Books. And to make it appear the more so, the priests and elders of the Jews were his most bitter enemies; and on the other hand, the Samaritans, who were hated by the Jewish leaders, were quite friendly to him.

In the face of all these things, how could Jesus say, "Think not that I came

to destroy the Law or the Prophets"? He certainly destroyed the letter of both the Law and the Prophets in many things. How, then, did he not destroy the Law and the prophets themselves?

The answer to this is found revealed in the story of the Gospel, and it is wonderful to understand.

After saying that he had not come to destroy the Law or the Prophets, Jesus added: "I came not to destroy [them], but to fulfil [them]."

This word "fulfil" expresses the whole relation of Jesus to the Law and the Prophets. The Law and the Prophets were typical and prophetic.

The Gospel, therefore, does not interpret them in the letter, but in their spiritual meaning.

The types and shadows of the Law pointed forward to their great anti-types and substances in the Gospel; and the prophecies of the Prophets pointed forward in figurative and symbolic language to Christ and the days of his Gospel.

People had believed and partially obeyed the Law and the Prophets before; but none had ever fulfilled their prophetic meaning until Jesus came.

The fulfillment of a type or shadow does not destroy that type or shadow, but confirms and establishes it.

The fulfillment of a prophecy does not destroy that prophecy, but confirms it as genuine and true.

The fulfillment of a promise does not destroy that promise, but honors it.

The type, or the shadow, or the prophecy, or the promise, is still existing in the fulfillment, and hence not destroyed. The light of the stars is not put out, nor are the stars destroyed, when the sun arises. The waters of the little streamlet are not destroyed when they flow into the great river.

In the case of the type and shadow, the fulfillment is much greater than the type and shadow, even as the person is much greater than his shadow or picture.

Under the Gospel, "it pleased Jehovah, for his righteousness' sake, to magnify the Law, and make it honorable." Isa. 42:21.

Under the Gospel, "the light of the moon [the Law] shall be as the light of the sun [the Gospel], and the light

of the sun [the Gospel] shall be seven-fold, as the light of seven days, in the day [the Gospel age] that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound." Isa. 30:26. The "seven days" here spoken of are the seven ages of salvation. There were four ages under the types and prophecies from Adam to Christ, and there will be three ages under Christ—this age and two ages to come, till all are drawn to Christ and all made new. The Gospel even now gives the light of these seven days in one.

So let us not think that Jesus came to destroy the Law or the Prophets, but let us think that he came to fulfil their antitypical and prophetic meanings, to magnify them, and to show us wonderful things out of them.

Therefore let us pray the prayer given in Ps. 119:18—"Open thou mine eyes, that I may behold wonderful things out of thy Law."

Then shall we exclaim, "Oh how love I thy Law! it is my meditation all the day." Ps. 119:97.

LESSON 54

The Christian's Relation To the Law And the Prophets

Matt. 5:17-20

In "Lesson 53" we studied verse 17. The present lesson begins with verse 18.

(18) *For verily I say unto you, Till the heaven and the earth pass by, one jot or one tittle shall in no wise pass away from the Law, till all things become.*

"Jot" was the name of the smallest Hebrew letter, made about like our comma. "Tittle" was a little horn or teat on a Hebrew letter to distinguish it from another letter which otherwise would look like it. The meaning is: Not the least Hebrew letter, or even one little horn on a Hebrew letter shall "pass away from the Law, till all things become."

As the man fulfils all things in his picture, and as the man is the picture in fulfilment: so the Gospel must fulfil all things in the Law, and the Gospel is the Law in fulfilment.

And this will continue to be so "until

the heaven and the earth pass by," and "till all things become."

"The heaven and the earth" spoken of here is not the "new heaven" and the "new earth," but the present heaven and earth. II Pet. 3:7.

The passing by of the present heaven and earth is prophesied of in II Pet. 3:10, 13; Rev. 21:1; Heb. 12:25-27; Isa. 65:17; 66:22.

The Law will remain in the Gospel, fulfilled and being fulfilled, until the new creation is complete: then it will no longer be needed, and what is in part shall be done away.

Jesus says in Luke 16:17, "It is easier for the heaven and the earth to pass by, than for one tittle of the Law to fall."

Why? The present heaven and earth represent the old creation, which is not to endure forever: but the Law in its spiritual meaning represents the working and power of the new creation, which is to endure forever.

The least thing of the Law in its spiritual meaning is more enduring and steadfast than all the first heaven and the first earth. Pry the sun loose from its place and dash it to pieces on a great star, if you could: yet you could not move one jot or tittle of the Law the least hair's breadth.

The letter of the Law has indeed been taken away and abolished, but the spiritual meaning of the Law remains in the Gospel, fulfilled and being fulfilled.

(19) *Whosoever therefore shall break one of these least commandments, and shall teach the men so, shall be called least in the kingdom of the heavens: but whosoever shall do and teach them, he shall be called great in the kingdom of the heavens.*

Why are the commandments of the Law called the "least commandments"? Because they were given in the time of the types and shadows, and with a lesser glory than the commandments in the time of the antitypes and substances, II Cor. 3:7-11; and because they were but shadows of the laws we have under the Gospel.

How do people in these Gospel times break those typical commandments? We are not to obey them now in the letter, but in their spiritual meaning as interpreted by the New Testament.

Rom. 7:6. That is, we are to obey them in a higher and better sense than their meaning in the letter, or type. For instance, we are to keep the sabbath, not by physical rest on Saturday; but by entering into soul-rest with God thru faith, as we read in Matt. 11:28-30; Heb. 4:3; Col. 2:16-17. And we must keep this rest, or sabbath, holy, by ceasing from sin and by doing good. So it is with every item of the Law: we must observe it in a higher and fuller sense than its letter enjoins, or we break it.

If we do and teach every item of the Law in its spiritual or antitypical sense, we shall "be called great in the kingdom of the heavens;" for we must have a great measure of the truth and grace and Holy Spirit in us, or we cannot do this. We shall "be called great" because we shall be the elect, who shall sit with Christ in his throne and reign with him over the world for a thousand years.

But whosoever shall break one of the commandments of the Law in its spiritual or antitypical meaning, and shall teach others to do so, "shall be called least in the kingdom of the heavens." That is, he will get into the kingdom of the heavens at last, but not until after the judgment and Gehenna. He will not be saved in this age, nor in the age to come, but in the age following, when he fulfills the sign of Jonah. Jesus bore even the sins of that wicked class by his three days and three nights in the heart of the earth.

Some break these commandments ignorantly only, and not willfully. Their judgment will be different—very different. Luke 12:47-48.

(20) *For I say unto you, that except your righteousness shall exceed [that] of the scribes and Pharisees, ye shall not, not, enter into the kingdom of the heavens.*

"Not" is repeated for emphasis: it means "not" in this age, and "not" in the age to come. No one is ever to be saved in sin, nor even in the kind of righteousness represented by the scribes and Pharisees of the Law.

The scribes and Pharisees were very particular about the little things of the Law, but left undone the weightier matters of the Law. Matt. 23:23.

They magnified the holy days and ceremonies of the Law into greater

strictness of the type than the letter of the Law itself enjoined.

They added many traditions to the Law, some of which made void the Law itself. Matt. 15:1-9; Mark 7:1-13.

They bound heavy burdens and grievous to be borne, and laid them on the men's shoulders; but they themselves would not move them with their finger. Matt. 23:4.

They made merchandise in the house of God. John 2:14-16.

Our righteousness must exceed such outward and hypocritical righteousness, or we, too, shall certainly not enter into the kingdom of the heavens.

We must not glory in the flesh, or in external and ceremonial righteousness; we must take hold of spiritual things and see the Law in its spiritual meaning; we must be begotten anew by the Word of truth and grace; and we must obey the antitypical commandments of the Law as given us in the Gospel.

LESSON 55

The Law of Christ against Anger and Evil Speaking

Matt. 5:21-26

(21) *Ye have heard that it was said to them of old time, Thou shalt not murder; and whosoever shall murder shall be guilty in the judgment.*

"Thou shalt not murder" was the sixth commandment of the ten commandment law. Ex. 20:13. The word for murder means more in the original Scriptures than the word for kill. The Law permitted killing in some instances, and even enjoined killing in the case of willful murder. There were judges appointed for Israel in every city. Deut. 16:18-20. And besides these judges, there was a council, or supreme court, called the sanhedrin, in Jerusalem.

(22) *But I say unto you, that every one who is angry with his brother shall be guilty in the judgment; and whosoever shall say to his brother, Raca, shall be guilty in the council; and whosoever shall say, Moreh, shall be guilty into the Gehenna of the fire.*

"Raca" means any expression of contempt; and "Moreh" means any expression of condemnation.

Under the Law of fleshly Israel the judges took no account of these matters, unless the anger and evil words led to deeds; but the Gospel of Jesus is concerned with the evil states of the soul and with the evil and wicked words of the mouth, even tho they do not get to be evil and wicked works of the hand.

"The judgment" and "the council," or "sanhedrin," refer to the judgment and council under the Gospel, not to the judgment and council under the Law. The Gospel is not simply a system of grace and mercy, but of justice and judgment. And this judgment is not future only, for the Christians are judged now, and if they get thru the judgment now, they will not be judged in the age to come, but will then, with Jesus, form the great council, or sanhedrin, to judge the world.

The judges now are the writers of the New Testament. The judgment seat is Christ's. The convicting force is the Holy Spirit.

A Christian must not be angry with his brother. When God and Jesus are dealing with our brother with grace, we should do the same, and be gentle and kind and long-suffering, and help our brother to overcome and to be what we think he ought to be. As Paul writes, "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one into another, tenderhearted, showing favor to yourselves, even as the God also in Christ showed favor to you." Eph. 4:31-32. "I desire therefore that the men pray in every place, lifting up kind hands, without wrath and disputing." I Tim. 2:8. "If it be possible, on your part, be at peace with all men." Rom. 12:18. James (Jacob) writes: "Wrath of man worketh not righteousness of God." Jas. 1:20. Paul did not say, "Be ye angry"; but "Let yourselves be provoked,"—let others give you all the provocation they may, do not let them make you get angry; and "do not let the sun go down upon your provoking [others] to anger." Eph. 4:26.

Of course the New Testament speaks about God's wrath as well as His grace, but this does not justify us in having anger and wrath, for we are not now judges, but dependents of God's mercy and grace ourselves. Hence Jesus says,

"Judge not, that ye be not judged." Matt. 7:1. Read also Luke 6:36-38. We may know the wrong and see the wrong, and we may in kindness teach and warn and condemn the wrong; but we must deal kindly and graciously, pitifully and mercifully with the wrongdoer. If we do not, then God will deal with us as we deal with others, and we shall lose the election and be held to the judgment, which may come to us in part now, and in fullness hereafter, unless we repent.

If to be angry with the brother will make a disciple of Jesus "guilty in the judgment," it will make him more guilty to put that anger into hateful and condemning words ["raca" and "moreh"]. Professed Christians who harden their hearts like that will lose the grace of God and they will not find mercy even in the day of judgment in the age to come, but then will have to return to sheol, that is, die the second death, and remain in the Gehenna of that death till the age to come is ended, before the fire of God's love and grace shall fall on them from heaven and burn up their wicked man, that they may be good and saved at last.

In verses 23 and 24 Jesus gives the remedy for anger and evil speaking:

(23) If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, (24) leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift.

Our altar is the truth and grace of the Gospel. Upon this altar we must offer to God our worship, love, thanks, praise, songs, prayers and service. Our gift is marred and incomplete unless in our service we bring the kindness and mercy we have shown to our brother and to all men.

It seems hard for many to remember the unkind feelings they have had toward others, and the unkind words they have spoken. They can remember even too well when others have shown unkind feelings toward them and spoken unkind words of them; but it is hard for them to remember when they themselves ever felt and did these things. But it is better to get busy and remember those things now than to be forced to remember them in the day of judgment.

Jesus would not have people take their gifts from the altar; but he would have them go and make their gifts unmarred and complete by first being reconciled to their brother.

One can be reconciled to his brother by getting over his mad pet, by getting grace to feel kindly and to speak words of kindness and grace. But if one has openly wronged his brother, he must go to that brother and confess his wrong and ask forgiveness.

(25) Agree with thine adversary quickly, while thou art with him in the way; lest it happen the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (26) Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.

When the Christian does wrong, his adversary is the Holy Spirit, "for the flesh desireth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye will." Gal. 5:17. When the Holy Spirit convicts us of sin, we should agree with it quickly, while it is striving with us in the way, lest the Holy Spirit quit striving with us and give us over to God to judge. Then God will withdraw his grace from us, and shut us away from his favor and blessing. This will be like a prison, and we shall not be able to come back into God's grace and blessing till we shall have paid the last farthing. The first farthing is to realize and know our lost and helpless condition. This may require much sorrow and suffering. The second farthing is to confess and forsake our sins. The third farthing is to believe and trust in the grace and mercy of God. The fourth and last farthing is the soul desire for the return of the blessed Holy Spirit.

LESSON 56

Law of Christ against Adultery

Matt. 5:27-32

(27) Ye have heard that it was said, Thou shalt not commit adultery: (28) but I say unto you, that everyone that

looketh on a woman to lust after her hath committed adultery with her already in his heart.

"Thou shalt not commit adultery" was the seventh commandment of the ten commandment law. Ex. 20:14. Jesus does not destroy this law, but magnifies it beyond the external act, to include the internal act in the heart and the impure look of the eye.

The Law as given thru Moses defined adultery as being an external act of impurity, and appointed the penalty of death if found to be a breach of the marriage relation, and lesser penalties were appointed if impurity were committed under other conditions. Deut. 22:13-29; Lev. 19:20-22; Num. 5:11-31. But that Law said nothing against impure thots and looks, if those were not involved in acts or deeds. This is also true of all the laws of other nations.

But Christ's Law is spiritual, and it was made for the spiritual man, and it attacks sin in the very soul itself. Jesus demands that his people have pure hearts and pure eyes. "Blessed are the pure in the heart: for they shall see the God." said Jesus. Matt. 5:8. The Holy Spirit will not dwell in an unclean heart. We must have our "fruit into holiness," if we would have, at "the end, agical life." Rom. 6:22. We must not console ourselves that we are guilty of no external acts of impurity: are our eyes pure? are our hearts pure?

(29) And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into Gehenna. (30) And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into Gehenna.

The cause of impurity must be removed before we can be pure, and we must be willing to do anything and sacrifice anything to be pure, tho it be the right eye or the right hand. No sacrifice should be deemed too great to get and maintain purity: "for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into Gehenna." The whole body of an impure person will be cast into Gehenna

after the resurrection and the judgment. People may cultivate or allow their impure eyes and impure hearts, but they shall not escape Gehenna. Gehenna is the state of those dead in the second death. It will last for a thousand years. Impurity is a costly thing if persevered in. Under the Law an impure person who committed a breach of the marriage relation had to die; but a much greater death awaits those who violate the law of purity as given by Christ.

The right eye of the soulish man is the carnal eye; and the right hand of the soulish man is the carnal hand. Such an eye must be plucked out, and a spiritual eye must be put in its place; and such a hand must be cut off, and a spiritual hand must be put in its place. We pluck out the carnal eye and cut off the carnal hand by getting the heart and soul spiritual, even as a stream is shut off by stopping the fountain; for Jesus taught that "out of the heart come forth evil thots, murders, adulteries, fornications, thefts, false witness, railings." Matt. 15:19. We can get rid of the carnal heart, and get the carnal eye plucked out, and the carnal hand cut off by regeneration in the Holy Spirit, thru the Gospel of the truth and grace of Jesus Christ. Then we have the "divine nature" and we have "escaped the corruption that is in the world by lust." II Pet. 1:4. Then we are "circumcised with a circumcision not made with hands, in the putting off of the body of the flesh." Col. 2:11. Then we present our bodies a living sacrifice, holy, acceptable to the God, our spiritual service." Rom. 12:1.

(31) It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: (32) but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

The law referred to in verse 31 is quoted from Deut. 24:1-4. Jesus commenting on this law in Matt. 19:8, says, "Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so." Jesus would give no one a right to put away his wife; and no wife a right to

put away her husband (Mar. 10:12), "saving for the cause of impurity." People cannot use marriage as a cloak of adultery, and get by with it, when dealing with God and Jesus. "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19:9.)

How does a wicked husband who puts away a pure wife make her an adulteress? He treats her as tho she were an adulteress: he makes her an adulteress, not that she really is an adulteress, but he makes her out to be such.

What a blessing if all married people would heed this law of Jesus, and live together in peace and love till death!

Many have violated this law and all sorts of unscriptural marriages exist. What are such to do? Answer: Get the carnal eye plucked out and the carnal hand cut off, repent of the past, and start to live a pure life from where you are now. "Let each one abide in that calling wherein he was called." I Cor. 7:20. Sanctify your present marriage relation and live holy from this on, and trust the blood of Christ to cover the past, and God will bless with grace, mercy, and peace. You can not undo the past, but you can redeem the past.

Jesus was not here talking about cruelty, beastliness, drunkenness, non-support, desertion, and such like. Surely he would not command a woman to live with a man guilty of such things. He enjoined his disciples not to stay where they were persecuted. Paul says, "If the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases." I Cor. 7:15. But Paul also wrote, "But unto the married I give charge, not I, but the Lord, That the wife depart not from her husband, but should she depart, let her remain unmarried, or else be reconciled to her husband; and that the husband leave not his wife." I Cor. 7:10-11. Paul also writes that the marriage law is binding till death, Rom. 7:2-3. But the Christian may become dead to the Law, and the world, and the flesh without dying a physical death. Rom. 7:4. So a husband may become dead to a wife by cruelty, hatred, desertion, crime, non-support, drunkenness, beastliness, and

such like. The wife, then, should have a right to a divorce and a right to marry again in such extreme cases, and in such extreme cases only. In all other cases, divorce and re-marriage are but a cloak for adultery.

LESSON 57

Law of Christ against Oaths

Matt. 5:33-37

(33) Again, ye have heard that it was said to the ancients, Thou shalt not swear upon thyself, but shalt give forth to the Lord thine oaths: (34) but I say unto you, swear not at all; neither in the heaven, because it is a throne of the God; (35) neither in the earth, because it is a footstool of his feet; neither into Jerusalem, because it is a city of the great King. (36) Neither shalt thou swear in thy head, because thou art not able to make one hair white or black. (37) But let your word be, Yea, yea; Nay, nay: but the thing more than these is out of the evil.

An oath is stronger than a vow, even as a vow is stronger than a simple yes, or no. An oath is an affirmation or a vow by something greater, or by something that would make it more binding. "Men swear by the greater: and in every dispute of theirs the oath is final for confirmation." Heb. 6:16.

The Law did not enjoin vows and oaths, but the Law did bind people to fulfill their vows and oaths. "When a man voweth a vow unto Jehovah, or sweareth an oath to bind his soul with a bond, he shall not profane his word: he shall do according to all that proceedeth out of his mouth." Num. 30:2. Read also Lev. 19:12; Num. 30:2-16; Deut. 23:21-22. A father or a husband could annul the vows of his child or wife, if he did so at the time of hearing it. Num. 30:3-15. This was a type. Our heavenly Father and Jesus the husband of the Church have disannulled all our vows and oaths in the flesh, and have forbidden us making any more. "But I say unto you, Swear not at all."

This teaching condemns the practice of nearly everybody, even millions of so-called Christians. People in giving

promises, or in making affirmations, or in declaring negations, or uttering vows will often say, "By God," "by Jesus Christ," "by Jove," "by the Eternal," and other blasphemous oaths. Some will use by-words for oaths, such as, "by gosh," "by golly," "by jingo." Some will swear upon themselves saying, "Upon my honor," "as truly as I live," "I hope to die the next minute," "believe me," "upon my word."

All such talk is unnecessary for a true Christian, and Jesus has disannulled and forbidden it. A true Christian should overcome all such worldly speech and get a "new tongue," and henceforth speak the "language of Canaan."

A legal oath before some magistrate may make a matter more binding to an Adamant man. Thru fear of his oath, he may tell the truth better. But a true Christian does not tell the truth thru fear or because of some power outside of him; but thru love of the truth and by a power within him.

Most people take oaths so commonly and make oaths so carelessly that they have ceased to have any binding force, and rather indicate that the party who makes them is not going to fulfill them. He makes the oath only to cover up his hypocrisy.

We cannot be made right by vow and oath, and other things of reformation; but by regeneration into the divine nature. Then our word will be "yes, yes" and "no, no"—"yes" to the grace and truth of the Gospel, and "yes" to living out the true Christian life; "no" to the carnal man, and "no" to the works of the flesh. If we do not have this "yes, yes" and this "no, no" we are still of the evil, that is, of the fleshly generation.

Christ is our "yea" and "amen," as we read in II Cor. 1:19-20. And we do not need any oaths to enforce this "yea." Jesus said, "Without me, ye can do nothing." Christ is our wisdom, our strength, our hope. The unregenerated may need to be bound in by bit and bridle in the form of vows and oaths; but the Christian must say simply, "yes" or "no" in Christ. If he says more, that is, if he adds an oath to his yes or no, then he puts himself in the same attitude as the soulish man, who

will not be subject to the spiritual Law of God. If Christ is our "yea" or "nay," it will be so; but if we add an oath, we reject Christ as our yea and nay, and take the object of the oath instead. The heaven is not our help, nor the earth, nor Jerusalem, nor our head; but we can do all things, Christ strengthening us.

Jacob [not James] wrote, "Before all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment." Jacob 5:12.

The true Christian gets the truth, repents unto the knowledge of the truth, believes the truth with his heart, obeys the truth in the true baptism, gets the gift of the Holy Spirit of the truth, walks in the truth in obedience to the words of the truth, is built up in the truth, and lays hold on the hope of the truth: hence his yea is yea, and his nay is nay, for these are uttered according to the will of God in Christ Jesus.

What many affirm for truth is not truth, but fables, and even doctrines of demons; and what they deny is often the very truth of God. Hence their yea is not yea, and their nay is not nay. If our yea is really yea, it will be the truth of the Gospel; and if our nay is really nay, it will be what the Gospel denies. "The thing more than these is out of the evil."

LESSON 58

The Law of Christ against Exacting an Eye for an Eye and a Tooth for a Tooth

Matt. 5:38-42

(38) *Ye have heard that it was said, An eye against an eye, and a tooth against a tooth: (39) but I say to you, Do not retaliate the evil: but whosoever smiteth thee into thy right cheek, turn to him also the other. (40) And to the one willing to judge thee, and to take thy shirt, leave to him also the coat. (41) And whosoever shall compel thee to go one mile, go with him two. (42) To the one asking thee, give; and the one willing from thee to borrow, do not turn away.*

The law enjoining "an eye for an eye, and a tooth for a tooth" is found in the Old Testament, Ex. 21:23-25; Lev. 24:17-22; and Deut. 19:21. It is in harmony with the natural sense of justice written in the very heart of the natural man. Rom. 2:14-15. Hence it is a just law. Jesus did not destroy this law, for justice cannot be destroyed, for it is eternal like God, its originator and vindicator, "who will by no means clear (the guilty)." Ex. 34:7. In some way, and to a complete degree, justice must be satisfied.

There are two ways of satisfying justice: one is, To visit the due penalty upon the sinner; the other is, To accept the sinner's repentance and conversion as a substitute for penalty. The exaction of due penalty does not always satisfy justice; for the justice of a righteous and benevolent being, like God, our Creator, demands, not only the righting of the wrong, but the righting of the wrongdoer. The exaction of penalty does not always right the wrongdoer, and especially in case that the penalty calls for death, for in death there is no remembrance of God and there can then be no righting of the wrongdoer. It is, therefore, evident that, if full justice is to be done, there must be some other way than the exaction of penalty. The Gospel shows this better and truer way. It brings to man the grace of God in Christ Jesus, it leads the sinner to repentance and conversion, and makes a new creature of him. This satisfies justice for both the wrong and the wrongdoer. Praise the Lord!

Thus Jesus magnifies the law, "An eye for an eye, and a tooth for a tooth," for he demands the sacrifice of the *whole* man, instead of an eye or a tooth. The old sinner man must be given up entire and the sinner must be made new. Then Justice is completely satisfied.

Hence Jesus commands his disciples not to exact penalty against their enemies by the letter of the Mosaical Law, but by the spiritual method of the Gospel: overcoming the evil, both the deed and the doer, with the good. This is fitting, for this is a dispensation of grace and mercy toward all. Christians have been made partakers of that grace and mercy: hence the law of Christ de-

mands that they show the same spirit of grace and mercy toward others.

Jesus did not give his new Law to the carnal world, but to his disciples, for they alone have the grace to fulfill it, and to them alone would its observance do any good. The worldly governments need to exact penalty upon wrongdoers, for it is their only power and method of staying the tide of evil and vindicating the law of justice.

But the Christian has a higher righteousness than the righteousness of the natural man under the letter of the old Law. To the worldly man the Christian may seem to be a weakling, a doughface, not to retaliate when people do him an evil; and to the worldly man the Christian may even seem to be a fool when he, not only does not retaliate, but turns the other cheek, gives the coat along with the shirt, goes two miles instead of one, and gives and loans freely. But the worldly man is much mistaken, for the Christian in these cases does what the worldly man could not do. Even most professed Christians have not power and grace to refrain from retaliation, and fewer yet have power and grace to turn the other cheek, give the coat with the shirt, go the two miles for the one, and to freely give and loan to others. The people who obey this law are far from being doughfaces and weaklings; they have the mighty power of the divine nature and the grace of God. And those who sin against them feel it, too. To smite a person who does not resist you, but even turns the other cheek, is enough to make even the demons blush with shame. To take the shirt from a man who does not resist you, but even throws his coat in with it, is enough to haunt a person all the days of his life. To force a person to go with you a mile, which was a thousand steps, and then to see him generously going with you two miles, or two thousand steps, is enough to give a deep sense of shame for brutality. The person who gives and loans freely gives you the impression of a character that is more than human. Jesus gave great laws, and it takes "a great people and strong" (Joel 2:2) to keep them.

If the Rock is smitten in the Christian, it will still bring out the water of

mercy, kindness, patience, long-suffering, goodness, grace.

People now may smite our mortal cheek, but we shall turn to them our immortal cheek in the day of judgment, and they will not dare to smite that, for it shall shine with the glory of God.

People now may violently take away our under garment, or mortal body; but we shall give them also our upper garment, or immortal body in the judgment. They will not dare to approach and seize it.

The hardened sinner may now compel us to go with him one mile, this age; but in the age to come, we shall go with him another mile, or age: then he will go with us into the Perfect Day.

We give the Gospel to him that asketh, because freely we have received it. To him who would borrow of us, we loan our talents, time, knowledge, love, service. He will return the loan with joy and glory, for "it is more blessed to give than to receive."

LESSON 59

The Law of Christ Against Hating Our Enemies

Matt. 5:43-48

(43) Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: (44) but I say unto you, Love your enemies, and pray for them that persecute you; (45) that ye may be sons of your Father who is in heavens: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. (46) For if ye love them that love you, what reward have ye? do not even the publicans the same? (47) And if ye salute your brethren only, what do ye more? do not even the Gentiles the same? (48) Ye therefore shall be perfect, as your heavenly Father is perfect.

The commandment of the Law to love the neighbor is in Lev. 19:17-18, "Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah." The Law

also taught the same love to the stranger in verses 33 and 34—"And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."

This was a beautiful law: Love your neighbor as yourself; and Love the stranger as yourself. Jesus says the law to love your neighbor as yourself and the law to love God from all the heart, soul, mind, and strength are the two greatest commandments in the Old Testament. Mark 12:29-31.

But good and true as these two commandments are, they are not Christian laws, but laws for the Adamic man; and they do not involve divine righteousness, but human righteousness. The natural man should love God with all his faculties and all his strength; but the Christian man must love God in the Holy Spirit and as a new creature. The natural man should love the neighbor and the stranger as himself; but the Christian man should love the neighbor and the stranger more than himself, even to laying down his life for them.

Jesus has magnified the Law in all its particulars, and we must serve it in its magnified form, not in the oldness of the letter. Rom. 7:6.

Jesus has also magnified the law about loving the neighbor as ourselves by extending the meaning of the word neighbor. Under the Law it could have had only a very limited meaning to those who dwelt very near and in the immediate neighborhood of one. Its precise meaning and definition were not determined. But Jesus has made every one our neighbor, for even those who were afar off are made nigh in Christ. Eph. 2:13, 17. We were together in him in his sufferings, death, resurrection, and ascension. Jesus has magnified this law so wonderfully that even our enemy becomes our neighbor, and we are obliged to love him also. This takes us away beyond human righteousness into the righteousness of God in Christ Jesus. Rom. 3:21-22; Phil. 3:9; Matt. 5:20.

We love our enemies, not for what they are, but for what they may be and

for what they shall be. This is according to the example of our heavenly Father, who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Verse 45. This is true in the natural world and it is also true in the spiritual world. This does not mean that God endorses sin as well as righteousness and does not care whether people are good or evil and loves all just alike; nor does it mean that God sends his sun and rain on people just the same, whether good or bad.

Sometimes the sun and rain have been withheld because of men's sins; and sometimes the sun has scorched people and the rains drowned them for their sins. The sun and rain come, notwithstanding man's sins; but they would come very much better and with more blessing if men would love and serve God. God loves his enemies with the love of mercy and forbearance and still gives them some blessings; but he would love them much more and with a different love if they would repent and become his children. God does not fellowship sinners, nor condone sin; and some day the sinner will have to answer for his sin and suffer for it, and it will be all the harder for him because he did not heed the mercy and forbearance of God.

We must love our enemies, like God loves his enemies, with the love of mercy and forbearance, and show them kindness; but, like God, we cannot fellowship them, nor condone their sin; and some day they will have to meet us, if we are in the right, in the day of judgment, and our very kindness to them now will but add to their condemnation and punishment then.

"For if ye love them that love you, what reward have ye? do not even the publicans the same?" (Verse 46.) A person is not entitled to a reward or pay for paying what he justly owes; but if he does more, it is put to his credit. We owe love to those who love us and it is only paying our debt when we love them in return; but we owe our enemies no love: hence if we give them the love of mercy and kindness, that is put to our credit, and it will bring a reward.

The Christian must be open-hearted,

friendly, kind, and merciful, like his heavenly Father. This the natural man cannot and will not do; but it is possible for the Christian so to do, for he has the truth and the Holy Spirit, and thus he is a partaker of the divine nature, and he has grace to overcome hatred and anger and strife, and to live in love and peace and good will to all

No person can complete his sonship with God unless he is willing to love his enemies. In the typical sense all are sons of God; but if we would be sons of God in the true and spiritual sense, we must have our natures changed from the carnal to the divine and learn to love our enemies.

LESSON 60

The Christian's Relation To the Poor

Matt. 6:1-4

(1) Take heed that ye do not your righteousness before the men, to be seen of them: else ye have no reward with your Father who is in the heavens. (2) When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory under the men. Verily I say unto you, They have received their reward. (3) But when thou doest alms, let not thy left hand know what thy right hand doeth: (4) that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

The Christian life is a life of mercy and grace, and Jesus gives directions in this lesson for living that life.

By the words, "your righteousness," Jesus means, the righteousness we do after we become Christians. In becoming Christians, we get the righteousness of God as a gift, thru the regeneration, even as the soulish man gets sinfulness as a gift, thru the Adamic generation. This righteousness of God will save us, unless we lose it; but we are promised other rewards than those of salvation. A person may be saved with agical life, immortality, everlasting home, and eternal kingdom: but what position and glory shall he have in those things? The answer to that question depends upon his works of righteousness which he does as a Christian. If the wrong deeds

of the Adamic man are to be awarded with punishment, why should not the good deeds of the Christian be awarded with blessing?

As people cannot retain the Adamic life unless they live it out, so we cannot retain the Christian life unless we live it out. Our deeds in Christ are called our righteousness, and God graciously appropriates these deeds to us, tho in reality we perform them only by the grace and power of God. As the wild tree is made to bear the good fruit by the graft from the good tree, and then we call it the fruit of the tree, so our good deeds are graciously called our righteousness, tho in reality they are the righteousness that we bear as a result of the Christ-life being grafted into us. Hence the reward for our Christian deeds is as much a matter of grace, as our conversion and regeneration. Hence also we should seek to do the good works to offer the more glory to the grace of God that enables us to do those good works. To do good works for self-praise, or for self-glory, or to be seen of men, is the dead fly in the ointment, the poison in the cup. Why? Because it is a denial that we do those good deeds only by the grace and power of God. It would be like the wild tree boasting that it bears the good fruit, when it is only the graft from the good tree that bears the good fruit. If we thus deny the grace of God, we cannot expect the reward of grace. If we quit working for a certain man, our pay will stop. If we want the reward of grace, we must do our good deeds for the sake of grace, and not for the sake of self-glory, and not to be seen of men. Our reward is thru grace, not debt. Rom. 4:4-5. Therefore we should do good deeds with an unselfish motive, claiming no reward: then a reward shall be granted us by grace. We should let our good works glorify our Father who is in the heavens, and not ourselves, as Jesus also said in Matt. 5:16. We should let people see that our good works are to the glory of God, not to the glory of ourselves. When they praise us, pass it up to God, and give Him the glory.

"Sound not a trumpet before thee." This means that we should do nothing to attract attention to us while doing good deeds. "Let not thy left hand

know what thy right hand doeth." This means that we should not be self-conscious and self-righteous in doing our good deeds; but do them with the divine love and consciousness only. Our right hand symbolizes the hand of favor and love. That hand only should know what it does. We should do the good for the sake of the good only. Some people will give and do a great deal if it is to get their names in the paper, or if it is to equal or exceed some one else.

Jesus said: "Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." Luke 17: 10. We do not expect a reward for paying our debts, nor do we claim a reward for so doing. We owe it to God to give alms to his creatures in need; for all that we are and have is God's and we must use it for his glory and the good of his creatures.

If our alms are thus done in secret for the glory of God and the good of our fellow-beings, our Father who seeth in secret shall recompense us, not from duty, but from grace.

It is still true, "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." Prov. 19:17. But the reward shall be of grace, not of debt.

The poor are not those only who lack the temporal needs; but those also who lack the spiritual and eternal needs. Many a person is starving for the spiritual bread, while our granaries are full: shall we feed them? The spiritually poor you have always with you; and when you will, you may do them good. Mark 14:7. There are naked ones whom we may clothe with the robe of Christ's righteousness; blind ones to whom we may give sight; deaf ones to whom we may give hearing; lame ones whom we may help to walk in the King's highway; lost and wandering ones whom we may lead to God and home; poor lepers whom we may lead to the Lamb of God who taketh away the sin of the world. We have plenty to give alms to all these—shall we do it? If we truly believe in Jesus, we shall do these works, both on the temporal plane and the spiritual plane; for Jesus said: "Verily, verily, I say unto you, He that believeth into

me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." John 14:12.

LESSON 61

The Christian's Relation To God: First, Prayer

Matt. 6:5-8

(5) *And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. (6) But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. (7) And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. (8) Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.*

In this wonderful "Sermon on the Mount," Jesus gave divine laws to govern the Christian in all the relations of life. If we follow these out perfectly, we shall be guided by divine wisdom in all we do, and we shall develop that perfect character that was first manifested in Jesus—a character that shall shine resplendent into the ages of the ages.

The present study is concerned with the fifth division of this Sermon—the relation of the Christian to God. It is divided into two parts, prayer and fasting. Our present study is concerned with prayer.

Prayer brings us into very personal relation to God. Christians need some very pointed instructions on this subject. If we were to petition even an earthly ruler, we would study much to learn how to order our manner and words right. How much more should we be concerned to learn how to appear acceptably with our prayers before our infinite heavenly Father! Jesus can show us, for he is our teacher, our example, and our commander. And we know that his way is right, for he made

a success of prayer, for God always heard him.

The first thing Jesus says to the Christian on the subject of prayer is: "When ye pray, ye shall not be as the hypocrites." Sincerity is the first requisite of true prayer. Jesus hated hypocrisy, and spoke his most scathing words against it. Hypocrisy is worse than telling a lie, for it also acts the lie. It is foolish, too, as well as wicked, to pray in hypocrisy: for we cannot deceive God—He sees even our thots and motives. Hence, also, hypocrisy in prayer is irreverence and blasphemy.

To pray sincerely means that we really feel and believe what we profess. When we express in our prayer reverence, submission, obedience, dependence, gratitude, love, thankfulness, and trust, we should be sure that we really mean these things, and that we do not belie our prayers by our deeds.

It is well to prepare suitable words, but it is more important to prepare our minds, hearts, and wills. As God sees it, no doubt many of the prayers of professed Christians are mere dead formalities of words, which people say over as a matter of piety and duty. This is an insidious form of insincerity and hypocrisy. Jesus gives the remedy for this kind of praying: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Secret prayer is the panacea for insincerity. There is no motive then for hypocrisy, for men do not hear or know we are praying, and our prayer can hardly be other than sincere.

We must understand that what Jesus is here speaking about is personal prayer—not family prayer or congregational prayer. If you have a personal prayer, do not stand up in the synagogue or church to pray, nor kneel at a mourners' bench or a wooden altar, or pray on a street corner to have men see or hear you; but go alone in secret before God.

Jesus did not forbid family prayer and congregational prayer; but he did enjoin that personal prayer should be secret prayer. Nor does Jesus here forbid the attitude of standing in prayer;

but he does forbid standing up to pray a personal prayer to be seen of men.

Some pervert Jesus' words about secret prayer by advertising the fact that they pray in secret. Such is not secret prayer, and may even be hypocrisy.

Jesus did not mean that Christians should always literally go into a secret chamber to pray their personal prayers, but to pray in such a way that men will not see and hear them while they pray. The real secret prayer is when we enter the inner chamber of our soul and shut the door to what is about us, and thus be conscious only of the presence of God, and then pray—that is real secret prayer wherever prayed. Hence we can truly pray in secret even in a crowd, on the street, at our work, when resting, and when others may think we are asleep.

The second injunction Jesus gives about prayer is: "In praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him."

The gods of the Gentiles were demons and idols. They were finite and faulty. Their worshippers would often think it necessary to call loudly and long, for the god might be a long way off and might not be ready to listen to them, and even might not be willing, and would need much persuasion: so the worshipper would often repeat the name of his God many times, and call louder and louder, or resort to many tricks and charms to attract and arouse the attention and interest of his god.

The Christian's God is the opposite of all these things. He is everywhere present and hears our thot or our whisper, and therefore loud praying, long praying, and repetition are not necessary to get Him to hear. The Christian's God also knows our needs, and hence does not need to be instructed. And the Christian's God is our Father, and hence does not need to be persuaded.

Every parent wants his child to ask him for things, and even to show an earnest desire for those things: and so our heavenly Father wants us to pray and to be earnest and emotional in our

prayers. But God wants us to pray believing that He is near, and that He hears all our words and thots, and that He knows all our needs, and that He is our Father, and hence willing to answer us and give us the things we need.

Our next study will be what is called, "The Lord's Prayer."

LESSON 62

The Christian's Relation to God: First, Prayer (Continued)

Matt. 6:9-15

(9) After this manner therefore pray ye: Our Father who art in the heavens, Hallowed be thy name. (10) Thy kingdom come. Thy will be done, as in heaven, so over earth. (11) Our bread that is needful give to us today. (12) And forgive us our debts, as we also have forgiven our debtors. (13) And bear us not into trial, but deliver us from the evil. (14) For if ye forgive the men their trespasses, your Father, the heavenly One, will also forgive you. (15) But if ye forgive not the men their trespasses, neither will your Father forgive your trespasses.

This is often called, "The Lord's Prayer"; but we never read that the Lord Jesus ever used this particular form of words in his prayer. Some think that it is a model form of prayer and that we should say this very form of words; and some say that we should never pray any other form of words. And some will pray even a long prayer, and then end it up by repeating verbatim this prayer. But Jesus did not say, This pray ye; but "Thus pray ye": he gave a model manner of prayer, not a model form of prayer. As a form of prayer, it would not fully apply to this Gospel age, for it does not mention the name of Christ. All true prayer under the full Gospel must be made in the name of Jesus; for Jesus said, "No one cometh unto the Father, but thru me," John 14:6, and "Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in my name. Hitherto ye have asked nothing in my name: ask, and ye shall receive," John 16:23-24. At the time Jesus said "Thus pray ye," he had not yet author-

ized people to use his name. Later, however, he authorized the apostles and others to use his name in both works and prayer. As Jesus is "the beginner and completer of the faith" (Heb. 12:2), it is fitting to put Jesus' name both in the beginning and in the ending of our prayer. After addressing our heavenly Father in deep reverence and exalted adoration, then say, "In the name of Jesus we come to Thee." Then express the prayer sincerely and briefly, and close by saying, "In the name of Jesus. Amen."

The manner of prayer which Jesus gives in our lesson perfectly illustrates sincerity and brevity, which Jesus enjoined in the five verses preceding. It tells nothing of our goodness and ability, and it asks nothing for ourselves which we have refused to render to others. It does not try to instruct or inform God. It does not try to persuade, exhort, or command God, or to get Him to change his plans, or purposes, or nature.

This prayer is against trinitarianism and all other forms of idolatry; for it recognizes the Father as the only true God. It is also against those who teach that God is only a substance and a power, and not a Person; for it plainly declares that God is a Person when it addresses Him as "Our Father," and as having a "kingdom" and a "will," and as a Giver, a Forgiver, a Bearer, and a Deliverer. Such things can be spoken of a Person only—the great infinite Personal God, "our Father who art in the heavens."

This prayer is in harmony with the promises and prophecies of God when it says, "Thy kingdom come. Thy will be done, as in heaven, so over earth." Most professed Christians have no Biblical comprehension of this language. They pray after the traditions of men and the doctrines of the apostasy, which are all based in the devil's old lie. Such people may say the language of this prayer while they make God a liar and the devil a speaker of truth, and then imagine about going up to some home beyond the stars when they die. If we would really pray "after this manner" which Jesus taught, we must learn from the types, promises, prophecies, parables, and other sayings of the Bible what that coming kingdom is, where it shall

be set up, who its rulers shall be, who its citizens shall be, how it shall be set up, when it shall be set up, and what it shall accomplish.

The first petition of the prayer is: "Our bread that is needful give to us today." This expresses humble dependence upon our heavenly Father. The word "bread" means both the temporal and spiritual bread. We should pray for the daily food for the soul as well as pray for the daily food for the body. We cannot live on past spiritual blessing any more than we can live on the physical food we ate yesterday or last week. Most people do not pray for just the needful bread, but seek for luxuries and riches and even injurious things. Such cannot pray this prayer. It is not the Saviour's plan that we lay up treasure upon the earth in this life. We should continually be giving out our blessings and taking up our cross, so that we need to trust God for every day, and pray, "Give to us today our bread that is needful."

The second petition of this prayer is: "Forgive us our debts, as we also have forgiven our debtors." This is just. If we do not forgive others, we cannot expect God to forgive us. As we measure to others, it shall be measured to us. As we pray for mercy, we should be sure that the sword of justice is not hanging over our heads because of our unkindness to others.

The third and last petition of this prayer is: "Bear us not into trial, but deliver us from the evil." The Christian should pray to be delivered from the evil, or he will be borne into the trial of the day of judgment. The evil is that which has been transmitted by the Adamic generation, and it is round about us, and even in our bodily life, which we must watch and keep under and overcome. The Christian who truly prays this part of the prayer will get delivered from the evil, and he will not be borne into the trial of the day of judgment. We should not pray God to "lead us not into temptation," for this bungling translation is an insult to God, for it is only our own lusts and evil people who would lead us into temptation. Jas. 1:13-15. The Greek language had but one word for trial and temptation: so the translator must use good

judgment in sometimes rendering the original by trial and sometimes by temptation, as the context may indicate. This our translators did in nearly every case, especially in the American Standard Version; but they certainly erred very much in Matt. 6:13 by using the word temptation instead of trial.

The latter part of the 13th verse is not in the American Standard Version, and it is not found in any Manuscript before 350 A.D. It surely was not in the original, for it is not true to say, "Thine is the kingdom, and the power, and the glory, forever." It is when the seventh angel sounds, that the kingdom shall be "of our Lord and of its Christ, and he shall reign into the ages of the ages," Rev. 11:15, and when he has subdued all and abolished death, he shall deliver up the kingdom to the God and Father, I Cor. 15:24-28.

LESSON 63

*The Christian's Relation To God:
Second, Fasting
Matt. 6:16-18*

(16) Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of the men to fast. Verily I say unto you, They have received their reward. (17) But thou, when thou fastest, anoint thy head, and wash thy face; (18) that thou be not seen of the men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

In the two last studies, we have considered the Christian's relation to God in prayer; we are now to consider the Christian's relation to God in fasting. Prayer and fasting bring the true Christian into vital and personal relation to God. If we follow Jesus' words, we shall be guided in the path of wisdom and blessing.

It is plain that Jesus expected his disciples to fast, for he gave directions concerning fasting and spoke of its reward.

As in the case of prayer, the first thing that Jesus excludes from fasting is hypocrisy. In the day when Jesus uttered these words, men were much

given to hypocrisy, for their religion consisted chiefly in outward forms and ceremonies. The more outward manifestation of religion people showed, the more pious and godly they were considered to be. But such mere outward things did not deceive God, and by Him people were rated for just what they really were, not for what they outwardly appeared to be. People then put mourning cloth over their heads, looked long-faced, turned the corners of their mouth down, and drooped their eyelids, and fasted till they would look hollow-cheeked and hollow-eyed. They would dishevel their hair, refuse to smile, and moan out long prayers. All such prayers and fasts Jesus strictly condemned. Our fasting and praying are to manifest our relation to God, not to men.

Jesus directs the Christian to anoint his head and wash his face when he fasts. Did Jesus mean that we should do these things literally, or figuratively? Both, but the figurative meaning of his words is the main thing to consider. Fasting should not make us look sad, but happy. We shall look happy without if we are anointed with the Holy Spirit and washed in the spiritual life-blood of the Lamb. Then we appear to God to fast from the things of the flesh. As God sees our hearts, we do not fast until we give up and abstain from the foods and drinks cheerfully. If it makes us sad, we show to God that our hearts are still set upon the natural and fleshly things.

What, then, is a Christian fast? First, it is a continuous life of daily self-denial, involving temperance in all things, and abstinence from all things injurious.

Paul writes of those who are given to fleshly indulgence, that their "god is the belly." (Phil. 3:19.) And he writes of some who "serve not our Lord Christ, but their own belly." (Rom. 16:18.) And he also writes: "Meats for the belly, and the belly for meats: but God shall bring to nought both it and them." (I Cor. 6:13.) A Christian should be satisfied with simple and plain food, and in moderate quantity.

Surfeiting and gluttony in whatever degree is a sin against body, soul, and spirit. It overloads the body with excess nutrition, and clogs and delays excre-

tion: thus causing all sorts of physical diseases and troubles. Such should fast frequently, and eat simply and sparingly at other times; and thus give the system a chance to throw off the deadly poisons. If the system is over-charged with nourishment and clogged with excreta, the heart is overworked and enfeebled, and the body becomes subject to colds, infection, and contagion; and organic diseases develop. A Christian must not thus sin against his body.

Intemperance is also a sin against the soul and spirit. It draws away from divine and spiritual things. It makes one selfish, animal, and depraved. And it inflames all carnal thots, and lusts, and passions, and enslaves the soul.

It is good at times for the Christian to totally abstain from all food and drink: to buffet the body and bring it into subjection; to strengthen the will; to give greater opportunity to concentrate the energy upon divine and spiritual things, and to give the body and its organs a time to more fully rest and get righted.

We take special times for resting our muscles, brain, and nerves: why not also take special times for fasting, and so rest the stomach, intestines, liver, lungs, kidneys, and heart? If the system is overloaded and clogged, why not fast, and give them time for the excretion of the effete and toxic matters?

Some of the things that a Christian should abstain from all the time are: Tobacco; intoxicating liquors; poisonous drugs; strong tea and strong coffee; any foods or combinations of foods that hurt; and bad cooking.

Our motive for fasting should not be merely personal, but chiefly benevolent, as said also in Isa. 58: 3-9, especially in verse 7, where it says, that the fast that Jehovah has chosen is "to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house." May our fasts be acceptable to God, and bring blessings to ourselves and to others.

The Pharisees could not see that Jesus and his disciples were fasting at all, nor could even the disciples of John. Matt. 9:14. And yet Jesus and his disciples were going thru a real and great fast. They were fasting in secret; for they were unconscious of their self-de-

nials being a fast, and spoke of their experience as being a bridal feast. Matt. 9:15.

But Jesus prophesied that the days were coming when the bridegroom (Jesus) should be taken away from "them" (then they will be the mere nominal Church, the apostasy), and then shall they fast. Mark 2:20. They shall fast then from the opportunity to get the bread of life and the water of life. The days that Jesus referred to are, first, from the time the man of sin was put up in 325 A.D., and the true Christ taken out of their midst; and, second, from the time that Jesus comes and leaves the apostate woman (Church) grinding at the mill, and takes the true wife (Church) to himself, until he comes with his saints to set up the kingdom over the earth. II Thess. 2:2-7; Matt. 24:41. There has been a famine in the land for hearing the true meaning of the Words of the Lord ever since 325 A.D.; and there will be a still greater famine when Jesus takes his saints out.

Better to fast from the flesh and from the doctrines and spirits of the apostasy; and feast with the true Jesus on the milk and strong meat of the Word, and grow up in spiritual stature and power, in the Land (true Church) flowing with milk (the Word) and honey (the grace of God).

LESSON 64

The Christian's Relation To Earthly Treasure

Matt. 6:19-21

The Christian's relation to money, property, goods, food, and clothing touches life on a most practical side.

Jesus puts this as his sixth division of the Sermon on the Mount. If we are rightly related to the divine nature, to the world, to the Law, to good works, and to God, then we shall be prepared to be rightly related to earthly treasure.

(19) Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves dig thru and steal: (20) but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume,

and where thieves do not dig thru nor steal: (21) for where thy treasure is, there will thy heart be also.

This teaching and command has been given but little attention, and few are even trying to obey it. With most people it is the struggle of life to lay up treasures for themselves upon earth. People will sacrifice everything else for their service of Mammon: they will sacrifice health, loved ones, friends, religion, Church, Bible study, honesty, benevolence—everything, to make and save up money. The love of money is a root of every kind of evil. Covetousness is idolatry. The god of this world is Money, Mammon. Pleasure and Fashion are lesser gods.

The worship of Mammon, like the worship of all false gods, is a deadly sin, for the Scripture says, "He that sacrificeth unto any god, save unto Jehovah only, shall be devoted [to death]" Ex. 22:20.

Jesus said to the rich man, "Go, sell what thou hast, and give it to the poor, and thou shalt have treasure in heavens: and come, follow me." Matt. 19:21.

Jesus did this very thing, for Paul writes: "Ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye thru his poverty might become rich." (II Cor. 8:9.)

Jesus also said, "It is easier for a camel to go thru Needle's Eye, than for a rich man to enter into the kingdom of the God." Matt. 19:24. The camel could go thru the Needle's Eye gate by having his load taken off and by getting down and walking on his knees. A rich man must also do these things, and something much harder still: he must get rid of a hard and stony and covetous heart; and he must get a heart of supreme love to God, a heart of unselfishness, of trust, of kindness, of devotion to the truth, and of living for others.

The world and apostates may call the true Christian a fool for heeding this commandment of Jesus. But Jesus likens him to a wise man, who built his house upon a rock. And the man who disobeys this commandment, he likens to a foolish man, who built his house upon the sand. The wisdom for a successful Christian life is in heeding the

commandments of Jesus, and this one is equally important with the others.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." John 14:21. This is better, infinitely better, than all the sordid riches of this carnal and perishing world.

What we leave for Jesus' sake, is only "refuse" after all. (Phil. 3:8.) "But godliness with contentment is great gain: for we brot nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into temptation and a snare and many foolish and hurtful desires, such as drown men in destruction and perdition. For the money-loving is a root of all the evils: which some reaching after have been led astray from the faith, and have pierced themselves thru with many sorrows." I Tim. 6:6-10.

Jesus says of treasures laid up upon the earth, that moth and rust consume them, and thieves dig thru and steal them. Why lay up treasures in such a place?

The "moth" is the smooth trickster, the sharper, in trade and business, who cuts holes in the earthly treasures to make his own web. These moths are everywhere trying to wing in the dark into treasures laid up upon the earth. But "rust" will also consume earthly treasure by disuse, taxes, failures, changes, expenses, and other things.

The rich man has no rest: he must keep making more riches, or lose what he has. It is like drinking sea-water—the more you drink the more you must drink, and your thirst is never quenched.

Why waste, and worse than waste, our thot and affection and energy laying up such treasures and in such a fleeting place? God says to the rich man: "Thou foolish one, this night they require thy soul; and the things which thou hast prepared, whose shall they be?" Luke 12:20.

The "thieves" who dig thru and steal the treasures laid up upon the earth are: the thief of time, which, sooner or later, is bound to take from us all we claim to own. The thief of mortality may be

near to even the youngest and most healthy. The profiteer thief is also snooping around to swipe our profits as fast as we make them. The thief of sickness or accident may be lurking in the dark ready to spring upon us any hour. The thief of pleasure is a common thief, taking away profits and resources, and leaving debts often beyond ability to pay. The thief of speculation in some get-rich-quick scheme is always watching for the man who has the money. The thief of changing conditions in government or business steals away many a fortune. Some thief is bound to get the treasure laid up on earth, sooner or later.

Why not, then, lay up our treasures in heaven, where moth and rust do not consume them, and where thieves do not dig thru and steal them?

It is only a certain few who can lay up treasures upon the earth, but all can lay up treasures in heaven. How? First, we must recognize that God is the rightful owner of all things, and of us too. Then, we must recognize that we are but stewards, not owners, of the things we have. And, lastly, we must use the things entrusted to our care in a way pleasing to our heavenly Father; that is, we must live the life of love and unselfishness, after the example of Jesus. In this way we shall lay up treasure with our gracious heavenly Father—unbounded and eternal riches.

LESSON 65

More About the Christian's Relation To Earthly Treasure

Matt. 6:22-25

(22) *The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. (23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!*

Jesus gives this parable to illustrate the importance of having the heart right in our relation to earthly goods. As the eye is the lamp to the body, so out of the heart must come the light to guide us concerning our earthly goods. When the eye is single, that is, unmixed with

all foreign elements that obstruct its vision, the whole body is enlightened to safely and wisely carry on its movements. So when the heart is single in its service of God, that is, unmixed with all selfish and carnal motives, we are prepared to deal safely and wisely with our earthly goods. When the eye is evil, that is, obstructed with some foreign element, or diseased, the whole body is darkened and does not know what to do, nor how to do, and hence cannot act safely or wisely. So if the heart is evil, that is, corrupt, selfish, carnal, it cannot deal safely and wisely with earthly goods. A Christian heart will enable us to serve God aright with our earthly treasures. But if the heart is perverted and corrupted, professed Christians not only do wrong in relation to earthly treasure, but they also soon lose the very sense of the right and learn to approve the wrong. How great is such darkness!

(24) No one can serve two lords: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Mammon is a Chaldee word, and means money, wealth, riches. Mammon becomes a lord when people allow it to rule over them, when they live to make money and to store up money, and to acquire goods or lands. Such is a base and selfish and enslaving service. The service of mammon is directly contrary to the service of God; for when God is our Lord, we are inspired with the Spirit of love and grace, and we recognize that our money and goods all belong to God and must be used for purposes of benevolence and kindness to God's creatures in physical or spiritual need.

If God is our Lord, we hate and despise the lordship of mammon, and we love and hold to the Lordship of God; but those who make mammon their lord, hate and despise the Lordship of God, and they love and hold to the lordship of mammon. Hence those who try to serve God as Lord and mammon as lord, too, make a failure in their service to both; for God will not accept such divided service, and their lord mammon will fail and forsake them sooner or

later. The only service that can really succeed at last is the service of God.

Therefore "make to yourselves friends by means of the mammon of the unrighteousness; that, when it [the mammon] shall fail, they [the friends] may receive you [as kings and priests] within the agical tabernacles [the immortal bodies]." Luke 16:9.

(25) Therefore I say unto you, Be not anxious for your soul, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the soul more than the food, and the body than the raiment?

The soul has greater things to be anxious about than food; and we have greater cares for our body than merely to get it clothed. It is more important to feed the soul with love, truth, grace, righteousness, goodness, power, and hope, than to feed it with bread, meat, potatoes, pies, and cakes. It is more important that the body be clothed with humility, modesty, self-control, virtue, sympathy, kindness, and the smiles of true friendship, than to be decorated with cotton, wool, silk, linen, fur, and leather.

If we take care for the greater things of the soul and body, the lesser things for the soul and body will come to us without anxious care. If God gives to us the greater things, He will not withhold from us the lesser things. Or if we despise the greater things, or do not care for them, or if we put the lesser things to be the greater things, we may not even get the lesser things, or, if we do get them, they will prove a curse to us. If we have found the greater things for the soul and body, the lesser things for the soul and body will not only be added to us, but they will prove a blessing to us and to others thru us.

"But to do good and to have things in common forget not: for with such sacrifices the God is well pleased." Heb. 13:16.

LESSON 66

The Christian's Relation To Earthly Treasure (Concluded)

Mat. 6:26-34

(26) Look into [the case of] the birds of the heaven, that they sow not, neither do they reap, nor gather into store-

houses; and your Father, the heavenly One, feedeth them. Are not ye more thoroly cared-for than they?

What a great illustration to encourage us to faith in the providence of God! How much better cared-for are we than the birds! for we have the wisdom and power to sow and reap and gather into storehouses, and the birds do not have this wisdom and power. Have we not, then, a far better chance to get a living than the birds? If God's providence takes care of the birds, which cannot sow and reap and gather into storehouses, will He not provide for us when we have the ability to sow and reap and gather into storehouses? Why then should any of us be so anxious and careworn about the daily needs? If a man cares for his dog and cat and cow and horse, will he not much more care for his own son that serveth him? If God cares for the birds, will He not much more care for us his own children who love and trust and serve Him?

(27) And which of you by being anxious can add one cubit unto his maturity?

Our destiny is not shaped by our worry, but by our worthiness. It is very little that worry or anxiety ever accomplished. Usually the mountains that we worry about prove to be but mole hills when we get to them. Our destiny is largely fixed without our worry or care. Man proposes, but God disposes. Worry and anxious care grow from the root of doubt, and they bear but bitter and disappointing fruit. Tho worry and care might add a little more to our earthly and fleeting treasures, yet they cannot add one cubit to our maturity; and, not only so, but they wither up our souls and destroy our health and happiness, so that none of the seven cubits of Christ can be added to us.

(28) And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: (29) yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

(30) But if the God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much rather you, the little believing ones!

The feeding of the birds was a great illustration for our faith in regard to food; and the clothing of the grass with the beautiful lilies is a great illustration for our faith in regard to clothing. The grass cannot toil and go about to work, but must stay still and quiet in the ground. It cannot get cotton, flax, or wool and spin these into yarn and weave them with a weaving machine, but yet God clothes it with the beautiful white lilies and their gorgeous tints. We can toil and spin yarn and weave cloth. Have we not a much better chance to be clothed than the grass of the lilies? And is not the God more concerned about clothing us for whom He has provided a destiny of eternal life than for the grass of the field which lives out its brief day and is then consumed in the furnace of summer heat? Certainly! Then we should toil on and spin and weave without anxious care, believing that God will clothe us without our worry. Solomon in all his glory was not arrayed like one of the lilies, because Solomon's clothing was artificial and dead, and the clothing of the lily is natural and living. And Solomon's clothing was not meek and humble and unselfish and pure, like that of the lily. Solomon's clothing was an imperfect type of the royal clothing of Christ; but the clothing of the lily is a perfect type of the robe of Christ, who is the Lily of the Valley. "He shall blossom as the lily, and cast forth his roots as Lebanon." Hos. 14:5. If we are "little believing ones," that is, humble believing ones, we shall not only have the needed earthly clothing without worry, but we shall be clothed with the royal robe of Christ, which is much greater than the clothing of Solomon or of the lilies of the field.

(31) Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (32) For after all these things do the nations seek; for your heavenly Father knoweth that ye have need of all these things. (33) But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. (34) Be not therefore anxious into the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

There is enough evil to battle against

every day without borrowing evil from the days to come. It is folly to try to cross a river before we come to it. We do not need to fear the future if we overcome the evil of the present. If we fear God to that degree that we seek his kingdom and his righteousness first, we have nothing else to fear at all. We seek God's kingdom and righteousness first, when these are highest and chiefest considerations in our lives. If we have sought these for ourselves, we can always seek them more, and we must seek to bring others also into the kingdom and righteousness of God. If we do these things we shall have no time to worry about what we shall eat and drink and wear, and all our real wants shall be supplied.

LESSON 67

The Christian's Relation To the Erring Brother and To the Sinner and the Wicked

Matt. 7:1-6

(1) *Judge not, that ye be not judged.*
 (2) *For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.* (3) *And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?* (4) *Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?* (5) *Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.* (6) *Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.*

"Judge not, that ye be not judged." As Christians, we need to understand and obey this great commandment. To judge means to visit punishments upon people. Jesus did not forbid his disciples to condemn sin, nor did he forbid his disciples to tell of the future penalties that should be meted out to the impenitent and unbelieving. For Jesus himself did those things.

Often when a true Christian tells

sinners and apostates their evils and devil doctrines and warns them kindly and faithfully of the judgment to come, they retort that we must not judge, and thus they try to hide and shelter themselves behind the words of Jesus, "Judge not, that ye be not judged." But they, to screen themselves and ward off conviction, take an utterly wrong interpretation of Jesus' words. It is not judging another to tell him of his sins and apostasy, and what his destiny shall be in the judgment to come. It is our duty to bear true and faithful and fearless witness. But it would be a violation of our Saviour's commandment to judge him now by inflicting punishments upon him.

Millions of Christians have been persecuted and even put to death by others who professed to be Christians, but who were really tools of satan. Such apostate Christians are held to the judgment to come for their awful deeds of persecution and murder, and also for their disobedience to Jesus' words, "Judge not, that ye be not judged."

It is true that God often gives people in the present a foretaste of the judgment to come; but it is not for us to do that. Why? Jesus forbids it. We are not on the throne. This is a day of long-suffering, and not the day for judgment, for God "hath appointed a day in which He will judge the earth-house in righteousness by a Man whom He hath ordained." Acts 17:31. Also Acts 10:42; Rom. 2:16. The elect saints will then be associated with Jesus in judging, as we read in I Cor. 6:2; Rev. 2:26-27; 3:21. "Wherefore judge nothing before season, until the Lord come, who will bring to light the hidden things of the darkness, and make manifest the counsels of the hearts." I Cor. 4:5.

We are commanded to love even our enemies, and pray for them, and do them good. Matt. 5:44. "Do not yourselves mete out justice, beloved, but give place unto the wrath: for it is written, it is for me to mete out justice; I will recompense, saith Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." Rom. 12:19-21. "Retaliate not him that is evil."

Matt. 5:39. Jesus "came not to judge the world, but to save the world." John 12:47.

We are not at all competent now to judge, for we cannot know all the causes at work, and the amount of guilt involved, and the amount of penalty required, and we have not yet the authority and power to inflict penalty. The greatest condemnation we can now give people is to return good for evil.

Anyway, we have enough to do to judge ourselves. While we are judging others, we are neglecting to judge ourselves, and blinding ourselves with the big beam of a harsh and unkind spirit.

If this big beam is in our eye, we cannot help others. If we would teach people grace, we must be gracious. If our eye is lit up with mercy and grace, we can see clearly to cast the troublesome mote of sin and error out of our brother's eye. We cannot minister the Gospel by club-beams, but by sun-beams. Let us not be hypocrites: if we profess the Gospel of love and grace, let us live it, and be gentle, kind, and gracious to all.

While we are forbidden to judge, we are also forbidden to go to the opposite extreme, and thus be so "goody good" that we lose all character and cease to condemn evil and apostasy; for Jesus also enjoins, "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you."

The barking dog symbolizes the one who outwardly opposes the truth of the Gospel; and the unclean swine symbolizes the one who loves to wallow in the mire of the flesh. These characters may be apostate Christians or base sinners of the world. We should have no fellowship with such characters and they should be kept out of the Church. And we should come out from among them, and be separate, and touch not the unclean.

People who are like dogs are not fit to partake of the holy things of the Gospel; and people who are like swine cannot wear the pearls of the Christian graces. If such people come into the Church, they will only turn away and try to do the Church evil and make strife and division. The Church is for

holy and merciful people; but it must not also be a dog-kennel and a swine-pen for unclean characters.

JUDGE NOT!

Matt. 7:1-6

Be gentle, brother, in thy ways,
And kind, forgiving, too;
Your brother with the troubled mote
Needs not the blow from you.

He needs the teaching, not the torch,
The light, and not the lash;
The kind and gentle hand of love,
And not the ugly gash.

The barking dog you true must shun
And give no holy thing;
Your pearls you must withhold from swine,
They only evil bring.

But brother is no dog or swine,
Tho mote becloud his sight;
Just get the saw-log from your eye,
Then help him see the light.

LESSON 68

The Christian's Relation To Grace

Matt. 7:7-12

(7) Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: (8) for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (9) Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; (10) or if he shall ask for a fish, will give him a serpent? (11) If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in the heavens give good things to them that ask Him? (12) All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the Law and the Prophets.

The Christian's relation to grace is the eighth division of the Saviour's Sermon on the Mount. We need to hear and heed the first seven divisions of this Sermon before we are prepared to hear and heed the commandments involved in this the eighth division.

The commandments in the Christian's relation to grace involve three key words, ask, seek, knock, and also

the Golden Rule. The God blesses the Christian freely thru the Lord Jesus Christ, yet there is something for the Christian to do in order to get those blessings. A giver wants to have his gifts desired, appreciated, and used for good. The great Giver, tho infinitely gracious, wants us to ask, seek, and knock, or He will not bestow his blessings.

"Ask, and it shall be given unto you."

Asking implies desire, and it is an assurance that the gifts shall be appreciated and appropriated to good use. Asking is a key word, because by it God opens his heart and hand to bless.

Of whom should we ask? Ask of the Father, and ask in Christ's name. "In that day you shall make no request of me. Verily, verily, I say unto you, If ye shall ask the Father anything, He will give it to you in my name." John 16:23.

How should we ask? Ask in faith, believing. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-souled man is unstable in all his ways." Jacob 1:6-8.

We should ask knowingly, intelligently. Jesus said to the two sons of Zebedee and their mother, "Ye know not what ye ask." Matt. 20:22. Their request itself was foolish, impractical, and not in season. Many err in asking in the same way.

It is often of great help to have others join with us in asking, but only when there is full unity. "Again I say unto you, that if two of you shall agree on earth as touching everything that they shall ask, it shall become for them of my Father who is in heavens." Matt. 18:19.

But we must ask with a pure and unselfish motive, for Jacob writes of some, "Ye desire, and have not: ye kill, and are zealous, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask wrongly, that ye may spend it in your pleasures." Jacob 4:2-3. People who pray for the means and expense to gratify their own enjoyments are ask-

ing wrongly, and if their prayers in some cases seem to be answered, it is only for a judgment and a curse upon them, when their pleasures turn to bitterness and woe. The things needful are indeed a blessing; but the things above our needs may be a blessing, or a curse: a blessing if we use them with benevolence, a curse if we use them in selfish gratification and pleasure seeking.

We must ask according to the will of God, for John writes: "And this is the confidence which we have toward Him, that, if we ask anything according to his will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the requests which we have asked from Him." I John 5:14-15.

And if we do not receive at once, we should continue to ask until we receive, as Jesus taught in the parable about the three loaves of bread, Luke 11:5-13; and in the parable of the widow and the judge, Luke 18:1-8.

What should we ask for? This depends on who is asking, and the needs at the time of asking. If it is a sinner who is asking, let him ask for mercy, grace, help, pardon, peace, regeneration, blessing, power, the Holy Spirit, and the old paths (Jer. 6:16). If it is a Christian who is asking, let him ask for the abiding of the Spirit, for the gifts of the Spirit, for health and prosperity, for deliverance and protection from all evil, for light and understanding of the Scriptures, for opportunities of service and of usefulness, for others and especially for the household of the faith, for the poor and the sick and the aged and the young and the sinner and the backslider and the enemy and all men. The backslider should pray for mercy, pardon, and restoration.

"Seek, and ye shall find."

It is not always enough to ask: we must seek also. We must do our part, tho it be but little, in answering our requests. If we ask for knowledge, we should go and seek it; if we ask for grace, we should seek it; if we ask for spiritual gifts, we must seek them; if we ask for health, we must do our part in seeking it; and if we ask for service, for work, for usefulness, we should seek opportunities for these things.

We must know of whom to seek, where to seek, when to seek, what to seek, and how to seek.

Seek God, Acts 17:27. Seek first the kingdom of God and his righteousness, Matt. 6:33. Seek after a country of our own, Heb. 11:14-16; 13:14. Seek for glory, honor, immortality, agical life, Rom. 2:7. Seek those things that are above, Col. 3:1. Seek peace and pursue it, I Pet. 3:11. Seek spiritual gifts to abound unto the edifying of the Church, I Cor. 14:12.

But do not seek after the things the unconverted seek, Matt. 6:32. Do not seek after a sign, Matt. 12:39. Do not seek to gain the soul, but to lose it or spend it in the service of Christ, Luke 17:33. Do not seek your own will, but follow Jesus, who said, "I seek not mine own will, but the will of Him that sent me," John 5:30. Do not seek glory in comparison with others, John 5:44, "How can ye believe, who receive glory in comparison with another, and the glory that is from the only God, ye seek not." Do not seek Jesus for the loaves and fishes, John 6:26.

Do not seek selfishly. "Let no one seek his own, but the other's [good]," I Cor. 10:24. "Even as I also please all men in all things, not seeking mine own profit, but that of the many, that they may be saved," I Cor. 10:33. The Love "seeketh not its own," I Cor. 13:5. But backsliders "all seek their own, not the things of Jesus Christ," Phil. 2:21.

Now is the time to seek, Luke 13:23-28, "Many shall seek to enter in, and shall not be able."

"Knock, and it shall be opened unto you."

It is not always enough to ask and seek—we must knock, we must put forth effort, and sometimes considerable effort, to get the things we ask and seek for. Even success in the Adamic life often is the result of "hard knocks," and the Christian life is no exception. The Christian must labor, run, fight, strive, endure, suffer, wrestle, buffet his body, overcome the flesh and the evil spirits, and the world, and persevere in the faith to the end. These things require knocks, hard knocks, and strong and sturdy characters.

We knock loudly at God's door by earnest prayer and pleading in the name

of Jesus; by careful and long study of the sacred Book; by following the Lord withersoever he leadeth; by attending the meetings of truth and grace, even tho company calls, or the garden needs hoeing, or the pleasure ride invites; by being willing to follow the truth tho we must walk alone or with but few; by keeping God's commandments as given thru Jesus, and doing the things pleasing in his sight; and by having everything on the altar for God and his true Gospel.

Better knock now at God's door for the elect, for some will knock at last in vain at that door when it is too late. Luke 13:25.

Earthly parents who are evil themselves "know how to give good gifts to their children" who ask, seek, and knock of them: how much more shall our good heavenly Father be willing and ready to give good things to those who ask, seek, and knock of Him?

But we must see that Justice does not stand in the way of our blessing. To this end we must keep the golden rule: Do to others as you would that they should do to you, or as Jesus words it in the last verse of our lesson: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Then Jesus adds: "For this is the Law and the Prophets," that is, the antitype of all the moral laws of the Old Testament. Only the Christian with the divine nature can keep this law, or golden rule. If we keep this rule, then we may ask, and it shall be given unto us; we may seek, and we shall find; and we may knock, and it shall be opened unto us.

LESSON 69

The Christian's Relation To Righteousness

Matt. 7:13-14

(13) Enter ye within thru the narrow gate: because wide is the gate, and broad is the way, that leadeth into the destruction, and many are the ones entering within thru it; (14) because narrow is the gate, and straightened the way, that leadeth into the life, and few are the ones finding it.

This is the ninth division of the Sermon on the Mount, and it gives the constitutional law concerning the Christian's relation to the divine righteousness involved in the Gospel. It is brief, very brief, like all constitutional law, but we find it defined and amplified in other places in the New Testament.

The gate is Jesus. This he plainly said in the words: "I am the door; thru me if any one enter within, he shall be saved, and shall go within and go without, [not backwards, but on into Christ as the way], and shall find pasture." John 10:9. It is also said of Jesus in Ps. 118:20, "This is the gate of Jehovah; the righteous shall enter into it."

Jesus is the only real gate of salvation, for weak and sinful men cannot save themselves, and the Law proved to be only a ministry of greater condemnation and death. Therefore we must enter into salvation by grace only, and this grace we find in Jesus, who bore our sins and death and judgment, and rose again as our Saviour and Life-Giver.

Jesus is now the gate for the elect, or Church of the first-born ones. This gate will be shut when Jesus returns for his elect. No man can now shut it, for God will keep it open till Jesus returns. Matt. 25:10. Many then "shall seek to enter in, and shall not be able." Luke 13:24-29.

How is Christ a "narrow gate"? Is he not gracious, great, wide, magnanimous? Does he not invite all? Did he not die for all? All these things are so wonderfully true! How, then, is he "the narrow gate"? He is the narrow gate to the carnal man; for fleshly people are weighted down with the great condemnation for their sins; or they are puffed up to great dimensions with their pride; or they are swollen up with selfishness; or they are tied up to earthly riches; or they are carrying this world along with them; or they are inflamed with lusts and evil tempers; or are tied up to evil habits. Christ is indeed a narrow gate to all such people, and all such burdens and enlargements must be laid aside and forsaken before people can get into Christ as the narrow gate to salvation. But Christ as the gate, tho narrow to the carnal man, is wide enough to admit all that can and should

go thru it. But it is only the new creature that can get thru that gate, and he must enter the threshold as a new born babe in Christ. Hence we have to "strive to enter in thru the narrow door." Luke 13:24.

There are steps up to this gate, and steps thru it. We must know these and take them. The first step is the knowledge of the truth; the second step is repentance unto the knowledge of the truth; the third step is the faith of the truth; the fourth step is the true baptism; the fifth step is the gift of the true Holy Spirit. These five steps lead us up to and thru Christ as the gate.

Then we behold before us Christ as "the way, that leadeth into the life." It is a beautiful and shining way, marked out and lit up with the example and commandments of the Lord Jesus. It is called a "straightened" way. The word "straightened" means compressed and difficult. It is difficult because we have many things to overcome, and we must fight off the enemies that would draw us or drag us out of the way. The path is spiritual, holy, righteous, good, loving, self-denying, sacrificing, serving. The light that shines on this way is the New Testament. It is all marked out for us in the example and words of Christ. If we walk in this blessed way, we shall bear the fruit of the Spirit: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22-23.) Thus we shall have the earnest and foretaste of agical life now, and we shall find at the end of the way the fulness of agical life and immortality, and we shall inherit the everlasting home and the kingdom of God over the whole earth.

In this age, "few are the ones finding" this "narrow gate" and "straightened way." Why? Because there are so many sects and creeds and false guides; because they do not seek it according to the New Testament only, but seek for it in wrong places; because they do not first get thru the gate, nor know the steps required; because they are blinded by the lusts of the flesh and the vanities of this fleeting world, and are not willing and obedient to give up all those things; because in their pride they cannot see the humble and lowly way; because they are too busy and burdened

with other work and care; and because they are not convicted that it is wholly necessary to find the true gate and the true way.

Some lose the way, even after they enter it, for they neglect it, and drift away, and backslide, and wander off on by-paths, and get weary in well-doing, and fail to endure unto the end, and go back to their old sins, and prefer the broad way and the big crowd.

What are the wide gate and the broad way? The carnal man represents the wide gate, and his deeds and doctrines represent the broad way. Destruction is at the end. It is a gate of error and falsehood, impenitence, unbelief, disobedience, and evil spirits. And it is a way of lust, pride, selfishness, strife, darkness, deceit, devilry, and despair. At best it is a mixture of good and evil, but mostly evil. The works of the flesh flourish on the broad way. "Now the works of the flesh are manifest, which are these: impurity, uncleanness, lewdness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like." (Gal. 5:19-21.) On the broad way is the carnal and giddy world, the sects of men, apostasy, liberalism, infidelity, spiritualism, theosophy, and everything else contrary to Christ and his Gospel.

Some of the evil sayings of those on the broad way are: "It is no use being so strict"; "We can't understand the Bible"; "We can't all see alike"; "We can't tell who is right"; "One religion is just as good as another, if you live up to it"; "It does not matter what you believe so your heart is right"; "We can't live without sin"; "Do the best you can, and that is all God will require"; "We should drop our differences, and all unite in one union church." There are hundreds of other false sayings like these of people on the broad way. They take refuge in their false precepts. But God's truth, as hail, "shall sweep away the refuge of lies" when the judgment comes. (Isa. 28:17.) The broad way leads to destruction, which means in the Original, lostness, or the state of being lost. The fleshly man is already in this condition, and he will be worse lost when the judgment comes, and

some will be even lost in the second death.

Have we gone thru the narrow gate into the straightened way? Are we bearing the fruit of the Spirit? Have we a foretaste of the life to come?

LESSON 70

The Christian's Relation To False Prophets

Matt. 7:15-23

(15) Beware of the false prophets who come to you in clothing of sheep but within they are ravenous wolves. (16) From the fruits of them ye shall know about them. Do they gather grapes of thorns? or figs of thistles? (17) Even so every good tree makes good fruits; but the corrupt tree makes evil fruits. (18) A good tree is not able to bear evil fruits, neither a corrupt tree to make good fruits. (19) Every tree not making good fruit, is cut out and cast into fire. (20) Then from the fruits of them ye shall know about them. (21) Not every one that saith unto me, Lord, Lord, shall come within into the kingdom of the heavens; but the one doing the will of my Father, the One in the heavens. (22) Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out demons, and in thy name do many mighty works? (23) And then will I in like manner say unto them, Never at any time was I knowing you: depart away from me, the ones working the lawlessness.

A prophet is one who is, or who pretends to be, a spiritual person. There are true prophets, and there are false prophets,

The word prophet means a foreteller, one who tells beforehand. A prophet may foretell things because of some dream, or vision, or voice, or impression, or impulse. Some prophesy from what they think the Bible teaches; and some prophesy out of other books, or creeds, or traditions.

A revelator is a prophet, but an extraordinary prophet, like Moses and John. A pioneer is a farmer, but he is more than an ordinary farmer, for he goes out into the uncultivated lands and

opens up a farm, while the ordinary farmer settles on cultivated lands. So a revelator is a pioneer prophet.

A true prophet is one who has visions, or dreams, or impressions, or impulses, or hears voices, from the Holy Spirit of the true God, or from the holy angels; or who has the true spiritual understanding of the prophecies of the Bible.

A true prophet is not necessarily infallible, and he may make some mistakes. Speaking in the Spirit may not always be the speaking of the Spirit. One may not perfectly recollect all parts of his dream or vision; and he may not perfectly interpret his spiritual impressions and impulsions; and he may not have a perfect understanding of the prophecies of the Bible, nor be able to perfectly express what he does know. A true prophet must be one who studies and tries to learn these things better and to express them better, and to correct his mistakes, and to maintain an attitude of humility.

The prophets of the Bible are of the very highest order and are different from all other prophets: for their very office as Bible writers called for a full and infallible gift of prophecy that is not wholly necessary for other prophets.

A prophet is not only one who foretells, but one who teaches and preaches by word and example. Every one who teaches with reference to things to come is a prophet. If one teaches and preaches the truth and exemplifies it in his daily life, he is a prophet—a true prophet.

By knowing the true, we may be able to detect the false. A false prophet is a false teacher who prophesies lies and deception by false gods, fallen angels, the man of sin, the beast, the creeds of men, tradition, and false interpretations of the Bible; and one whose conduct does not measure up to the truth. This definition being true, there are many false prophets, and few, very few, true ones.

Many of the false prophets come in the clothing of sheep, that is, they claim to be Christians. It is this kind of false prophet that Jesus warns his disciples against. The false prophets of heathen gods, witches, theosophists, and infidelity would be deadly to the Christian, but they are not nearly so dangerous to

the true Christian as the false prophets that arise among the Christians themselves. And there are many, many of them! as Jesus prophesied in Matt. 24: 11, "Many false prophets shall arise, and shall lead many astray."

Jesus calls these false prophets "ravenous wolves." A ravenous wolf will catch an unsuspecting sheep and carry it away to his den and devour it. So a false prophet will catch an unsuspecting disciple of Christ and carry him away to his sect and devour him. The false prophet does this in all sorts of ways: it may be popularity, big church, success, tradition, eloquence, learning, music, emotion, liberality, unionism, false reasoning, lying miracles, society, big leaders, and false science. The devil is the head of all false prophets, and he has false prophets for every one of his schemes to lead people away from the truth and to hinder them from coming to the knowledge of the truth.

Those who have the truth know about these false prophets, for they are able to detect their fruits. False prophets are like thorns and thistles to the true Christian, that is, they are opposers of the truth and the true grace of God. The true prophets are to the true Christian like grapes and figs, that is, they represent the true spiritual life of the truth, and the true grace of God.

Why hang around the thorns and the thistles to get the grapes and figs? Why go to false prophets and sects of perdition to get the wine of life and the true grace of God? Why eat the bitter berries of false doctrine, and lie down in the thistle bed of the sects of the apostasy?

The true Christian may know the false prophets now by their false doctrine and false ways; but he will know them fuller when in the day of judgment "every tree not making good fruit, is cut out and cast into fire." Those bound up with them in their tare bundles shall be burned up with them. How important, then, that we heed our Saviour's word, "Beware of the false prophets who come to you in clothing of sheep!"

It is not enough to come in the name of Jesus. The false prophets in sheep's clothing do that and even cast out demons and do mighty works, and yet the

true Jesus does not know them. To truly come in the name of Jesus we must first know what that Name stands for: it stands for the truth and for the true grace of the Gospel, not for idolatry, and the devil's lie, and the other teachings of the great apostasy. When the false prophets cast out demons, they put other demons within greater than the ones they cast out. When they do mighty works, it is only to uphold their apostasy and wickedness. The more pious and religious they are, the more they defame truth and exalt error.

"Come ye out from among them, and be ye separate, saith Lord," or you shall be partakers with them in the judgment.

LESSON 71

Building On the Words of Christ

Matt. 7:24-29

(24) Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: (25) and the rain descended, and the rivers came, and the winds blew, and fell unto that house; and it fell not: for it was founded upon the rock. (26) And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: (27) and the rain descended, and the rivers came, and the winds blew, and cut unto that house; and it fell: and great was the fall of it. (28) And it became when Jesus had ended these words, the multitudes were struck out upon his teaching: (29) for he was teaching them as having authority, and not as their scribes.

These are the last recorded words of the Saviour's Sermon On the Mount.

In his concluding words, Jesus declares this Sermon to express the fundamental laws of his kingdom, like the Ten Commandments were the fundamental laws of the kingdom of God over fleshly Israel. This Sermon, like the Ten Commandments, is divided into ten parts, giving direction for the Christian's conduct under every relation of his life.

These laws were intended only for

re-born spiritual people under the grace and power of the Gospel, and only such can observe them. Unconverted people have the laws of nature and the sanctions of their conscience, and the fleshly Israel have also the laws of the Old Testament. But Christians have the Law of God as given thru Christ to govern their divine nature and their renewed conscience.

If we understand these things, we shall avoid much confusion and distraction that is in the world today, and we shall know that our one great occupation as Christians is to learn and do the commandments of God as given thru Jesus. This is the way to be a wise Christian and the way to build up a holy and spiritual character that shall bear the test of time and eternity, and that we shall delight to live in.

After all, character is the test. Our faith and professions are good only so far as they express our real character. To hear and not heed is foolish, and a character thus built will fail.

The words of Jesus alone furnish the foundation for a true Christian character. If we take those words and act upon them, we need nothing more. This is that antitypical Law of God that is perfect, of which the psalmist wrote, Ps. 19:7-8.

The Sermon On the Mount does not contain all the commandments of Christ, even as the ten commandments do not contain all the old Law; but this Sermon does contain a comprehensive summary of all the Law of God as given thru Jesus. The Christian should learn every word of it by heart, and practice every precept of it by heart and hand. It marks the one golden street of the Holy City. In the midst of this street runs the river of the water of life, and there also is the tree of life flourishing with its fruits for all, and its healing leaves. Rev. 22:1-2.

We need the commandments of Jesus, not only for the way in which to walk, but for the foundation on which to build for eternity. We are all builders, builders of character. By our thots, and plans, and purposes, and emotions, and deeds we are continually building for weal or woe. If we are building on the commandments of Christ as the only foundation, those commandments not

only are our foundation, but they also grow up into our building and form the substance of its structure, and thus they make the building as secure as the foundation itself.

At the beginning of our Christian life, we are accepted thru faith in the grace of our Lord Jesus Christ, and the gift of the Holy Spirit is freely given to us. But of them that have much, shall much be expected, and we must go on to completion and keep the commandments of Jesus

Sooner or later the "rain" of trouble and trial will fall upon us. There will also come streams of opposition and even persecution. And false spirits will blow their evil doctrines against us. We shall always be able to withstand all these things if we are building upon the words of Christ; but if we are not so doing, we shall be swept away, and lose our high calling in Christ Jesus, and be left till the day of judgment.

Some people are living in the midst of an old tumble-down shack. They add a brick or cobblestone to the ruins now and then, but the rain of trouble and trial throws it down again; or the streams of opposition wash it down; or the winds of adversity and evil teaching overcome it. So its history is ruin upon ruin. Its fall is great, for it involves so many falls, and it might have made a beautiful structure if it had been built upon the words of the Sermon On the Mount.

There are two kinds of professed Christians—wise and foolish. Both hear, but only the wise heed. The wise are the ones who really get born again and get the Holy Spirit and build on the words of Christ to bear the test of time and eternity.

A carpenter must be wise to be able to build a good and beautiful and enduring house. No jackknife carpenter will do. He must be no haggler. Carpenters are born with a mechanical genius. But they must also cultivate and train their ability and learn from a master-builder. They must know where to build, what to build, materials to build, how to build, when to build, why to build, and they must build—build by hard and faithful work.

So in the spiritual sense we must be

wise carpenters to build a good and beautiful and enduring Christian character. If we are children of God, who has built this great and beautiful universe, we have certainly been born with mechanical genius. We must be like Jesus our Elder Brother, who was the greatest Master-builder under God. We must learn our trade of Jesus and follow him as the model. We must also get our building plans from him, and study them, and apply them minutely, and we must work while it is called today. Will he say of us at last, Well done, good and faithful servant? Will our house be fit to live in forever? Will it stand?

LESSON 72

The Cleansing of a Leper

Matt. 8:1-4

(1) And when he was come down from the mountain, many crowds followed him. (2) And behold, there came unto him a leper and did him reverence, saying, Lord, if thou wilt it, thou art able to cleanse me. (3) And he stretched forth the hand, and touched him, saying, I will it; be cleansed. And at once his leprosy was cleansed. (4) And the Jesus saith unto him, See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, into a witness to them.

Read also Mark 1:40-45; Luke 5:12-16.

In the Sermon on the Mount, Jesus had revealed himself as the lawgiver of his people; but our present lesson shows Jesus as the healer and saviour of men. It is vain to teach the lost the commandments of Christ, for they already have more laws than they obey. Sin is a disease, both inherited and acquired. People need healing, saving, before they need any more commanding and law-giving.

The great deeds of our Saviour's life were signs of his spiritual mission and work and teaching. The healing of this leper was one of those great signs, to show that all were healed and saved in him.

Leprosy is a type of sin, and a leper is a type of a sinner. Leprosy is the

worst form of disease known to man; and it matters not what man may do, he cannot cure it. So it is with sin, it cannot be eradicated from sinful man by human effort. Man cannot save himself. He must have divine help and a new nature, or he is doomed.

The word leprosy means a "smiting." The poor leper was supposed to be smitten of God. So the sinner is smitten of God when his conscience smites him. The disease might break out in any part of the body, but it usually began with little specks on the eyelids, or on the palms of the hands. So sin usually begins with a little look or a little deed. Leprosy gradually spread over different parts of the body, and sometimes over all the body, spreading in the form of circles, growing wider, and linking into each other. So sin gradually increases and one sin is linked into another and causes another. The child who steals a penny, may steal more and more until he becomes a thief or hold-up. A little cruelty may grow until it leads to fighting and murder. One lie may require a dozen lies to screen it. One evil habit often leads to another.

One little speck of leprosy is enough to demark the person as a leper and doom him to certain death. And so one willful sin, however small, is the death mark of a sinner. Adam brot death upon himself and upon all his posterity, not by some great capital act of sin, or by long continuance in acts of sin, but by one little act of voluntary disobedience to God.

Leprosy not only tends to spread over the body, but it also strikes deeper within, eating its way thru the tissues into the very bones and joints and marrow, rotting and corrupting the whole body, part after part, destroying at last the senses and vital organs, and ending the victim with consumption or dropsy. So as sin is continued, the sinner becomes the more corrupt and guilty and reprehensible within. He becomes corrupt in his opinions and belief, corrupt in his motives, corrupt in his relations of life, and his very soul within is defiled. At last he loses even the sense of truth and right, blinded to spiritual things, and deafened to the voice of God and conscience. He loses his desire and taste

for the truly good, and he has no delight in the sweet fragrance of the righteous and gracious life. The sincere milk of the Word becomes disgusting and indigestible to him, and the deeper things of the Word are but nonsense to him, and the moral and spiritual atmosphere of the true Gospel is disturbing and distressing to him. His moral nature is consumed with evil and his being is filled with the poison water of iniquity.

Leprosy is both hereditary and infectious. A baby born of leprous parents may seem to be healthy and it may be without a visible mark of the awful disease; but it is sure to develop the disease a little later and die the dreadful death of the leper. And leprosy is so contagious that even to touch a leper, or to come into personal contact with him in any way, is sufficient to transmit the disease. According to the Law of Moses, lepers had to live apart from others who did not have the leprosy, and lepers were not allowed to enter the camp of Israel or the temple of God. So sin is both hereditary and infectious. The deadly disease of sin has passed on all men from the sin of Adam, the progenitor of the human race. A baby born of Adamic parents may seem to be pure as a little angel, but the disease of sin is sure to develop in it a little later. Those who mix with sinners are also sure to be infected with their virus. Jesus ate and drank with sinners, but not to mix with them in sin or to condone their sin. No sinful virus entered his soul. He ate and drank with them only to help and heal them. We may do the same if we have wisdom, grace, and power as he had. According to the Law of the Gospel, the Church, or spiritual camp, can be entered only by those who are cleansed from sin and born again.

A leper usually suffers but little pain and often laughs and seems to enjoy his disease, and tries to banish the thot of the dreadful end. So the sinner does not much care, and he takes life in a light, flippant way, and seems to enjoy himself, and tries to banish the thot of the dreadful hereafter. As leprosy is a slow and loathsome disease: so sinners sometimes live long in their corruption and moral stench, even forgetting that

the wages of sin is death, and that moral and spiritual death is even then creeping slowly over them and striking deeper and deeper within.

No human means could cure the leper. The leprosy could be stayed to a certain degree, but not cured. So a sinner can reform himself to a certain degree, but he cannot restore himself to innocence and virtue, and he has never succeeded in completely reforming himself. So the sinner is lost, doomed, unless saved by regeneration from above.

The leper in our text is described in the book of Luke (5:12) as "a man full of leprosy." It had spread over all his body and his very bones were rotting away. The stench from his body was intolerable. He was a sign of the most wicked class of sinners, who come to Jesus to seek salvation in the last extremity. The grace of God had worked in the poor man and he had come to Jesus and received him as his Lord and his Saviour. His faith was in the right place, for he looked back of all touch and word and saw that his healing must come thru the will, the will of Christ. And this is true, for the touch and word of Christ would amount to nothing if his will were not back of them. The poor leper saw that he must be cleansed by grace only—"Lord, if thou wilt it, thou art able to cleanse me." So the lost sinner must believe that it is by grace only that he can be saved.

Jesus healed this leper by his will and touch and word. So the sinner must be saved by the grace of the Lord Jesus Christ; and by coming in contact with Jesus thru the Gospel; and by the Word of the truth of the Gospel.

The leper was healed as soon as Jesus willed it and touched him and spoke the word to him. And so the sinner is healed as soon as he receives the grace of God in Christ Jesus, and comes in contact with Jesus and his Word thru hearing the Word of truth, repenting, believing, and obeying. Then the Holy Spirit and the divine nature will be given him and he will be saved from sin, death, and the judgment, and be a new creature in Christ Jesus.

In next lesson, we give a study on what Jesus charged this man to do after he was cleansed.

The Gift that Moses Commanded for the Cleansing of a Leper

Matt. 8:4; Leviticus 14:1-32

In Lesson 72 we studied the mighty work and sign wrought by our Saviour on the man full of leprosy. After healing the man, Jesus commanded him to go and show himself to the priest, and "offer the gift that Moses commanded." It is this gift that we wish to study in this lesson.

The Law of Moses, that is, the Law of God given thru Moses, was typical in every jot and tittle, and Jesus came to fulfil it in the Gospel by bringing in its antitypes. The law of Moses could not pass away until its antitypes under the Law of Christ had been instituted. Hence Jesus had to direct this healed leper to "offer the gift that Moses commanded," for the antitypes of that gift had not been instituted. Jesus had ordered the healed leper to "tell no one" until the priest had officially declared him clean.

Leprosy, as we pointed out in our last lesson, is a sign, or type, of sin. This healed leper stood as a type of all who are saved in Christ before it is applied to them personally, and hence what Moses commanded to do for a healed leper was a type of what must be done under the Gospel by the seeking sinner who is already saved in Christ.

Under the Law of Moses the healed leper had to take "two living clean birds, and cedar wood, and scarlet, and hyssop." The "two living clean birds" were a type of Christ after the flesh and Christ after the Spirit as he flies on wings of mercy for the sinner. The "cedar wood" was a type of the righteousness of Christ. The "scarlet" was a type of Christ made sin for us. The bunch of "hyssop" was a type of the faith of Christ. We must bring all these to a place "outside the camp."

One of the living birds was to be killed "in an earthen vessel over living water." This was a type of Christ after the flesh being put to death for our sins in a mortal and earthly body over the living water of the grace of God.

Then the other bird, and the cedar wood, and the scarlet, and the hyssop

were to be dipped in the blood of the bird that was killed. This was a type of how Christ after the Spirit as priest represents also the blood of Christ after the flesh; and that this blood is also represented by Christ's righteousness, and Christ the one made sin for us, and the faith of Christ. We must see all these things involved in the death of Christ in the earthen vessel over the living water of the grace of God.

Then the priest was to sprinkle of the same blood, the blood of the slain bird, seven times upon the cleansed leper. This is done once when we get the knowledge of the truth of the Gospel; second, when we repent; third, when we believe with our hearts; fourth, when we are baptized; fifth, when we get the gift of the Holy Spirit; sixth, when we live the holy life; and seventh, when we lay hold of the hope.

The one living bird, dipped in the blood of the slain bird, was let go to fly away into the open field. So, in antitype, Christ after the Spirit ascended into heaven to appear before God for us and to represent the blood of his Cross.

Then the one to be cleansed was to "wash his clothes, and shave off all his hair, and bathe himself in water." So, in antitype, when we come under the blood of Jesus, we must reform our conduct, remove our old ways, and live clean new lives.

The cleansed leper was to do all these things outside the camp, and he was then admitted into the camp of Israel for the first time, but still he was not allowed to dwell in his own tent for seven days. So, in antitype, we may then be reckoned as in the Church and we may freely mingle with other Christians, but we cannot yet dwell in our own tent, that is, we must now win our place and reputation in the Church. This will require seven days, that is, the adding to our faith the virtue, the knowledge, the self-control, the steadfastness, the godliness, the brotherly friendship, and the love. II Pet. 1:5-7.

Then, on the seventh day, the cleansed leper was to shave again, "shave all his hair off his head and his beard and his eyebrows," and "wash his clothes," and "bathe his flesh in water." So, in anti-

type, the saved sinner under the new law of love, must be thru the burden of seeking his own salvation and living to save himself—he must shave off all such hair—and live for others in the pure and unselfish life, like Jesus did.

And yet there is something more to do. Now the cleansed leper was doubly clean and he could dwell in the camp and in his own tent; but not yet in the sanctuary. So when a poor sinner gets personally saved and comes into the Church among God's people, he may go on and win his place in the Church as a fellow-member and a fellow worker. But to be a part of the sanctuary, a living stone in the house of God, he has many things yet to do.

He must now "take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and threethird parts of fine flour for a meal-offering, mingled with oil, and one log of oil." So, in antitype, after we get into the Church and into our place in the Church, we must come before God representing Christ after the Spirit and Christ after the flesh (as the antitypes of the two he-lambs), and the mother spirit of the Church (as the antitype of the one ewe-lamb), and the whole redeemed human race (as the antitype of the three tenth parts of fine flour, mingled with oil), and one full measure of the Holy Spirit (as the antitype of the log of oil). If we cannot represent all of these, we cannot belong to God's elect.

One of the he-lambs was to be a trespass-offering and the other one for a sin-offering. The one used as a trespass-offering typified Christ after the Spirit as our priest and intercessor, and the one used as a sin-offering typified Christ after the flesh as our sacrifice on the Cross of Calvary. We must pray and intercede for people and represent Christ as the trespass-offering; and we must suffer for others and represent Christ as the sin-offering. And we must live for others and represent the mother spirit as the antitype of the ewe-lamb.

The he-lamb for the trespass-offering and the log of oil were to be waved before Jehovah at the door of the sanctuary. So Jesus as our intercessor and the full gift of the Holy Spirit are to be represented by us before God. We come

to God thru Jesus as mediator and in the Holy Spirit.

The blood of the lamb used as the trespass-offering was to be put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot. So we must represent Jesus after the Spirit in our hearing, working, and walking in the way of grace.

And the log of oil was to be sprinkled seven times before Jehovah. This was a type of the workings of the seven Spirits of God.

Of the rest of the log of oil, some was to be put over the blood of the trespass-offering on the ear, hand, and foot. This was a type of the Holy Spirit that follows our reception of Christ after the Spirit: we must hear in the Spirit, work in the Spirit, and walk in the Spirit in the way of grace.

All the rest of the log of oil was to be put upon the head. This is a type of how the Holy Spirit leads us into all truth and how we must represent that blessed Holy Spirit in our teaching and leadership.

Those who now do all these things are healed and cleansed from sin, admitted into the true Church, given each an individual position in the Church, and admitted into the gifts and graces and blessings of the sanctuary of God.

The Law of Moses also ordered that those who were not able to give so much could be admitted into the blessings of the sanctuary by a lesser offering. Instead of the second he-lamb and the one ewe-lamb, they could bring two turtle-doves or two young pigeons; and instead of three tenth parts of fine meal, they could bring one. This lesser offering indicates the gifts of those who barely get saved, and who do not become kings and priests. Such offerings will be presented in the ages to come when people who are being saved will not be required to represent the three classes to be saved, but only their own class: hence they are not required in the type to bring three tenth parts of fine meal, but only one. Their sin-offering is represented by a bird, for it will be brot on the wings of faith to the ages to come. And their burnt-offering is also represented by a bird instead of a ewe lamb, for they will not be required to have the mother spirit for others.

The rest of the offering is the same as that of the elect, for there is but one way of salvation to all, tho few will be kings and priests.

LESSON 74

Healing the Centurion's Servant

Matt. 8:5-13; Luke 7:2-10

This is a companion miracle to the healing of the leper, which we studied in two previous lessons. The leper came to Jesus, received his will and touch and Word, and he was cleansed. But the centurion for his palsied servant had Jesus come near him and speak the Word, and the servant was given power and was made sound and well. The healing of the leper was a sign of cleansing from sin; the healing of the palsied servant was a sign of spiritual power to overcome the weakness of the inner man. We need both to be saved, for in our fleshly generation we have the deadly and loathsome disease of the leprosy of sin and the dying palsy of weakness and impotence in our inner man. We can will to do the good but are not able to fully accomplish it.

Our study of the healing of the palsied servant will show us by a great sign-lesson how to get the power from above to heal us of our moral and spiritual weakness, and make us sound and well spiritually.

This, like every one of the mighty works of Jesus, is one of the signs in the sun, that is, the Gospel, which are to appear in the last days.

The centurion and his beloved and afflicted servant were a sign of the elect believing ones from among the Gentiles and their inner man. The beloved and afflicted servant represented the inner man, described by Paul in the 7th chapter of Romans.

The ungenerated inner man loves the spiritual law of the Gospel and would gladly be obedient; but the fleshly generated and grown up man is stronger, stronger even than the new born babe of the Gospel until he gets the Spirit of power to strengthen him with might in his inner man.

Now, what must the believer in Christ do to get this needed power? He must

do like the centurion did for his servant :

The centurion first sent a delegation of Jewish elders to Jesus to ask him to come and heal his servant, "and they, when they were come to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue," Lk. 7:4-5. "And Jesus went with them," verse 6. So we must get good and honored Christians to go to God in Jesus' name for us and pray earnestly. But we must see that they have something good to say of us. Do we love the Church? and are we doing what we can to build it up? If so, the prayers of the Church will bring Jesus to us with power.

The twelve apostles have gone to Jesus for us, and thru their teachings Jesus is brot near to us.

"And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not sufficient that thou shouldest come under my roof: wherefore neither that I myself worthy to come unto thee: but say it in Word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Luke 7:6-8. Tho the first delegation, who knew him only in a general way, had called him "worthy," yet the second delegation, who knew him intimately, did not call him worthy, but bore the message from the centurion himself, "I am not sufficient that thou shouldest come under my roof: wherefore neither that I myself worthy to come unto thee." Thus his prayer was humble, penitent, earnest, trustful, and he expected the answer to be all of grace.

So our praying to be strengthened with might by God's Spirit in the inner man must be humble and in a spirit of unworthiness, realizing that the answer must come only of grace. And the nearer Jesus gets to us the more we should feel our unworthiness.

The centurion said that he was "not sufficient" that Jesus should "come under" his "roof." The roof over his head was the Roman government, a Gentile kingdom. That was not sufficient for

Jesus to come under, for it had no types and shadows and promises and prophecies of his coming kingdom. Jesus was then under the roof and on the threshold of a higher kingdom. He could for a time come under the roof of the Jewish kingdom, to fulfil its types, shadows, promises, and prophecies in a higher kingdom. He was made under the Law—made in its types and shadows, and named in its promises and prophecies. Hence he did not destroy the Law or the Prophets, but fulfilled them in something higher.

The centurion was "a man set under authority." So we must be under authority of God and his Word, if we would get power from on high. Kings and rulers do not give power to those who rebel against their authority and word. Neither will God.

The centurion was not only under authority, but he used that authority to those under his care and discipline to control himself and his home and works. So we must not only be subject to God and his word, but we must set ourselves and our homes and work in order and make them subject to God and his Word also, at least so far as we can.

Then, like the centurion, we must believe in the authority and force of God's Word, thru Christ, to give power and heal our inner man of weakness and impotence, and make us strong in the Lord and the power of his might.

Jesus had not found so great faith in fleshly Israel, because others had sought to come to Jesus, but the centurion sought to have Jesus come to him. Others had faith in the presence of Jesus that they might hear him, see him, or touch him; or that they might have him touch them: but the centurion believed in the Word of Christ only—"say it in Word, and my servant shall be healed."

This is the high and holy faith that we must have today. Jesus is personally near thru the apostolic doctrine, but we may have his presence in power thru the Word. If the Word is God, it is Christ also: for in the Word is the life and will and heart and mind and nature and power and spirit of Christ. If Christ but say in Word, "Go, as thou

has believed, become it unto thee," it shall be so!

Tho we are not sufficient to bring Christ under our roof, we can be led out under his roof, the three-fold canopy of grace, and truth, and power, in antitype of the three coverings of the typical tabernacle, Ex. 26:7, 14.

LESSON 75

Healing of Peter's Wife's Mother and Many Others

Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41

The healing of Peter's wife's mother, like all of Christ's miracles was a great sign.

A fever is a disease, or a symptom of a disease, which is the opposite of palsy or paralysis. Fever is a state of extreme and uncontrollable activity. Palsy is a state of inactivity and impotence. In our last lesson we studied the spiritual meaning of the healing of a palsied person. Now we are about to study a miracle with just the opposite spiritual meaning. As palsy symbolizes moral and spiritual impotence, so a "great fever" symbolizes a great and uncontrollable activity in false religion.

A fever is caused by some foreign and injurious element in the human body. A spiritual fever is caused by poisonous doctrine and evil practices. When these are mixed up with some true doctrine and true morality, the result is a troubled and fevered unrest, for false doctrine and evil doings are like poison to the true.

Peter's wife's mother may be taken as a symbol of the nominal Church that arose in the beginning of the fourth century. That was the Old Catholic Church of the Nicene creed, when the false Christ of orthodoxy was put up, in fulfillment of the prophecy of II Thess. 2:3-12. The Roman Catholic Church and the orthodox Protestant Churches all have sprung from and represent that Old Catholic Church that was formed in the fourth century. The Roman Catholic Church may be considered as Peter's wife, for she claims Peter as her head. And the orthodox Protestant Churches may be considered as Peter's wife's mother, for the orthodox Protestant

Churches go back of the Roman Catholic Church to the Nicene creed of 325 A.D.

The true Christian movement of these present days is to get Peter's wife's mother healed of a great fever, that is, to get the Church restored to what it was prior to the fourth century, even back to apostolic days. Then false doctrine and evil practices were not allowed to infect the life stream and living Body, the Church. Such things then were purged away, sweat out, spewed out, washed off, rejected, denounced, opposed, destroyed.

Jesus, the true Jesus, the Son of the living God, with the old time power, has come to us in these days to heal Peter's wife's mother of this great fever. As in the sign, he has been standing "over" us (Luke 4:39) as we have rejected all human lordships, creeds of men, traditions of men, and all false gods, and false Christs, and doctrines of demons. He has "rebuked the fever," caused by the evil doctrine, the evil ordinances, and the evil practices, and he has taken us by the hand, and raised us up, and the fever has left us, and we have ministered to him in his people. Praise the Lord!

Thus we have been fulfilling a great sign in the sun, and the fulfillment is much greater than the sign itself, and hence a much greater work and miracle. If those who saw the sign wrought were blessed, much more are they now blessed who believe without having seen the sign wrought. John 20:29.

Other signs were wrought on the evening of that same day. Many who were possessed with demons were brot to Jesus, and "he cast out the spirits with a word, and healed all that were sick." These things were signs of how Jesus now, in the ending of this day, casts out of his true people the seven unclean spirits and all evil dispositions and tempers by his Word of truth and grace.

This is a much greater work and miracle than merely to cast evil spirits out of crazy people, for the evil spirits would return to those who again cultivated evil dispositions and tempers, but he that is "begotten of the God keepeth himself, and the evil one toucheth him not." I John 5:18.

Thus Jesus cleanses us from sin, as

in sign he cleansed the leper (Matt. 8:1-4); and Jesus gives divine power to our inner man, as in sign he healed the palsied servant (Matt. 8:5-13); and Jesus delivers us from evil doctrine and evil doing and gives us peace and the true Church, as in sign he healed Peter's wife's mother of a great fever (Matt. 8:14-15); and Jesus delivers us from all evil spirits and dispositions and tempers and their attendant mental, spiritual, moral, and bodily afflictions, as in the sign of healing many at the close of that notable day (Matt. 8:16).

The 17th verse says that Jesus did all these signs "that it might be fulfilled which was spoken thru Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

The condition of the Adamic man and the human race may be likened to a certain manufacturer who failed in business. His power plant was not well supplied, nor well tended, the machines of the factory were weak and imperfect, and the operators were drunken and bungling and careless. Bad material was used. Some of the machinery was broken and needed repair or new parts. The bearings were not oiled. Some parts of the machinery were not put in gear at all. The owner himself was away part of the time to pleasure resorts, dance parties, and sometimes he was even gambling and drunken and impure. His manufactured product was condemned as corrupt and poisonous, and he was forbidden by law to market it. He could not meet his bills and his business was ruined and lost, and his factory itself was declared to be a public nuisance and doomed to destruction.

Jesus, the Great Friend of sinners, comes to the man in this woeful condition, he buys up the whole plant, assumes all the unpaid bills and obligations and pays them all, dollar for dollar, throws out the rotten and poisonous material, repairs some of the old machinery, installs some all new machinery, tears out the old antiquated power plant and puts in an entirely new power plant, oils up all the bearings, superintends the business himself, and turns out a beautiful and delightful and profitable product.

"Himself took our infirmities, and bare our diseases."

OUR GREAT FRIEND

He took our infirmities,
So many and great;
He bore our diseases,
So sad to relate.
He paid our redemption,
Enormous the cost,
Behold with great mercy
The wayward and lost.

The Friend of all sinners
To help them in need:
'Tis Jesus our Saviour
Who loves us indeed.
He saves us from sinning
He gives us sweet peace,
He takes all our burdens,
And grants us release.

He changes our nature
From evil and wrong;
He fills us with blessing
And heavenly song.
O what can we render
To Jesus our Friend?
We'll love Him most truly
With service no end.

We worship his Father,
The God of all grace,
Who gave us our Jesus,
His love here to trace.
He gives us the power
To do only right;
To serve in the pathway
All shining with light.

He gives us the earnest
Of ev'ry good thing;
And now he is coming
The fulness to bring.
Our life then immortal,
We never shall roam;
With Jesus our Master
Forever at home.

LESSON 76

The Journey of Jesus Across the Sea
Matt. 8:18-27; Mark 4:35-41; Luke 8:22-25

Jesus went on this journey on the evening of a memorable day—a day in which he had been teaching the multitudes in many parables about the kingdom of the heavens, and expounding those parables privately to his disciples. As he then taught the people, he was seated in a boat, and the multitudes were gathered on the shore. Mark 4:1, 2, 33, 34. He departed in the same boat from which he had taught the multitudes, and on that same evening. Mark 4:35-36. Mark alone gives the chronological order of this event.

It was from Capernaum that Jesus started on this journey, and Capernaum was on the west shore of the Sea of Galilee. This Sea was also called the Sea of Tiberias, after the reigning Caesar of that time. John 6:1; 21:1. It was also called the Lake of Genesaret after the beautiful and productive little plain by that name, which was situated at its northwestern angle. Luke 5:1; Matt. 14:34. In Old Testament times it was called the Sea of Chinnereth. Num. 34:11. It is only about six miles broad from west to east and thirteen miles long from north to south. The River Jordan flows into it at the north, and from it at the south. It is about sixty miles northeast of Jerusalem, and twenty-seven miles east of the Mediterranean Sea. It is seven hundred feet below the level of the Mediterranean Sea, and it is surrounded by high and bleak hills.

Most of our Saviour's mighty works were done on or about the shores of this little sea or lake. It bordered the most densely peopled region of all Palestine. Nine or more populous cities stood on its shores.

The lake was subject to frequent, sudden, and violent storms, which broke down from the bleak and high hills into the great depression, and dashed the waters into a fury. It was one of those sudden wind-storms that Jesus and his little company of disciples encountered on this journey. Such storms there usually come from the northeast, and hence would drive the boat southward and make the journey across the lake much longer. They were perhaps all the night crossing.

Jesus, no doubt, knew that this dangerous journey was ahead of him; but he also knew that God would deliver him and his company out of it, and that he would thereby work a great prophetic sign.

As Jesus and his disciples were about to start on this journey, "There came one scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. And the Jesus saith unto him, The foxes have holes, and the birds of the heaven lodging places; but the Son of the Man hath not where to lay the head." Matt. 8:19-20. The "foxes," here spoken of, were the rulers; and the

"holes" were their palaces. "The birds of the heaven" were priests; and their "lodging places" were their temples and synagogues. Jesus then had no place to "lay the head," for he had no fully constituted Church to be his Body. Jesus then discouraged this scribe from following him, for he knew that the scribe did not have sufficient faith to follow him, and would not have till he should have a place to lay the head, that is, till he should have a Church who should receive him as their head. The Scribes, who desired to walk in long robes and have the praise of men, would find it more congenial in the well-feathered nests of the priests, or the great palaces of the rulers, than to follow Jesus in the meek and lowly path of self-denial in unselfish service of others. This "one scribe" was surely better than his fellows, for in his heart he did desire to follow Jesus; but his desire was not strong enough, nor self-denying enough, to suit Jesus.

Another also came to Jesus at this time, even one of Christ's professed disciples, and said unto him, "Lord, suffer me first to go and bury my father." "But the Jesus saith unto him, Follow me; and leave the dead to bury their own dead." Matt. 8:21-22. The unconverted Adamic people are dead; for the life they use is a forfeited life and it is not their own and must be surrendered when God requires it. This disciple wanted to go and stay with his earthly father till the father's death, and then he would come and follow Jesus. This might take ten or twenty years, or more. Jesus would not accept followers under such a proposition. The kingdom of the heavens must be put above all other considerations; and when Jesus calls, we must not delay, but arise and follow him.

Now, with his picked company, Jesus starts on his night-journey across the lake. It was well the weak disciples were left behind, for trying scenes were just ahead. "As they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling, and were in jeopardy. And they came to him, and awoke him, saying, Master, Master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was

a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?" Luke 8:23-25, also Matt. 8:24-27; Mark 4:37-41.

We should never fear when we have Jesus with us. Our faith should bear us thru trials and dangers, and keep us calm even in the face of death. We may be helpless and defenseless in ourselves, but God's care over his children in Christ is infinite, almighty, all-wise, and all-gracious; and no evil can betide, whatever happens. God is able and willing and destined to rule and overrule all for good.

The disciples had a "little faith," for they awoke Jesus to help them; but they did not have enough faith to keep them from fear. Are any of us like that?

Jesus wrought a great miracle by quelling the wind and the waves; but he wrought a greater miracle by quelling the fears and unbelief of the disciples.

This great miracle, which was wrought in the evening, was a prophetic sign of the end of this dispensation. The boat and the few selected disciples that were with Jesus in the boat were a sign of the remnant Church of the elect at the end of this dispensation. The short journey over the lake represents the brief time of the end. The things of the end will be approaching, and a fearful time of trouble will be falling upon the world, and there will be a great tribulation upon the elect, and it will appear that Jesus, as it were, is asleep, and seemingly caring not that his little Church perish. But at the proper time, Jesus, the great antitypical Michael, shall stand up for the true children of God and deliver them out of the world to the sea of glass before the throne. Then he will rebuke the evil spirits and the nations, and command peace to men; and they shall obey *Him*. Read Dan. 12:1-3; Psalm 46; Isa. 2:4; Micah 4:3.

"WHERE IS YOUR FAITH?"

Luke 8:25

When dark the night o'er earth is falling,
And maddened waves are dashing high,
Our little boat is tossed and filling,
And Jesus, Captain, sleepeth by,
"Where is your faith?"

The Master sleeps, for work is ended,
His own elect all gathered in;
The storm is loosed—o'er earth 'tis wended,
It falls on men of blood and sin.
"Where is your faith?"

The peoples then, like waters foaming,
Are filled with fear and strife and wrong;
Afar from God in sin are roaming,
Without the truth, sweet hope, or song.
"Where is your faith?"

How can elect ones then be fearing
When Christ is resting by their side!
The storm but gives them hope and cheering,
They dwell serene above its tide.
"Where is your faith?"

In age to come our blessed Master
Shall then arise to rule the wave;
No fear shall wreck us with disaster,
For he is mighty then to save.
"Where is your faith?"

The winds and waves shall then obey him,
And peace shall reign o'er all the earth;
The love of all shall sweet repay him,
Creation have its heav'nly birth.
"Where is your faith?"

O let our faith be never fearing
When storms upon the earth shall fall;
O rest with Jesus, calm and cheering,
Above the darkness, gloom, and pall:
Is this your faith?

LESSON 77

*Jesus Across the Sea in the Country
of the Gadarenes*

Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39

This lesson considers the significant gospel story of what Jesus did across the Sea of Galilee. He had stilled the winds and waves upon the Sea, and as the new day was breaking, Jesus and his disciples were landed on the other shore. This was called the country of the Gadarenes, or as it is sometimes called, the country of the Gerasenes. Here Jesus healed two men possessed with demons, and sent the demons into a herd of swine, "and the herd rushed down the steep into the lake, and were drowned." The swine-feeders were afraid of Jesus, and the city asked Jesus to leave their country.

The story of these mighty deeds has a great prophetic meaning, for all of Christ's mighty works were prophetic signs. The other shore, where Jesus and his disciples landed from the boat, was a sign of the beginning of the

world to come, and the time of the judgment of the unsaved, when Jesus and his elect will land from the work of saving the Church of the firstborn.

The two oppressed by the devil were a sign of the Adamic man before the flood, and the Adamic man since the flood. Matthew relates that there were two of these demoniacs, and Mark and Luke mention only one, for the two were a sign of only one—the Adamic man.

These poor creatures were “coming out of the tombs.” This was a sign of the time when the Adamic man shall come forth from the first death to meet Jesus and his elect Church in the age to come.

These two demoniacs had been fierce, unsubdued, and unclean. They had been often bound with fetters and chains and broken the fetters in pieces. No one ever had strength to subdue them. They had dwelt in the tombs and in the mountains. They had been continually crying out, and cutting themselves with stones. They wore no clothes, and had refused to abide in a house. This exactly describes the state of the Adamic man before the flood and the Adamic man since the flood. The Adamic man has always been a sinner, and has always refused to be subject to the law of God, and he has ever opposed the things of the Spirit of God. I Cor. 2:4; Rom. 1:18-32; 3:9-18; 7:14-24; 8:7-8; Gal. 5:19-21. Whatever moral and religious chains and fetters God and his prophets have put upon the Adamic man, the Adamic man has always broken them. The bodies of Adamic men are like tombs, where their souls lie dead in trespasses and sins. They refuse to dwell in a true Church of God. They know not what true joy is, but are in continual strife and sorrow and pain, and always doing the things that hurt them, or that injure others. They condemn themselves, but they go on in the same sinful ways. Rom. 7:14-24.

Some of these now in this age come to Jesus and get the unclean spirit cast out and the Holy Spirit planted within; but most of them go on as they are to the judgment of the age to come.

The herd of swine feeding in the distance were a sign of the wicked class of sinners, who will not be forgiven even

in the age to come, but like those swine, must then go down with demons into the abyss of the second death.

When the poor, depressed, demoniacs saw Jesus, they ran to him and fell upon their knees before him. So in the age to come the poor and oppressed people who have always wanted to be good, but who were ever driven by the evil demons in the way of sin and sorrow, will be ready to receive Jesus and submit to him. But even then the demons will make them cry out with a loud voice, “What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, put me not to the test.” (Luke 8:28.) But Jesus will know that it is not the poor sinner that says this, but the evil spirits that control the poor sinner, and he will banish that legion of demons to the swine, or wicked class, and send them all down into the abyss, which will be the second death to the wicked class of men, who are now like swine, but it will be the first death to the devil and his demons. Rev. 20:3, 10.

The swine-feeders were a sign of the carnal and selfish and wicked institutions and associations of men that feed and gratify people who do not wish to do right. In the sign these fed when Jesus approached. So when Jesus sets up his kingdom over the earth in the age to come, everything and everybody that would feed and nourish the evil in man shall flee away.

The two men oppressed by the evil spirits were naked. So the Adamic man will have no cloak for his shame in the age to come. When Jesus delivered the two men, they were clothed and in their right minds. So when Jesus saves the Adamic man in the age to come, he will take the shame of the Adamic man away, and clothe him with righteousness, and give him peace and a new and divine nature within.

Those who fed the swine hated Jesus because he had ruined their goods and their business, and they cared not that the two oppressed ones were delivered. So some people prefer hogs to humanity, and business to blessing. To such the loss of the salary is worse than the loss of the soul. If the swine-feeders had come to Jesus, he would have overruled their loss for good. Their only real loss

was that they lost Jesus. So in the age to come God will take away carnal things and carnal business, but this will not be a real loss to wicked people, but it may be a gain to them. Their only real loss will then be that they shall then flee away from Jesus into the second death. Jesus causes no loss but what shall prove to be a gain if we receive him. Phil. 3:7-8.

The poor, humble, and oppressed sinners ran to Jesus; the rich, proud, and self-righteous swine-feeders fled from Jesus.

Jesus did not then stay in the country of the Gadarenes, for he had then wrought the great signs of the age to come, and it was necessary for him now to return and resume his ministry on this side of the age to come.

The two healed and delivered ones wished to return with Jesus, but he said to them, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and he had mercy on thee." Mark 5:19. As they were a sign of those who shall be saved in the age to come, they belong to the other shore, not to this. Jesus is now seeking the elect only to be with him.

THE SINNER'S FRIEND

Why dwell in tombs and mountains wild,
Afar from God and home?
Why cry and moan in wild despair,
In sin and shame to roam?

Why break the chains of right and truth
That would subdue thy foe?
Why tear the fetters from thy feet
And on in evil go?

Why cut your flesh with knives and stones
And lose your health and soul?
Why be the foe to you yourself
Refusing God's control?

Why tear away the sinless robe
Of childhood's happy days?
Why naked stand in shame and filth
In sinners' evil ways?

No rest you find in life like this
Beneath the stars or sun;
The evil spirits drive you on,
Until your day is done.

O flee to Christ, the sinner's Friend,
And to him bow the knee;
He'll cast the evil spirits out
And sweetly set you free.

Then clothed in grace and truth and right,
Your soul in peace shall glow;
Then nought but joy and hope and light
You ever hence shall know.

No chains or fetters more you need
To keep you back from sin;
At home with loved ones always dear,
The right mind reigns within.
Mark 5:1-20.

LESSON 78

The Healing of a Palsied Man

Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26

The palsied man was weak and helpless. He could will to do, but he could not perform. So he was a sign of the Adamic man, who wills to keep the spiritual law of God, but lacks spiritual power to carry out his good desires.

This healing was done in Capernaum, which means "village of the comforter." Jesus had made that his home city after he was persecuted and rejected at Nazareth. Jesus did many wonderful miracles there. It was there Jesus healed the centurion's palsied servant, Matt. 8:5-13 and Luke 7:2-10, which we studied in Lesson 74.

At the time of the healing we are now studying, Jesus was in a house, perhaps Peter's house, and perhaps where Jesus and his mother and family also resided. A great crowd had gathered, and among them were "Pharisees and doctors of the law, who were come out of every village of Galilee and Judea and Jerusalem." (Luke 5:17.) The house was crowded, "so that there was no longer room, no, not even about the door." (Mark 2:2.) And Jesus taught them and preached the Word to them.

This crowded house with Jesus in the midst is a fitting prophetic sign of the Church of the circumcision, that is, the Church of the Christians taken out of the Jews. Peter was the chief apostle of that Church, even as Paul was the chief apostle of the Church taken out of the Gentiles. Gal. 2:7-8. That first phase of the Church had one great trial which no other phase of the Church has ever had, and that was, a trial with teachers of the Law, within and without the Church. Those Law teachers would make the Church only one more Jewish sect, confined within the narrow

limits of those who received circumcision and kept the Law. This would crowd out the Gentile seekers, unless they became Jews and also kept the feast days and new moons and sabbaths and other things of the Law. The apostles and the first Christians being Jews themselves, tried to win the other Jews to Christianity by conforming to the Jewish customs and laws, and by not openly telling them that all those things had now been done away by their antitypes in the glorious things of the Gospel. By their kind, gracious, and winning methods, they won many thousands of the Jews to Christianity; but they also confined themselves and Jesus in a narrow phase of the Church most unsuitable to make it a great world movement, which it was designed and destined to be. The Jews could get into it very nicely, but there was no room for a poor, weak, Gentile seeker, no, not even about the door, unless he first became a Jew, or came down thru the roof.

The poor palsied man of our lesson was a prophetic sign of the Gentile seeker before the establishment of the Church of the uncircumcision. He is a fitting sign of Cornelius and his household, who were the first Gentiles to receive the Gospel. Acts 10.

The four men who carried the poor palsied man (Mark 2:3), were a sign of Jesus as teacher, Jesus as example, Jesus as redeemer, and Jesus as life-giver—these must bear up the poor seeker as he comes to seek salvation. And Peter preached these four offices of Christ to the first Gentile converts in the home of Cornelius. (Acts 10:36-40.)

As the palsied man was carried up the outside stairway to the roof of the house (Luke 5:19), so the humble and helpless believer is borne up the stairway of knowledge, repentance, and faith. As the palsied man was let down thru the roof before Jesus, so the grace of God lets the poor helpless sinner down in humility and submission before Jesus.

As Jesus beheld the faith of the palsied man and of those who bore him, he said, "Child, be of good cheer; thy sins are forgiven." (Matt. 9:2.) So Peter preached to Cornelius and his

household, that thru Christ's name "all those believing into him are to receive remission of sins." (Acts 10:43.) Those Gentiles were not brot thru the door of baptism, but thru the roof of faith and grace, to show to Peter and the Church of the circumcision that the Gentiles could be received as well as the Jews.

As the palsied man was given power and healed after he was forgiven; so after the Gentiles in the house of Cornelius received the grace of forgiveness in Christ, they received the gift of the Holy Spirit and were made new creatures in Christ Jesus.

Jesus then said to the man healed of the palsy, "Arise, take up thy bed, and go into thy house." And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified the God, saying, "We never at any time saw it thus." (Mark 2:11-12.) So after the first Gentile converts were forgiven in Christ, and received the gift of the Holy Spirit, they were baptized in the name of Jesus Christ and thus went into their house, or Church of the uncircumcision. This was an amazement to the Church of the circumcision, and when they heard these things, they held their peace, and glorified the God, saying, "Then to the Gentiles also hath the God granted repentance into life." (Acts 11:18.)

A Church may get narrow and sectarian and block the way of a true seeker from below; but he can be borne up over the heads of such people, and be let down before Jesus, and be forgiven, and receive the power of the Holy Spirit.

WHY BLOCK THE DOOR-WAY

Tune: "The morning light is breaking."

Mark 2:4

Stay not at Door and falter,
And block the seeker's way;
Come on, give way for others
Who seek the Christ today.
The helpless, lost, need Jesus,
The Door should open wide,
That Love may bear them thru it
To Jesus' precious side.

Stand not in Way and hinder,
And doubt and carp and wait;
Come in, you'll find the blessing
No tongue can now relate.

You, too, are lost and helpless
 Who stay in Door-way throng;
 Come down at feet of Jesus,
 And get the victor's song.

Shall souls be carried o'er you
 To find sweet peace and health?
 Come on, clear out the Door-way
 That leads to heavenly wealth.
 Why make it hard for seekers,
 And lose the blessing, too?
 Pass up in front with Jesus
 And let your brother thru!

LESSON 79

Call of Matthew, a True Disciple

Matt. 9:9-13; Mark 2:14-17; Luke 5:27-32

After the healing of the palsied man, which we studied in last lesson, Jesus went out of Capernaum to go again to the seaside; and as he was passing the place of toll, "he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him." Mark 2:13-14.

Levi was also called Matthew, and Jesus later called him to be one of the twelve apostles. He not only became a great apostle, but he wrote the Book of Matthew, one of the very first Books of the New Testament.

His name Levi would indicate that he was of the tribe of Levi, and hence had either been a priest or an assistant of the priests. As a Levite he had been entitled to share in the tithes and free-will offerings of the Jews. By becoming a publican for the Romans, he had been expelled from the Jewish synagogue, and he had lost his right to share in the tithes and freewill offerings of the people; and, not only so, but even the name that was given him by his parents when he was circumcised was to be taken away from him. Accordingly he dropped the name Levi when he became a publican, and called himself Matthew.

His choice of the name Matthew indicated that he had not really given up the Jewish religion, for Matthew is a Hebrew name, as well as Levi. It is a shortened form of the Hebrew name Mattathiah, and it means, "Gift of Jehovah." If he had given up his religion, he would have chosen some Gentile name. Perhaps Matthew was a brother

of Jacob (or James, as it is falsely translated), the son of Alphaeus, one of the twelve apostles, for Matthew was also the son of Alphaeus. Mark 2:14 with Luke 6:15.

We do not know why Matthew, who was religiously named Levi, became a publican, and thus incurred the displeasure of his people. Perhaps there was a time in his former life when he was not religious, and did not care; and he thought that he could make more money by being a publican for the Romans than by being a Levite with the priests. The honor of being an officer in the great Roman government tempted him to forsake his people. Perhaps, too, he had become disgusted with the hypocrisy of the priests and other leaders of his people, and lost respect for them and their outward forms of piety. In heart he had evidently not really given up his God and the Law and the Prophets.

What he had previously heard and seen of Jesus revived his religious feelings, and faith, and hope; and he was ready to become a disciple of the great and heavenly Master. So when Jesus said to him, "Follow me," "he forsook all, and rose up and followed him." Luke 5:27-28. This showed that Matthew was weary of sin and separation from God's people. He wanted to quit at once the vain and empty life of money-getting. He now wanted supremely to be right with God, and do for humanity something worth while. "He forsook all." He knew that he could do good with his wealth to give it to the cause of spreading the Gospel of Jesus; and he desired no more to be saving up money and goods in a selfish way for himself and for well-to-do heirs.

After Matthew had turned in his toll-book and settled up with the Romans, and forsaken all, and followed Jesus, he made Jesus "a great feast in his house: and there was a great multitude of publicans and of others that were sitting at food with them." Luke 5:29.

This was a great feast because of the great things provided; because of the great number of invited guests; because of the wealth and dignity of the guests; because of the great occasion of the feast, being Matthew's farewell to his fellow-publicans; and, lastly, it was a

great feast because it was made by a great and generous soul in honor of Jesus, his great Saviour and teacher and leader and coming king. The presence of Jesus can make anything great, even a lowly manger, or a despised Cross.

But the Pharisees and their scribes did not think this was a great feast, for they murmured against Christ's disciples, and said to them, "Why do ye eat and drink with the publicans and sinners?" Luke 5:30.

By this remark, the Pharisees and scribes evidently meant to imply that Jesus and his disciples fellowshipped sin. But the Pharisees and scribes utterly misjudged Jesus, and made themselves to be the sinners, and not Jesus. For Jesus did not fellowship sin, nor condone it; for he mingled with sinners, not to sin, but to show mercy and give help, like a good physician visits the sick, not to become diseased, but to help and heal the diseased. Real goodness cannot be separated from love and mercy, and it cannot condemn only. The Pharisees, by harsh condemnation and refusing love and mercy, became the very greatest of sinners. But Jesus, by withholding condemnation to the humble and penitent, poured forth love and mercy to help and encourage the sinner to a new and divine life, and thus he applied his own righteousness to men, and became the Good Shepherd.

The business of tax-collector was not necessarily an evil business. The Romans ruled that country, and they must tax the people to support that rule. If the Pharisees and scribes had not made so much trouble about it, and had paid their taxes willingly, the Romans would not have been obliged to have so many officers and soldiers to rule them, and hence their taxes would have been much less. By their rebellious way they were the ones causing the heavy burdens upon the people from the Romans. The Romans, too, were often unjust, and many of the publicans, or tax-collectors, oppressed the people. By instilling the spirit of love and mercy into the hearts of these publicans, Jesus not only did them good, but he led them to treat others in a kinder and juster way. Why should the Pharisees and scribes have murmured! By their cruel and critical

attitude they rejected their Messiah, and Jesus henceforth sought chiefly to make his disciples from those whom the synagogues had condemned.

Jesus answered those Pharisees and scribes so beautifully when he said, "They that are strong have no need of a physician, but they that are sick. But go ye and learn what meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." Matt. 9:12-13. "I desire mercy, and not sacrifice." The Jews have not learned that saying yet. It is quoted from Hosea 6:6. It was a prophecy written about 750 years before the birth of Christ. It foretold the times of Christ, when God would no longer require the animal sacrifices and ceremonial purifications of the Law, for Christ would bring in a dispensation of mercy and grace in antitype of those things. What the sinner needs is not some sacrifice to appease God, but some one to reveal God's grace and power to cleanse and regenerate the soul. Jesus is just that Saviour. Some cannot see it because they will not see it.

Do we, like Matthew, make a great feast for Jesus? Have we, like Matthew, forsaken all to follow Jesus? Are we, like Matthew, sociable and friendly toward others that we may bring them to Jesus? Are we, like Matthew, gladly willing to follow Jesus in an unpopular way in this proud, carnal, and apostate world? Matthew quit bleeding people, and went to blessing people: is that our business, too? Matthew was a true disciple: let us, also, be true disciples, by the grace of God.

ARISE! HE CALLETH THEE!

Luke 5:27-28; Matt. 9:9

Are you Levi at the toll gate,
Afar from God and home?
Have you longings for religion
As worldly wastes you roam?

Do you sorrow for the comfort
And hope you once enjoyed?
Have you mem'ry of your childhood,
With innocence employed?

Will you, Levi, quit your roaming
If Jesus calls your way?
If He bids you rise and follow,
O will you then obey?

Jesus passeth by your toll gate:
 "Arise! and follow Me!"
 He in mercy great is calling!
 Forsake your all! be free!

Peace and pardon full is offered,
 Your name shall Matthew be,
 Gift of blessing from Jehovah:
 Arise! He calleth thee!

LESSON 80

*The Christian System is Different
 and Separate*

Matt. 9:14-17

(14) Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? (15) And the Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but days will come, when the bridegroom shall be taken away from them, and then will they fast. (16) No one putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. (17) Neither do they put new wine into old skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh skins, and both are preserved together.

The ancients often used the skins of young goats for wine bottles. The entire skins were used, and the openings for the legs and head were tied up with strings. As the wine would work, the fresh skins would expand, but an old skin would burst, not being able to expand any more.

The old wine bottles were the religious forms and ceremonies under the Law. The wine that was put in those bottles was the doctrines and doings of the people.

The Christian wine is the antitypical doctrines and doings of the Law; and the Christian wine-bottles are the antitypes of the forms and ceremonies of the Law. The substance cannot be put into the shadow, nor the shadow into the substance: these are different and separate.

Fasting and mourning were very proper under the Law. Such things would never break the Law-bottle; for

the Law did not furnish the bread of life, nor give the joy of salvation.

But fasting and mourning would break the Gospel-bottle and cause the Gospel-wine to run out; for the Christian religion brings to us a feast of rich things and the joys of salvation. If we fast and mourn we despise and lose these good things and joys.

The Christian may, indeed, abstain from earthly food for a time, and he is even enjoined to practice continual self-denial and temperance in all things; but he is forbidden to fast and mourn like the people under the Law. While we fast from the earthly food, we feast the more of heavenly things and rejoice the more in the blessings of salvation. The Christian's fast is a heavenly feast, and the Christian's mourning is a blessed joy.

The "old garment," of which Jesus speaks in verse 16, is the old system of the Law. It was made to be worn by the old man, the fleshly man. The rent in it was its imperfection and inability to cover and protect those who wore it. The sinner's shame was even the more exposed and condemned by trying to put on and wear that old garment. The problem under the Law was, What shall be done to cover up that rent? What shall we do to work the works of God?

The "undressed cloth" is the cloth of Christianity in its present state, that is, the Christian system in this incomplete age. When the Christian system is completed for us, it will form the garment of immortality. Then it will not be "undressed cloth" on the weaver's loom, but completed cloth in the heavenly robe of immortality.

A patch of cloth taken from the weaver's loom before its completion would shrink very much; and if used for a patch on an old garment would so pull as it shrinks that it would tear the old garment and make a worse rent. So Christianity as the new cloth would shrink very much if used only to fill up what is lacking in the old garment of the Law; for if Christianity is to be used only as a system of mercy to cover up the condemnation of the Law, it would do more harm than good. If a Christian goes into court and pardons the criminals condemned by the Law and lets them go unpunished, he not

only makes his Christianity shrink into contempt, but he tears the Law of justice to make it no more a garment of justice.

The Christian religion in truth gives out no patches to the Law or any other system of religion. It does not help other religions to save people. It sweeps them all aside, and comes as a full and complete system out of which to make the complete garment of immortality in due time.

It pardons the sinner, because it makes a new man of him. It justifies him, because it makes him just. It makes him a new creature and puts him under the new Law, the Law of the Spirit of the life in Christ Jesus, which is the antitype of the old Law.

Hence it is very plain that the Christian cannot fast and mourn as those under the old Law-garment, the black garment of condemnation; for the Christian cloth is being woven in the seven bright and beautiful colors of the New Covenant: the purple of truth, the indigo of repentance, the blue of faith, the green of obedience, the yellow of spirituality, the orange of fruitfulness, and the red of hope. The Christian cloth contains no black stripes, but joyful colors only.

"The sons of the bridechamber" are the true disciples of the Gospel, the companions of the Bridegroom. They are "sons" because they were born in the bridechamber. These cannot mourn, as long as the Bridegroom is with them. The Church is the bridechamber, and the bride is in the Church.

But Jesus prophesied, "Days will come, when the Bridegroom shall be taken away from them, and then will they fast." Verse 15. He was taken away from the nominal Church in 325 A.D. when the Nicene Creed was formed, and the Man of Sin enthroned as God, and the true Jesus rejected. II Thess. 2:3-7. Since then there has been a "famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." Amos 8:11-14.

But there will be a still greater famine when Jesus takes his true saints out of the earth and leaves the apostate

church and world to the dark night in which no one can work. John 9:4.

But the true Church has Jesus with them now and forever.

THE CHRISTIAN'S JOYFUL ROBE

All joyful colors the Christian wears,
Regaled in love and festive airs;
His sins are pardoned full and free,
His burden left at Calv'ry's Tree.

The peace fills full his ev'ry soul,
And love's embrace gives sweet console;
The stars of hope arise to cheer,
They banish doubt and gloom and fear.

O how the Christian thrills with joy
When blessings great his thots employ;
No trouble can o'ercome his heart,
With Christ he shares a blessed part.

On promises so great and grand
In faith and love he takes his stand;
He sees the ages lit with grace,
All shining bright upon his face.

For others, too, he has a cheer
Thru death and judgment dark and drear:
For all at last shall mercy see,
As saith the Word of proph-e-cy.

The tears may come in Christian eyes,
They cannot hide sweet Paradise;
A joy unspeakable he knows,
It ever shines and brighter glows.

When all is gone that here may try,
Then ne'er a tear shall dim the eye;
In land of love and joy we'll roam,
Our happy, sweet, and lasting Home.

Then in the bridal chamber dwell,
And know the joys so great to tell;
The Bridegroom has a feast for thee,
In robe of joy and ju-bi-lee.

Then come and don its colors bright,
And be a child of love and light;
A fuller feast is-soon-to-be
In joys of im-mor-tal-i-ty.

—Matt. 9:15.

LESSON 81

Cleansing and Life-Giving

Matt. 9:18-26; Mark 5:22-43; Luke 8:41-56

The above references tell the story of how Jesus healed an unclean woman, who had suffered from a bloody flux for twelve years; and raised a maid, twelve years old, from death.

These things become interesting and profitable to us, not only because they show the power of God thru Jesus and mercy to the woman and the maid, but,

principally, because they are signs of how people may be saved from sin and death.

The story says, that Jairus, a ruler of a synagogue, came to Jesus and fell at his feet, and earnestly besought him to come to his house and heal his daughter, who was at the point of death. On the way, a poor woman, who had an unclean bloody flux, and had suffered with it for twelve years, was suddenly healed thru touching the border of the Saviour's garment. In the meantime, the little maid died, but Jesus continued his journey to the home, entered the death chamber with Peter, Jacob, and John, and the father and mother of the maid, put out the mourners and mockers, and called the maid back to life again. This is telling the wonderful story too briefly. It is fuller and better told in the references above.

THE MAID RAISED TO LIFE

Jairus means "a Jehovah-enlightened one." A truly enlightened parent will try to get Jesus to come into his home to save his children. Children are born in sin and death, and as they grow up, it is soon apparent that they need salvation. A parent should not despair, however wayward his children may be, for God thru Jesus can save even out of the death chamber.

How can a parent bring Jesus to his home and to his child? Here we may learn some Gospel lessons from this story. Jairus first went to Jesus himself—he went humbly, prayerfully, earnestly. He walked with Jesus. His faith failed not, even under trial. He received Christ in his home and gave him the supreme direction. And he went with Jesus to his child. The mother also was there, and the apostles. But the mockers and mourners were gone. So Jesus had power to bring life and blessing to this beloved little maid.

If Christian parents do these things, they will not fail; but if they do not do these things, they shall most surely fail.

This little maid may be understood to be a sign of the elect Church. The little maid was an only daughter, and about twelve years of age. Luke 8:42. So the elect Church is the Church of the firstborn. Heb. 12:23. There is a sacred

mystery here in the number "twelve." The elect Church represents, not only herself, but all mankind: like all kings represent, not only themselves, but also all their peoples. The saints, as the future kings and priests, represent, not only themselves, but all those people over whom they shall reign in the two ages to come. That is the reason the elect cannot now be numbered. If they were numbered now, it would exclude the others who shall be saved thru them in the two ages to come.

Twelve included all of fleshly Israel—twelve sons of Jacob and twelve tribes of Israel. Before this, the fleshly nations of the Gentiles were divided after the building of the tower of Babel into twelve nations. Deut. 32:8 with Gen. 11:8. So twelve represents not only all of fleshly Israel, but all of fleshly man. And these tribes, or nations, are a type of the tribes, or nations, of the saved. This little maid, then, represented the elect, who represent, not only themselves, but all mankind and all those who shall be saved in the two ages to come.

Jairus represented the 144,000, who are the teachers of the elect, and who have the Father's name in their forehead, because they sow the Good Seed, the Word of God, by which people are begotten from above. The mother represented the New Covenant, from which people must be born into the divine life.

The three apostles represented the three classes of the saved—the elect, those separated in the day of Judgment, and those saved out of Gehenna on the third day. It was only those three apostles—Peter, Jacob and John, who were allowed to go in with Jesus and the father and mother when the maid was raised, for it is only those who represent salvation who shall go into the resurrection of immortality. The mixed multitude and the mourners and the mockers were left without, for none of such shall be in the resurrection unto life, until changed.

Jesus "charged them to tell no man what had been done," Luke 8:56, but "this fame went forth into all that land," Matt. 9:26. So now we may talk about immortality thru Jesus for all men; but we may not yet proclaim it to all men. Jesus will call the elect out of

mortality into immortality when he comes again, and not till then. Then we may tell every man what has been done. "Nothing is hid, that shall not become manifest; nor secret, that shall not be known and come into manifestation." Luke 8: 17.

THE CLEANSING OF THE WOMAN

It remains now to speak of the poor woman who was cleansed and healed on the way.

The poor woman with the issue of blood was unclean according to the Law, and she was forbidden all social life and excluded from the temple during the time of her uncleanness. She was even then violating the letter of the Law by commingling in the crowd following Jesus, or even touching Jesus.

She had been in this uncleanness for twelve years, and "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Mark 5:26. She was now without money or goods, and she was helplessly, hopelessly, unclean.

She was a very fitting sign of the soulish, Adamic, man, who, too, is helplessly, hopelessly, unclean.

The Adamic man, like this woman, suffers many things of many physicians. Some doctors prescribe education; but education never cured men of sin. Some prescribe law and penalty; but still the disease of sin rages on. Some hold over the head of the sinner the threat of hell and eternal torment; but this makes more sin than it cures. Some would cure sin by fasting, bodily torture, exclusion from society, and living a mournful life; but some sins grow better under these conditions than under other conditions, like some plants thrive better in the desert. Some doctors try to make the sinner believe he is not unclean at all, and that he should banish the thot that he is a sinner, and then he will be perfect as God is perfect; but this lying doctrine does not work, either. Some other doctors say, Do not worry, you will keep on making progress until at last you shall be well; but a sour apple tree can never make progress into a sweet apple tree, except by a grafting process, and the fact is that sin, like all

organic disease, tends to make progress toward disorganization and death, rather than toward health and life.

So the sinner, like this woman, may keep on and suffer many things of many physicians, spend all his resources, and be left at last a poor, helpless, hopeless, homeless, sinner.

This woman had heard of Jesus before, Mark 5:27, but never came to him for help until she had spent all, and until she was thru trying other physicians. So the sinner will not come to Jesus until he realizes his lost condition and that he cannot save himself.

This woman sought help of Jesus all by grace, for she had spent all and had nothing to buy his services. So the poor lost sinner must seek salvation thru Jesus all by grace.

This woman had faith in Jesus, she followed him, she got very close to him, and she touched the border, or fringe, of his garment, upon which was a cord of blue, as the Law ordained, Num. 15: 37-41. That "cord of blue" was a very sacred thing in the robe of every Israelite. It was a type of faith and power to do the will of God. This woman by faith looked even beyond the "cord of blue" to the priestly robe of blue, (Ex. 28:31) which is the faith of Christ, that covers salvation for all. "She said within herself, If I do but touch his garment, I shall be made whole." Matt. 9:21. She saw that Jesus was the real and spiritual high priest, and that she did not need to be separate as unclean under the Law, but that she could come and get cleansed under the Gospel. She truly violated the letter, or type, of the Law; but she fulfilled the spiritual meaning, or antitype, of the Law, and received what the Law could not give.

So the sinner must come as this woman did, if he would find cleansing from sin and sanctifying power to live a holy life. He must have faith in Jesus; he must follow Jesus in his teaching, example, works, sufferings, resurrection, priesthood, and kingship. He must get close to Jesus. He must come into vital touch with Christ as priest. And he must get the gift of the Holy Spirit. Then he will be cleansed and sanctified, and the fountain of his uncleanness will cease.

This woman had come in the crowd,

but she did not openly confess herself an unclean person, tho she knew this in herself. After her healing, however, Jesus sought her out before the multitude, and she openly confessed all. Then Jesus said to her, "Daughter, thy faith hath made thee whole; go into peace." Luke 8:48. So we may pray and make our confession in secret to God and Jesus only. But we must make an open confession of what God thru Jesus has done for us. Then we, too, shall "go into peace."

This woman was twelve years in her infirmity. Thus she was a sign of the whole human race, for God has divided the human race "according to the number of [the tribes of] the children of Israel." Deut. 32:8. There have been four ages before this Christian age; and in each age there have been three classes of people: Four times three makes twelve. Thus twelve represents the time and number of the whole human race.

This woman was healed of her impurity before the maid was given life over death: so we must be cleansed and made holy before we shall have life and immortality from the dead.

As this woman was unclean by the loss of her physical blood: so we shall be morally and spiritually unclean if we lose our moral and spiritual life. Then we shall be excluded from the spiritual Temple of God. We cannot long follow Jesus unless we get cleansed.

THE TOUCH OF FAITH

Mark 5:25-34

While on the way with Jesus,
'Mid noisy throng about,
Some push and crowd and stumble
And sing and laugh and shout.

They make our Saviour's journey
Unpleasant to behold;
They touch him oft and throng him,
Yet ev'ry touch is cold.

No blessing from him floweth
To idle, careless, throng,
Tho much they surge upon him
To press their way along.

But one, ah! Look! Behold her!
Her face wears earnest mien:
She keeps her eyes on Jesus,
Tho by the crowd unseen.

"If I but touch his garment,
I shall be whole," she thot;
But, ah! she touched him deeper,
And found the blessing sought.

How do you touch the Saviour,
As thru this life you go?
Are you a cleansed disciple,
Made whiter than the snow?

The touch of faith—'tis simple,
But Jesus knows it well;
It brings his richest blessing,
More than the tongue can tell!

LESSON 82

Signs of the Gospel in the Two Ages To Come

Matt. 9:27-34

(27) *And as the Jesus passed by from thence, two blind ones followed him, crying out, and saying, Have mercy on us, thou son of David!* (28) *And when he was come into the house, the blind ones came to him: and the Jesus saith to them, Believe ye that I am able to do this? They say unto him, Yea, Lord!* (29) *Then touched he their eyes, saying, according to your faith become it unto you!* (30) *And their eyes were opened. And the Jesus strictly charged them, saying, See that no one know it.* (31) *But they went forth, and spread abroad his fame in all that land.*

(32) *And as they went forth, behold, there was brot to him a dumb one possessed with a demon.* (33) *And when the demon was cast out, the dumb one spake: and the multitudes marvelled, saying, it was never so seen in the Israel.* (34) *But the Pharisees said, In the prince of the demons casteth he out demons.*

These two great miracles were two marvelous signs of spiritual and Gospel things. The healing of physical blindness is a sign of the healing of spiritual blindness; and the healing of physical dumbness is a sign of the healing of spiritual dumbness.

The "two blind ones" were a sign of the two classes of the Adamic man in the age to come. They are "two," because they represent the Adamic man before the flood and the Adamic man since the flood. They are "blind," because "the soulish man receiveth not the things of the Spirit of the God: for they

are foolishness unto him; and he cannot know them, because they are spiritually judged." I Cor. 2:14.

The "dumb one possessed with a demon" was a sign of the wicked class of men in the age following the age to come.

Blind ones cannot understand spiritual things; but dumb ones are worse yet—they are insensible to true spiritual things. They represent the class of sinners who have sinned unto death, who shall not be forgiven in this age, nor in the age to come. They must first go into Gehenna, or the second death, before they can be saved.

The two blind ones "followed" Jesus, and "cried out," "Have mercy on us, thou son of David." This is what Adamic men will do in the age to come when Jesus is coming to sit upon the antitypical throne of David.

When Jesus "was come into the house, the blind ones came to him." So when Jesus comes into the house of his kingdom in the age to come, the poor lost and benighted ones of mankind will come to him for truth and grace, and to have the eyes of their heart opened and enlightened that they may know these things.

After healing the two blind ones, Jesus "strictly charged them, saying, See that no one know it." Why did he thus charge them? It was because this sign referred to the age to come, and not to the present. But they did not heed Jesus, for "they went forth, and spread abroad his fame in all that land." This, too, was a sign; for men, not understanding the Scriptures, think that now is the time to save the world, and they are spending their vain efforts in this direction, instead of preaching the Gospel to individuals whom God has called to be his elect out of the world. The world in its present form will never believe, but is doomed to destruction. It is the world to come that Jesus will save. Heb. 2:5-8. The world will believe then when the elect are made one as Jesus is one and as the Father is one. The elect are not one now, for they have two generations—one from their earthly father and one from their heavenly Father. When the world sees us in the heavenly generation only, it will believe and know, John 17:21-23.

As the blind ones went forth healed, the "dumb one possessed with a demon" was "brot" to Jesus. So when the world of fleshly man is spiritually enlightened and saved in the age to come, the wicked, devil-possessed, class of mankind will be brot to Jesus for salvation. He will cast the evil spirit out of them, and they will get the Word of God's grace and truth, and speak and testify, while the multitudes of the elect and those saved in the age to come exclaim, "It was never so seen in the Israel!" It is a great mercy to save the elect; it will be a greater mercy to save those in the age to come thru the judgment; but it will be the greatest mercy of all to save even that wicked class thru Gehenna! Jesus said that he will draw all to him. Death, pain, sorrow, tears—all shall be abolished. All creation shall be made new. Every knee shall bow, and all shall be subjected. Praise the Lord!

THE BLIND AND THE DUMB IN THE AGES TO COME

Matt. 9:27-34

Some day the world shall know its need,
And Jesus shall be passing by;
They'll cry in darkness to be freed,
And seek his mercy then so nigh.

As Jesus sits in Kingdom reign,
The Light of all the world to be,
Behold, they cry, but not in vain,
"In mercy grant that we may see."

The Saviour's heart responsive said,
"Believe me able thus to do?"
"Yes, Lord!" their answer quickly sped,
"Thou canst make blind ones see anew."

Then Jesus touched their eyes with pow'r,
And bade them see the shining light:
Their eyes were opened in that hour,
They knew his grace and truth and might.

But others still, more deeply lost,
Are dumb and dead to heav'nly things;
They must be brot at any cost,
And borne on faith of others' wings.

The trouble with them deep abides,
They're bound and held in grip of sin;
Within their soul a demon hides,
And will not let the good within.

But when they're brot in ages hence
To Jesus in his Kingdom reign,
He'll cast the demons out from thence,
And they shall know his might and main.

The dumb shall hear and speak and sing,
As ne'er before in Isr'el known;
And all shall then their praises bring
To God, who sitteth on the throne.

LESSON 83

The Second Journey of Jesus Thru Galilee

Matt. 9:35

(85) And the Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every disease and every malady.

See also Mark 6:6; Luke 8:1-3.

This is the Saviour's second and last general circuit of Galilee. The first one we studied in Lesson 44. That lesson was taken from Matt. 4:23-25.

It was now time for Jesus to make the journey again, for some months had gone by since the first general circuit, and his former messages had been largely forgotten or perverted and now he needed to teach and proclaim anew the things of the kingdom and bring to them of willing ears even fuller messages of the truth.

Jesus' first journey over Galilee was a sign of the first preaching of the Gospel over the world, in the early days of Christianity. Jesus' second journey over Galilee was a sign of the time when the true Gospel shall be taught and preached over the world again. This will be in the ending of this age, as we read in Matt. 24:14, "And this Gospel of the kingdom shall be preached in the whole earth-house for a testimony unto all the nations; and then shall the end come." This great message began after 1815 when the Bible commenced to be translated into all the languages of the earth and circulated by missionaries to all the nations. This is the "angel flying in mid heaven, having agical Gospel to proclaim over them that tabernacle over the earth, and over every nation and tribe and tongue and people." Rev. 14:6-7. This message will culminate in a most mighty witness to the truth for a thousand two hundred and threescore days, Rev. 11:3-6.

Luke relates that there accompanied Jesus on this journey "the twelve, and certain women who had been healed of

evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto them of their substance." Luke 8:1-3.

The twelve apostles with Jesus on his second journey about Galilee was a sign of the revival of the apostolic doctrine in these last days of this age. The women who were healed of evil spirits and infirmities and who followed Jesus on his second journey were a sign of those true assemblies of the last days which have been delivered from false spirits and false leaders and false doctrines.

One of these women named Mary was called Magdalene, and seven demons had been cast out of her. The word Magdalene means Great One. She was indeed Mary the Great One, for she was great in zeal, self-denial, faith, and devotion. The seven demons are the seven spirits that are opposed to the seven Spirits of God, which are the seven gifts of God's Spirit. This woman is a sign of the true Church of these last days, which has the seven unclean spirits of the apostasy cast out. She shall be the first to see Jesus when he comes again. "The latter glory of this house shall be greater than the former, saith Jehovah of hosts." Hag. 2:9.

When Jesus went about Galilee the second time, he did the same as when he went the first time, that is, he taught the truth and preached the Gospel of the kingdom and healed every disease and every malady. So the Gospel shall go forth in these last days as it went forth in the early days of Christianity. It brings a message of truth and healing for every disease of sin and every weakness of humanity, and brings the earnest of these things even in the present, which is an assurance that we shall have the full salvation when Jesus comes again.

THE LAST MESSAGE OF GOD TO THE NATIONS

When the disciples asked Jesus what would be the sign when he was about to come again and end this age, he told them several things as signs of that

time, and one of those signs was that, "This Gospel of the kingdom shall be preached in the whole earth-house for a testimony unto all the nations; and then shall the end come." Matt. 24:14.

The preaching of the Gospel in all the known world during the first one hundred and fifty years of Christianity was not a sign of the near coming of Christ. Hence the prophecy of Jesus must have reference to another time of sending out the Gospel message to all the nations.

This second sending out the Gospel message is also prophesied in Rev. 14:6, "And I saw another angel flying in mid heaven, having agical Gospel to proclaim over them that sit over the earth, and over every nation and tribe and tongue and people."

This last message is also involved in the prophecy of the two witnesses, Rev. 11:3-6.

Zechariah the prophet also saw this message going forth in the vision of the "Flying Roll," Zech. 5:1-4.

As Moses gave the ten commandments to Israel the second time: so Jesus shall give his law to men the second time.

As Moses gave the Law the second ime, just before the end of the wilderness journey: so Jesus shall again give the great Gospel teaching to men just before the end of our pilgrimage in this world.

As Jesus made two general preaching circuits over Galilee (Matt. 4:23 and 9:35): so his Gospel will go over the world twice—once in the beginning, and then again in the ending of this age.

Has this last message commenced to be sounded? Yes, it was begun as a manifest world-message after the fall of the last head of the dragon beast in 1815. It was in full swing over one hundred years ago when the great Bible publishing houses began to be organized in all the leading nations, especially in England and the United States. These great Bible associations translated the Bible into all the languages of the earth—1064 languages and dialects.

The Bible is the Flying Roll, seen by Zechariah; and the angel flying in mid heaven, seen by John; and also the two witnesses, seen by John.

But it is not enough to circulate the

Bible: true teachers must be raised up to expound it; and it is necessary also to have a pure and true Church gathered out in sufficient numbers and means to aid these ministers in spreading the message.

Many foes have hindered and still hinder the message, such as: creeds, sects, tradition, priesthood, false education, books and papers of false doctrine, errors of translation, higher criticism, liberalism, unionism, false leaders, fanatics, lying wonders, bigotry, hypocrisy, indifference, money-loving, illiteracy, infidelity, worldliness, sin, selfishness, and love of popularity.

It is prophesied that the world shall reject the message, but it must be preached for a witness.

It is to be completed in a short and mighty campaign of 1260 days, or three and one half years, at the end. We read of this in Rev. 11:3-6. We must now get ready for that great and final work. Rev. 14:9-12. The third angel's message.

THE LAST MESSAGE

The message flies on angel wing
O'er all the earth around;
It is the second and the last
Till judgment shall resound.

A hundred years ago and more
The Bible rose to fame;
In ev'ry tongue once more it spoke,
Its truth and grace the same.

O'er all the earth were heard its words
By friend or hateful foe;
And still it flies to sons of men
That all its truth may know.

A mighty climax soon shall come
And end this message great:
Three years and half the world shall hear
Its doom and lost estate.

And then no more the Word shall speak,
But night of woe shall fall;
This world shall reel like drunken man
And stagger to its fall.

It heeded not the message great,
Tho twice the call was giv'n;
It shall be left to doom and death,
While saints are hid in heav'n.

O soul, while yet 'tis called "Today"
Why longer wait and roam?
A loving Voice is calling thee,
Come, seek for life and home!

LESSON 84

The Call of the Twelve Apostles

Matt. 9:36-38; 10:1-4 with Mark 3:13-19;
Luke 6:12-16.

Matt. 9:36-38, "But when he saw the multitudes, he was moved with compassion for them, because they were distressed, and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is much, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Jesus was not satisfied with calling and making disciples only. He wanted to reach and help more people than he could do alone. His word had awakened a great interest among the people, and there were none to aid him in spreading the truth and blessing of the Gospel. There were plenty of professional pastors and would be teachers of the typical Law, with their traditions of men, ceremonial pomp, and conflicting sects; but no teachers of truth and ministers of grace and power to aid Jesus in his great work. The people were distressed, not knowing who was right or what sect to adopt. They were scattered into different sects, and into worldly societies. They needed shepherds after God's own heart to gather them into the fold of truth and grace and power.

It was serious business to choose workers for this great cause. Jesus had been calling disciples for more than two years. Many of these had forsaken all and had been following Jesus about, seeing his great works, hearing his great words, and noting his great example. Some were unconsciously becoming fitted for the work of ministering the Gospel to others. Jesus had long been observing these. And now, when he got a vision of the distressed and scattered condition of the people, he longed to have these devoted ones appointed to the ministry.

Luke tells us, that the night before making his choice "he went out into the mountain to pray; and he continued all night in the prayer to the God." Luke 6:12. He must have prayed much that his Father would guide him in choosing apostles from his disciples. His prayer was heard. "And when it was day, he

called his disciples; and he chose from them twelve, whom also he named apostles." Luke 6:13. Disciple means learner; apostle means one sent forth.

Matt. 10:1, "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every malady."

These twelve apostles had a special mission which no other ever had, or ever will have. Others have been called "apostles," such as Paul and Barnabas (Acts 14:14; Rom. 1:1; 11:13) and those traveling with Paul (2 Cor. 8:23, see margin Amer. Stan. Ver.); but none were apostles such as the twelve. Their names alone were in the foundations of the wall of that great symbolic city shown to John: Rev. 21:14. John, one of the twelve, said, "He that knoweth the God heareth us," I John 4:6. The twelve apostles were the only apostles who were with Jesus from the baptism of John, unto the day that he was received up." (Acts 1:22.) The twelve apostles are the antitypes of the twelve patriarchs who were the founders of the twelve tribes of fleshly Israel. The twelve apostles had no successors, and never will have. The popes are not successors of Peter, but of the Roman Emperors who claimed to be the head of the Church after 323 A.D. The popes get their title "Pontiff" from the Roman Emperors, not from Peter.

Matt. 10:2-4, "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; Jacob the [son] of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; Jacob the [son] of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who also betrayed him."

Luke calls Thaddaeus by his other name, "Judas [the son] of Jacob"; and he calls Simon the Cananaean, "Simon who was called the Zealot." And Luke names the apostles in a little different order from Matthew and Mark. Luke and Mark do not call Matthew "the publican," as Matthew himself does. Mark alone says of Jacob and John, that Jesus "surnamed" them "Boanerges, which is Sons of thunder."

Two of the apostles were named Si-

mon: Simon Peter and Simon the Zealot. Two of them were named Jacob: Jacob the son of Zebedee and Jacob the son of Alphaeus. And two of them were called Judas: Thaddaeus whose other name was Judas and Judas Iscariot.

The only one who proved to be false and unworthy was Judas Iscariot, who betrayed Jesus for thirty pieces of silver. But "Jesus knew from the beginning" "who it was that should betray him." John 6:64. We do not know why Jesus was led to choose him, knowing beforehand that he would prove to be a thief and traitor; but we may suppose several reasons: Jesus had to die for the people, and somebody had to sell him out for thirty pieces of silver to fulfil the prophecy, Zech. 11:12-13; Matt. 27:9-10. Perhaps the sin and fall of Judas may have so humbled him as to work for his good in the day of judgment. Certainly his fall and awful end was a warning to the other apostles and to all ministers.

After the ascension of Jesus, Matthias was chosen to take the place of Judas Iscariot, Acts 1:26, and he was henceforth "numbered with the eleven apostles."

Three of the twelve apostles wrote Books: Matthew, John, and Peter. Three were the most intimate with Jesus: Peter, Jacob, and John.

The word "Jacob" is usually translated "James." This was done at first to please the vanity of King James of England, over four hundred years ago, and it has been kept up since because of custom. It should be discarded, and Jacob given his true name in every case.

Simon was surnamed Peter, because Peter means rock, and Simon was to be like a rock when once he would get established. Jacob and John were called "sons of thunder," perhaps because of their special work in giving out the prophecy of the Book of Seven Thunders in the age to come. Rev. 10:11. Simon the Cananaean was called the Zealot, because he had formerly belonged to a sect called "The Zealots," the most radical sect of the Jews.

The names of the twelve apostles were rich in meaning: Simon means hearing; Peter means rock; Andrew means manly; Jacob means supplanter; John means the grace of God; Philip means

horse-lover, strong lover; Bartholomew means son of courage; Matthew means gift of Jehovah; Thomas means twin; Thaddaeus means breast; Judas means praise.

Jesus did not at once send the twelve apostles out to preach after he had chosen and appointed them. This is drawn out clearer for us in the Book of Luke, where we read in the sixth chapter of their appointment, but we do not read of their being sent out to preach until the ninth chapter.

THERE'S WORK FOR ALL

As sheep without a shepherd,
Distressed and scattered far,
The people long for helpers
To guide them like a star.

The faith of many falters,
The love of many fails,
The hope is often shattered,
'Tis seldom pray'r avails.

The world is full of preachers,
And pastors ever more;
The priests in costly temples
Their mummy service roar.

But hungry hearts are dying
For grace and truth and pow'r;
O where are souls now ready
In this the closing hour!

Are you a Christ-disciple?
Be sure there's work for you;
The Master calls for workers,
Disciples that are true.

A few may be apostles
To preach and teach and write;
But all may spread the message
With soul and means and might.

LESSON 85

The Charge Which Jesus Gave to the Twelve Apostles

Matt. 10:5-42 with Mark 6:7-13; Luke 9:1-6

In our last lesson we studied about the selection of the twelve disciples to be apostles. Now we want to study the charge which Jesus gave them before he sent them out to preach and teach.

Matt. 10:5, "These twelve the Jesus sent forth, and charged them, saying, Go not into a way of Gentiles, and enter not into a city of Samaritans: (6) but proceed rather unto the lost sheep of a house of Israel."

Their first mission was to be to the house, of Judah. But after Christ's resurrection, he commissioned them to "disciple all the Gentiles" (Matt. 28:19), and to be his "witnesses both in Jerusalem, and in all the Judea and Samaria, and until the uttermost part of the earth" (Acts 1:8).

At first Jesus did not commission them to all the world, for he had not yet received "all authority" "in heaven and over earth" (Matt. 28:18), and his own commission was still limited to "the lost sheep of house of Israel." (Matt. 15:24.)

But the directions which he gave them would equally apply to their work later among the Gentiles, for the way of salvation is the same for both Jews and Gentiles. Jesus did not need to repeat this charge when he enlarged the territory of their mission. Some things were indeed added but nothing in this charge was changed, except for the brief time that Jesus should be taken from them, Luke 22:35-38.

Matt. 10:7, "And as ye go, preach, saying, that the kingdom of the heavens has approached."

The preaching of the kingdom involved many things, and many things more to show that it had approached. Of course it is not the due time in this age to set up the kingdom of God over the earth and the world; but it is now due to set up the kingdom over the elect, for the Father has delivered us out of the authority of the darkness, and translated us into the kingdom of the Son of his love," Col. 1:13, "for the kingdom of the God is not eating and drinking, but righteousness and peace and joy in Holy Spirit." Rom. 14:17.

We preach to the world that the kingdom of the heavens has approached in its truth and grace and power, and that those who now come under its reign will be made the elect, the prophetic seed of Abraham to bless all the families and all the nations of the earth in two ages to come.

Matt. 10:8, "Sick ones heal, dead ones raise, leprous ones cleanse, demons cast out."

At first the apostles did these mighty works without the gift of the Holy Spirit, by the authority of the name of Christ; but after the Holy Spirit de-

scended upon them on the day of Pentecost, they did those mighty works both in the name of Jesus and in the power of the Holy Spirit.

These mighty works may still be done thru the teaching and preaching of the apostles as God wills. At least this charge must be spiritually fulfilled: the spiritually sick must be healed; the spiritually dead must be raised; and the spiritually unclean must be cleansed; and the demon dispositions must be cast out. And all who receive the apostolic preaching into good and honest hearts will have this experience. The many physical healings in the beginning of Christianity were for signs to confirm the Word. The Word has been confirmed and those signs are not now needed for that purpose. The Lord will still heal, but not for signs to confirm the Word. "Blessed are they that have not seen, and have believed," John 20:29. After all the proof, we may now say, as Jesus said to the Pharisees, "An evil and adulterous generation seeketh upon a sign." (Matt. 12:39.) Those who now run after false teachers to try to get their bodies healed are just that kind—"an evil and adulterous generation." It is right and good to seek physical healing in this life, but not as a sign to confirm the Word. Follow the truth whether you get physically healed now, or not. Jesus said: "Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you." Matt. 6:33. But they will come to us in God's own time and way: if not now, at least in the resurrection. "The prayer of the faith shall save him that is sick, and the Lord shall raise him up." Jas. 5:15.

LESSON 86

The Charge Which Jesus Gave To The Twelve Apostles (Continued)

Matt. 10:5-42 with Mark 6:7-13; Luke 9:1-6

Matt. 10:9-10, "Freely ye received, freely give. Get you no gold, nor silver, nor brass in your girdles; no wallet for a journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food."

"Freely ye received, freely give." It

is plain from this language that Jesus forbade all salaries or fees in the ministry. Any minister who hires out to preach for a salary, be it big or little, sins against the Saviour's plain and explicit charge, "Freely ye have received, freely give." The Gospel is a Gospel of grace, and all who commercialize it corrupt it, degrade it. Jesus forbade all merchandising in the house of God. Even in the typical temple he said, "Make not my Father's house a house of merchandise." John 2:16.

Of course the minister needs money, food, clothing, and other material things, like other people; but he must get these things by the Gospel rule, not by the commercial methods of this selfish world, and the Gospel rule is, "Freely ye have received, freely give." When the preacher gives freely to the people of spiritual things, the people should give freely to him of their earthly things. Paul writes: "Know ye not that they that minister about sacred things eat the things of the temple: they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel." I Cor. 9:13-14.

The true preacher must go out by faith, and he must have faith enough to believe that God has not only called him to preach, but that he has also called others to open their hearts and hands to help him in regard to his temporal needs.

Jesus did not mean that a preacher should have no money or food or clothing, but that he should not "get," or acquire, these things for himself; but he should depend upon the people for whom he labors to provide needful things for him; "for," Jesus says, "the laborer is worthy of his food," or sustenance.

Nor did Jesus mean that what a minister has already he must throw away before he starts in the ministry: he only said "Get you no" money, food, and clothing. The minister must not go and hire out in temporal work to earn needful things, but he must have faith that God will provide him these things thru those to whom he ministers.

Mark and Luke quote Jesus as saying,

"Take nothing," which means that they should not provide themselves with the needful things: it is the work of the Church to see to these things.

It is said in Mark 6:8 that they were to take a staff; while in Luke 9:3 and Matt. 10:10, it is said that they were not to take a staff. The slight contradiction may be in the translation of Mark 6:8. It might be translated, "Take nothing for a journey, if not only a staff." This means that they should not stop to acquire and provide themselves with even so much as a staff or walking-stick: they should just go as they were, and look to God to provide needful things for them thru those to whom they ministered.

It is also said in Matt. 10:10 that they were to acquire no shoes; but in Mark 6:9 it is said that they were to be shod with sandals. This is no real contradiction, for "shoes" and "sandals" were different. The sandals were made of hard material, and were more simple in structure, and were worn only by the middle class, or common people. Shoes then were fancy and made of soft material, and were worn by the so-called upper classes. Thus Jesus wanted his apostles to dress like the common people. They were not to attract people by their fancy and stylish clothing, but by their gracious preaching. Now ministers may wear shoes without violating the commandment of Jesus, for the wearing of shoes is no longer a matter of pride, nor a sign of wealth. To be zealous for the letter, while we ignore or violate the spirit of Christ's commandments, is a sin. Jesus would have his ministers humble and meek, and he would have them wear no rich and dignified clothing, nor sporting a gold-headed cane, nor carrying around a wardrobe with them. He would have them provided with their spiritual staff, or sceptre, which is the priesthood and kingship of Christ; their spiritual wallet, or bread basket, or dinner bag, which is the New Testament; their spiritual bread, which is the Bread of Life; their spiritual purse, or girdle, which is the Cross of Jesus; their spiritual money, which is the redemption price in the blood of Christ and the riches of grace; their spiritual sandals, which are the preparation of the Gospel of peace (Eph. 6:

15); their spiritual coat, which is the long garment of faith; and their spiritual sword, which is the Word of God.

FREELY GIVE

Freely give the precious treasure
Jesus gave so full and free;
Do not seek your ease nor leisure
While the lost have need of thee.

Seek no pay in things that perish,
Jesus pays in more than gold;
If dear souls alone you cherish
Your reward can ne'er be told.

Souls are sinking fast around thee
In abysmal death and sin:
Are you glad the Master found thee?
Go and help your brother in!

Freely give, 'tis grace commanding,
Work for all on ev'ry hand;
Love is now your all demanding,
Live for God and promised Land.

Let the light in fullest measure
Freely shine to all about;
Do not fail nor stint the treasure,
Let the darkness flee in rout.

Glad you'll be when all is ended
Gospel light you freely gave;
Truth and grace you free defended,
Led the lost to Christ to save.

Freely you received the blessing,
Freely give to human kin;
Freely Christ your soul confessing
Seek to save your fellowmen.

LESSON 87

More of Jesus' Charge to the Twelve Apostles

Matt. 10:11-15

(11) *And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. (12) And as ye enter into the house, salute it. (13) And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. (14) And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. (15) Verily I say unto you, It shall be more tolerable for land of Sodom and Gomorrah in day of judgment, than for that city.*

The apostolic ministers did not settle down for pastors, but traveled from

place to place to establish churches or to set them in more perfect order. For pastors, local elders were selected and ordained.

Hence the apostolic ministers needed Jesus to give them charges for their conduct in traveling from place to place. Jesus first charged them that as they entered into a city or village to "search out who in it is worthy; and there abide" till they left that city or village.

The standards of judging who is worthy would be very different from the world's standards. Dignity, power, wealth, social standing, high education, spacious and elegant apartments, luxurious living, and such like, would, of themselves, be no indication of worthiness in the estimation of the true apostolic minister; but, quite to the contrary, such people and homes are the ones most apt to prove unworthy, and, generally speaking, to be shunned by the true servant of God: for Jacob writes, "Did not God choose them that are poor as to the world, rich in faith, and heirs of the kingdom which He promised to them that love Him?" "Do not the rich oppress you, and themselves drag you before the judgment seats? Do not they blaspheme the honorable Name which was called upon you?" Jacob 2:5-7. Paul also writes, "Behold your calling, brethren, that not many wise ones after the flesh, not many powerful, not many well-born: but the God chose the foolish one of the world, that He might put to shame them that are wise; and the God chose the weak ones of the world, that He might put to shame those that are strong; and the lowly-born ones of the world, and those that are despised, did the God choose, and those that are not [that is, nobodies in the world's estimation], that He might bring to nought those that are [the somebodies in the world's estimation]: that no flesh should glory before the God." I Cor. 1:26-29.

These Scriptures teach us that the worthy ones are found mostly, or nearly entirely, among the poor and humble of this world. But not all such are worthy, for many of these also are not called, and are even enemies to the truth.

How, then, shall a true apostolic minister judge who is worthy? Let such a minister go to preaching the truth and

grace of the Gospel, and he will soon find out who is worthy. Those who receive Jesus and God and the truth and grace of the Gospel are certainly worthy to receive a true minister and servant of God into their homes and provide a temporary home for him.

But the minister must sometimes make a selection among such, and this will call for good judgment on his part.

To have a stated and continuous place of residence is an important consideration for the minister. The people then may know where to find him, and all the better if he can have room to hold meetings there. It is better, too, for his health. The minister may labor from house to house, but not lodge from house to house.

Jesus says, "As ye enter into the house, salute it." How were they to salute it? Jesus says in Luke 10:5, "And into whatsoever house ye shall enter, first say, Peace to this house."

Then Jesus adds, "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." If the minister's peace comes upon a home it will bring blessing, grace and power and truth and comfort and hope and joy and perhaps health and prosperity if these are for good. But if the house prove unworthy, the reverse of all these things will happen, sooner or later. The house may prove unworthy in several different ways. It may mistreat or disrespect the true minister. It may reject and oppose some of the truths of the Gospel. It may be worldly and carnal and not be willing to receive the grace and power of the Gospel.

In such a case what is the true minister to do? Jesus says, "And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for land of Sodom and Gomorrah in day of judgment, than for that city." Why? Because Sodom and Gomorrah did not have a chance to hear the truth of the Gospel and to receive its grace and its Holy Spirit and power. It is the greatest possible sin to reject a true apostolic servant of God and his message of truth and grace. Such rejectors are headed for the greatest judg-

ment in the age to come, even greater than wicked old Sodom.

A true minister is an ambassador for God with the message of truth and salvation. To reject such a minister and his message is to reject Jesus and God and salvation.

The minister shakes off the dust of his feet against such when he does not stay to quarrel with them nor return to give them another trial; and he may also shake the dust off his feet against them in a literal way.

In many cases rejectors of the truth have even in this life a foretaste of the judgment of the age to come. But tho in some cases they seem to prosper and be in health and happiness, yet the judgment shall come, swift and sure. Those who reject the truth of the true Gospel cannot escape the judgment of God, unless they now repent and find mercy.

LESSON 88

What Jesus Charged the Twelve Apostles Concerning Persecution

Matt. 10:16-23

(16) Behold, I send you forth as sheep in midst of wolves: become ye therefore wise as the serpents, and unmix'd as the doves.

To get the force of these words, it is necessary to reflect on the nature and ways of sheep and wolves. Sheep are peaceful, quiet and contented; they will not bite, scratch, kick, nor strike; they will flee, but they will not fight; they will not be driven, nor will they follow a stranger; they will follow their rightful leader and obey his call; they trust their rightful leader and have no fear in his presence, but are very timid and fearful in his absence; they are very social, always living in flocks, and they will not wander far alone; they flock more closely together in times of danger, or when going out to graze, or when night falls; they lie apart in the shade on a hot day, but they huddle together in a blizzard; thru their strong desire for food they sometimes graze too far apart, and then they need the shepherd's shrill voice or the shepherd's crook to bring them in; they have a strong in-

stinct of motherhood, and a few soon grow into a flock; the lambs of the fold are happy and hearty, and are always eager for the assembly of the fold; they graze close to the ground, and they are always glad when led to fresh pastures; they work by day only; they are meek, humble, and serious; they are wise when following their shepherd, but are lost and foolish without him.

Wolves are quite different: they are quarrelsome, noisy, restless; they bite, scratch, howl, snap, snarl, hurt, fight, destroy; they do not have a shepherd or leader; tho they sometimes mingle in a pack, it is only to fight and snap and howl; they are usually found alone—selfish, dissocial, wandering; they prefer to work by night to get their food by stealth and destruction; they are cowardly, except in the presence of gentleness and non-resistance.

A wolf outside the flock drives the sheep the more together and to the shepherd; but a wolf inside the flock scatters and divides the flock.

Jesus wants his true ministers, as well as all his disciples, to be like sheep—peaceable, meek, humble, serious, and wile to follow Jesus and to refuse to follow any false leaders.

Why does Jesus the great Shepherd send his true ministers out like sheep in the midst of wolves? It is to teach and convert some among the wolves, that they may become sheep by regeneration.

As wolves cannot hurt the sheep in the presence and protection of the shepherd: so persecutors and opposers cannot injure true ministers while under the grace and power of Jesus, their great Shepherd. Their very suffering helps to get others to be sheep and works for the good of the ministers themselves.

The wolves are the ones who persecute the true ministers, who represent the truth and grace and power of Jesus. The wolves bark and howl and snap against the truth and the true ministers. They are often people of influence, wealth, power, worldly culture, and ecclesiastical dignity. They are bigots, or dupes of bigots, inspired by the devil and his angels. They are afraid to face the light of truth, and so they prefer to work in the dark and oppose the true

ministers by lies, stealth, and dogmatism. The worst wolves are those who come in sheeps' clothing, professing to represent the true ministry and the true Church, when they deny the true Christ, the true God, and the true Holy Spirit, and teach doctrines of demons with the conscience seared.

Jesus said, "Become ye therefore wise as the serpents, and unmixed as the doves." "The serpents" are the devil and his angels and his human representatives. A true minister must know their devices, that he may be able to escape their snares and their pits, and that he may be able to liberate some of their captives and make them subjects of the kingdom of Christ.

The true minister must also be "unmixed as the doves." "The doves" are the seven Spirits of God: 1st, The spirit of wisdom, knowledge, and faith; 2nd, the Spirit of healings; 3rd, the Spirit of powers; 4th, the Spirit of prophecy; 5th, the Spirit of thoro judgments of spirits; 6th, the Spirit of Tongues; and 7th, the Spirit of interpretation of tongues. I Cor. 12:8-11. These Holy Doves are absolutely "unmixed" with apostasy and sin. The true minister must be as unmixed as these Doves. Then he will have no fellowship with the unfruitful works of darkness.

(17) But beware of the men: for they will deliver you up to councils, and in their synagogues they will scourge you; (18) yea and before governors and kings shall ye be brot for my sake, for a testimony to them and to the nations.

Jesus knew that persecution was coming to his true ministers, but he did not want them to make it worse by foolish actions. He wanted them to give their opposers no cause, or excuse, and as few occasions as possible for persecutions. "Beware of the men," try to keep from roiling them up, while at the same time you remain faithful to the truth. Matt. 7:6.

(19) But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. (20) For it is not ye that speak, but the Spirit of your Father which speaketh in you.

In testifying in court, it would not be necessary to preach a sermon or give a long discourse: a simple and experi-

mental testimony would be all that is required. To preach a sermon on a subject would ordinarily require study and preparation, as Paul said to Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, holding a straight course in the Word of the truth." II Tim. 2:15. Some sermons which seem to be without preparation and study may be the spontaneous result of years of preparation and study. And this may be true of even a simple testimony. If the Spirit of the Father has spoken in a minister, he should always be ready to speak in the Spirit. It is not hard to speak out what has been spoken in. The persecution from bad people is so unreasonable and unrighteous that it is not hard to answer them.

(21) And brother shall deliver up brother to death, and father a child: and children shall rise up against parents, and cause them to be put to death. (22) And ye shall be hated of all men for my name's sake: but he that endureth into end, the same shall be saved.

This was literally fulfilled for nearly three hundred years after Christ; and it was often literally fulfilled during the thousand years of Roman Catholic sway, and during the period of Protestant Reformation; and it is even yet fulfilled in spirit, for bad people and apostates still hate a true Christian and a true minister of the truth, and they now kill them when they can with the tongue instead of the sword.

(23) But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have finished the cities of the Israel, till the Son of the Man be come.

At first the apostles went to the typical cities of typical Israel; but when Jesus comes and sets up the kingdom over the earth, the cities that shall then be on the earth shall be the antitypical cities of the antitypical Israel. It is these latter cities that the true minister shall not finish till Jesus comes again.

STEADFAST FOR THE TRUTH

The men may howl like wolves about,
O let the Gospel fly;
We cannot fear, nor fail, nor doubt,
For Jesus standeth by.

In peace and quiet we abide,
Like sheep in shepherd's care;
No ill can come while we confide,
And love so sweet we share.

We tell to men the truth and grace,
Against the lies and wrong;
The Words of God we love to trace
And sing the victor's song.

The serpent's wiles we know are laid
To catch unwary feet;
But to the truth our hearts are staid,
In Christ we are complete.

The Spirit's seven gentle doves
Shall keep us in the Way;
We trust the One who cares and loves,
He leads us ev'ry day.

All things for good shall turn at last,
Tho' wrong may seem to sway;
We'll hold our Banner high and fast,
The Truth, the Life, the Way.

LESSON 89

The Apostles As Christ's Disciples and Bondservants

Matt. 10:24-33

(24) A disciple is not above his teacher, nor a bondservant above his lord. (25) It is enough for the disciple that he be as his teacher, and the bondservant as his lord. If they have called the master of the house Beelzebul, how much more them of his household.

A disciple is a learner and a follower. A true minister must learn of Jesus, and hence he must teach what Jesus taught; and he must follow Jesus and be like him. And a true minister must acknowledge that Jesus is his only Lord under God, and he must obey Jesus in all things.

The true minister who thus represents Jesus must expect that certain ones will speak against him, as they did against Jesus. Apostates called Jesus "Beelzebul." Beelzebul means "master of the house." It was the name of the supreme god of some of the heathen nations about Palestine. The Jews sometimes used the name Beelzebul to mean satan, the devil, the prince of demons. Matt. 12:24. It is hard to be called a devil when we are opposing all that the devil ever taught and did. And it is hard to bear with those who say a true minister is of the devil, when they them-

selves teach the doctrines of demons and yet piously profess to be of God.

(26) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Time is a test of all things. It is evident now to all men that Jesus was right, and that those who condemned him were wrong. It will be just so with his true ministers: time will justify them and condemn their traducers. The right will be vindicated sooner or later. The popes and bishops and priests condemn a true minister, yet the time will come when God will justify him and condemn his adversaries. "Fear them not therefore." Apostates now may cover themselves up with tradition, or with assumed authority, or with titles and false learning; or they may hide behind wealth, or in numbers, or under great steeples: but "there is nothing covered, that shall not be revealed; and hid, that shall not be known." One with truth and God is a majority; millions with error and satan shall be brot to nought.

(27) What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops.

The things which Jesus tells his true ministers "in the darkness" are his parables, his signs, and deep, figurative, and spiritual language, as well as the types, promises, and prophecies of the Old Testament. These the true minister is to "speak in the light," that is, in the light of their spiritual meaning under the Gospel. Jesus says in Ps. 49:4, "I will incline mine ear to parable: I will open my dark saying upon the harp [the human soul]." See also Ps. 78:2-3. The true minister has the true Holy Spirit of the truth, which gives him light on the types, promises, prophecies, parables, signs, sayings, and revelations of the Bible. These must be spoken "in the light" to the people. This is the work Jesus gives to the true ministers.

Jesus also says, "What ye hear in the ear, proclaim upon the housetops." "The ear," here referred to, is the spiritual ear. It is the Holy Spirit which speaks to this "ear," and it speaks the things of the Gospel. These things the true minister is to "preach upon the housetops." The houses are the assemblies of

God's people. True ministers must be over these, and preach the things of the Gospel which their spiritual ear has heard.

(28) And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in Gehenna. Read also Luke 12:4-5.

The true minister should not fear those who speak against him; and he should not even fear those who would put him to death, for all such wicked people can do is to kill the body. The soul of the Christian does not die with the body, but sleeps in the Lord until the resurrection, which will be in a new and immortal body. The sinner's soul is dead already, before he sleeps in death, for the life that he has is forfeited by sin. The Christian in death sleeps in an unforfeited life, the foretaste of eternal life.

If a Christian dies in the Lord, his death is blessed, for he is then free from the mortal body, and death has no more dominion over him. By death in the body he has victory from death; and when he gets the resurrection, he will have victory over death in an immortal body.

If a Christian dies as a martyr, his death is a great gain, for it shall bring the very highest Christian reward when Jesus comes.

So, in any event, "Be not afraid of them that kill the body, but are not able to kill the soul."

Then Jesus adds: "But rather fear Him who is able to destroy both soul and body in Gehenna." Sin will kill the soul, for "The soul that sinneth, it shall die." Ezk. 18:4; Jas. 5:20. Gehenna is the state of those who go into the second death in the judgment of the age to come. If the minister of Christ should refuse to preach the truth for fear of those who may kill his body, he is in danger to lose both his soul and body in Gehenna. This would be a real and awful loss and injury, and something greatly to be feared.

(29) Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: (30) but of you the very hairs of the head are all numbered. (31) Fear not

therefore: ye are of more value than many sparrows.

Read also Luke 12:6-7.

The word here translated "penny" was a Roman coin worth about two of our pennies. In our days sparrows are worth nothing on the market; but then two sparrows were sold for a Roman penny, or as said in Luke 12:6, five were sold for two Roman pennies. But for all they are so nearly worthless, God remembers them and provides for them. Surely, then, God will care for Christians and the ministers of Jesus, who "are of more value than many sparrows." Of the value of a human soul, Jesus said: "What shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?" Matt. 16:26. No rich man of this world could redeem a soul to God. Ps. 49:6-8. It cost Jesus all he had of untold riches. II Cor. 8:9; I Pet. 1.18-19. Since, then, our souls are so valuable, will God not care for us, and bring out everything for our good?

"Of you the very hairs of the head are all numbered." "The head" is Christ. The "hairs" are the members of the head, or the ministers. They are the number symbolized by the 144,000 (Rev. 7:4). Samson's strength was in his hair, and he was a type of Christ, whose strength is in his true ministers.

(32) *Every one therefore who shall confess in me before the men, in him will I also confess before my Father who is in the heavens. (33) But whosoever shall deny me before the men, him will I also deny before my Father who is in the heavens.*

Read also Luke 12:8-9.

To confess in Christ means to speak the same as Christ would speak. We must be in Christ before we can confess in him. To be in Christ means that we are new creatures. II Cor. 5:17. To confess in Christ requires courage, zeal, and faithfulness. If we thus confess in Christ as his representatives before men, he will confess in us as our representative before his Father. Jesus will speak for us in heaven, if we speak for him on earth. He will be our priest, if we will be his preachers. "But whosoever shall deny me before the men, him will I also deny before my Father who

is in the heavens." Ministers deny Christ when they deny his true person, or his true teaching, or when they do not live out his true teaching. Christ will not confess such to be his true ministers before the Father and the angels of the God.

HEED NOT OPPOSERS

Why should I fear what men may say
While in the truth I tread?
I'm saved in Christ the only Way,
By his dear hand I'm led.

The truth shall conquer all at last
And vindicate the right;
With Christ my lot and all I cast,
Protected by his might.

To follow Christ is all I care
And be his servant true;
Of his dear Cross to bear a share
Until the grand review.

I want to be a witness clear
For grace and truth and pow'r;
Nor falter e'er thru faint or fear
In life's most trying hour.

They called the Christ Beelzebul:
Shall I receive a better fare?
The Word of Christ they would annul:
Shall mine they gently spare?

I'll speak in light, on housetops preach,
What Jesus bids me hear;
To all for whom my voice may reach
I'll bring the Gospel cheer.

Tho some may persecute and scorn,
And few may love and praise,
I'll taste the sweets of endless morn,
And bask in heav'nly rays.

LESSON 90

Jesus Tells His Ministers What to Expect Sometimes from the Adamic Relations of Life
Matt. 10:34-42

(34) *Think not that I came to cast peace upon the earth: I came not to cast peace, but a sword.*

The sword that Jesus cast upon the earth is not the physical sword; but "the Sword of the Spirit, which is the Word of God." Eph. 6:17. The Word of God when preached in the Spirit will convict people in the flesh of sin, and it will lead men to repentance, or provoke them to opposition. They must surrender or fight. Most people prefer

to fight. "For the flesh desireth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other." Gal. 5:17.

Jesus makes no peace with the earthly man. It is a war of extermination. The flesh and the fleshly generation cannot inherit the kingdom of God and must perish. If, however, the Adamic man surrenders unconditionally to Christ, and gets regenerated, and becomes a new creature, and puts off the old man with his doings, and puts on the new man and follows Jesus, he will save his soul by losing his soul: that is, he will thus lose his soul in the Adamic generation, and save it in the regeneration.

The Gospel brings war, not peace, to the earthly man.

(35) For I came to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law: and a man's enemies those of his household.

Jesus divides a person when he regenerates his soul: he then has two generations—the Adamic and the Christian. He must keep the Adamic under, and exalt the spiritual, for these are contrary the one to the other. His new experience puts him out of harmony with a worldly and carnal father, mother, mother-in-law, and other relatives in the flesh. If these oppose, they become enemies. Then comes the test:

(37) He that friendships father and mother above me is not worthy of me; and he that friendships son or daughter above me is not worthy of me.

It is not enough to friendship Jesus—we must friendship him above even the most tender earthly relationship; and in any case where the decision must be for one or the other, we must always decide for Christ.

(38) And he that doth not take his cross and follow after me, is not worthy of me.

Our cross is to bear Christ's shame and opposition for his sake, even as Christ's Cross was to bear our shame and condemnation for our sake.

(39) He that findeth his soul shall lose it; and he that loseth his soul for my sake shall find it.

This means, that the Christian, who once lost his Adamic soul by having it

regenerated, shall lose his regenerated soul if he again finds his Adamic soul in times of temptation and trial; and the true Christian, who loses his regenerated soul in service, self-denial, or death for Christ's sake, shall find his regenerated soul in immortality in the resurrection at the appearing of Christ. It will be a sorry thing for a minister, or any other professed Christian, to go back to the fleshly life; but it will be a glorious thing to persevere in the spiritual life to the end.

(40) He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.

People receive a true minister, not by merely receiving his person as a good man, a friend, a neighbor, and so forth; nor by merely giving him some helping hand; nor even by receiving some of his messages: but by receiving what he really came to represent, namely, Jesus Christ and his true Gospel. A true minister will not preach himself, but Christ Jesus as Lord under God, II Cor. 4:5; I Cor. 3:4-7, 21-23.

(41) He that receiveth a prophet into name of a prophet shall receive a prophet's reward; and he that receiveth a righteous one into name of a righteous one shall receive a righteous one's reward.

If one so receives a prophet that he becomes a prophet himself, he shall receive a prophet's reward; and he that so receives a righteous one that he becomes a righteous one himself, he shall receive a righteous one's reward.

The reward of a truly righteous man is the reward of every true Christian; such shall belong to the great multitude of the elect, have part in the first resurrection, and reign with Christ a thousand years over those saved in the age to come. A prophet, or public teacher, shall not only have this reward, but he shall also be of the 144,000 and have dominion over the five cities of the elect as well as over the five cities of those saved in the age to come. Luke 19:16-18.

(42) And whosoever shall give to drink one of these little ones a cup of cold [water] only, in no name of disciple, verily I say unto you he shall surely not lose his reward.

The "cup of cold" here referred to is the cup of refreshing, or the cup of

salvation. Ministers can give the lowly ones this cup to drink by teaching them the truth and grace of the Gospel. They drink of this blessed cup "into name of disciple" when it makes them disciples of Christ. If we can get even one soul to drink of the refreshing cup of salvation until he becomes a new-born disciple of Christ, we shall certainly not lose our reward.

Many may reject and oppose the true minister, even members of his own household, and his path may be one of trial, temptation, self-denial, persecution, and even martyrdom: but it is also the way of blessing and salvation to some, and to reward and glory at last to his own soul.

LESSON 91

John Enquires of Jesus if He is the Only Messiah

Matt. 11:1-19 with Luke 7:18-35

About one year after John the Baptist had been put in prison, he sent two of his disciples to ask Jesus, "Art thou he that cometh, or look we for another?"

This question does not indicate that John the Baptist had come to doubt that Jesus is Messiah; for John the Baptist was a man of sturdy and tried character, and it had been shown to him about two years before this time that Jesus was to be Messiah. His sufferings in prison would not make him doubt, for he had been used to suffering and self-denial from his youth up. The peace and blessing of God must have comforted him even in prison.

He had no occasion to doubt Jesus, for the report that he had heard of Jesus was always good and wonderful. At the time of this lesson, he had just heard that Jesus had raised a dead man to life at the village Nain. Luke 7:11-18. Thus it is impossible that John the Baptist could have doubted that Jesus is Messiah.

The question with John the Baptist at this time was, Is Jesus to be the only Messiah? or, Are there to be two Messiahs, one to be priest and sacrifice; and another to be king and leader? There was a belief among the Jewish Rabbis at that time that there may be two Mes-

siahs: one to be despised and rejected and slain; and another to be king and judge and deliverer. As all these things had been prophesied of Messiah, it was not clearly understood how just one person could fulfill all these things. Hence John's question, "Art thou he that cometh, or look we for another?"

Since John raised that question it has been made very plain how Jesus as the true Messiah fulfills all those prophecies in himself, and hence that two Messiahs are not required; for we see Jesus after the flesh in his humiliation and suffering, and Jesus after the Spirit in his priesthood, kingship, and glory.

Jesus did not give a full answer to John's question, but he did give a sufficient answer, for we read. "In that hour he cured many of diseases and scourges and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them [John's two disciples], Go and tell John the things which ye have seen and heard; blind ones receive their sight, lame ones walk, lepers are cleansed, and deaf ones hear, dead ones are raised up, poor ones have the Gospel preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me." Luke 7: 21-23.

These mighty works proved that Jesus is the Messiah of power and glory as truly as his works of humility and suffering proved that he was the Messiah that should bear the weakness and sins of the people.

For Isaiah had prophesied that these very mighty works were to be wrought in the times of the Messiah: "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 a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." Isa. 35: 5-6. "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings [the gospel] unto the meek." Isa. 61:1-3.

Of course these prophecies, and many more like them, shall have a very far greater fulfillment during the universal reign of Messiah in the two ages to come.

The fact that Jesus was able to overcome blindness, lameness, corruption,

deafness, and death, proved that he is the mighty Messiah, and that another would not be required.

"And when the messengers of John were departed, he [Jesus] began to say unto the multitudes concerning John, What went ye out into the wilderness to behold: a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. I say unto you, Among them that are born of women there is none greater than John: yet he that is lesser in the kingdom of the God is greater than he." Luke 7:24-28.

John had not been like a "reed shaken with the wind;" for he did not sway back and forth with the winds of public opinion, but was of a firm and resolute character and his moral courage knew no fear or bending. He was not clothed in rich and royal robes, nor was he enticing his lusts with the delicacies of the banqueting table; for he was clothed in the coarse cloth made of camel's hair, and his food was grasshoppers and wild honey, and his home was a humble hut by the river side.

The world would not call a man like this great. The world counts men great who are rich and honored in high social, professional, or political office or dignity. But John the Baptist represented the very opposite of these things. He was poor, without social standing, without professional dignity, and without political office.

Yet, as Jesus considered him, John was greater than all the rich and dignified of earth. Jesus called him a "prophet," and "much more than a prophet." A prophet is great because he speaks for God, and his work has to do with eternal issues and the eternal destinies of men. Earthly great ones have no greatness to be compared to this, and usually they even speak against the true God and align themselves with the rich oppressors of men.

As a prophet, John foretold about the coming of the Messiah, or Christ, and

about the coming baptism in the Holy Spirit and in fire, and about the coming judgment.

And Jesus said that John was "much more than a prophet." He not only foretold about the coming of Christ, like the prophets of old, but he even had the honor of introducing him to Israel and inducting him into his great offices by baptism.

Jesus also said of John: "This is he, of whom it is written [Mal. 3:1], Behold, I send my messenger [angel in the Greek and Hebrew] before thy face, who shall prepare thy way before thee." (Matt. 11:10.) His mission was not only to foretell about Christ and induct him into his great offices, but he was to be Jehovah's messenger to prepare Jehovah's way in the minds and hearts of the people, and these prepared people were to be a living temple to receive Jesus the Lord and Priest. Jesus as priest and sacrifice came "suddenly to his temple" [Mal. 3:1] when he came suddenly to John to be baptized for the sins of mankind and to fulfill all righteousness.

Jesus also said of John, "This one is Elijah, that is to come." Matt. 11:14. Of course, John was not Elijah in person, for when John was asked, "Art thou Elijah?" he replied, "I am not." (John 1:21.) But John was Elijah in "spirit and power," as said by the angel Gabriel to Zacharias the father of John. (Luke 1:17.) The "spirit and power" of Elijah was the spirit and power of a restorer, for he sought to restore Israel from idolatry and lead them back to the mercy and favor of God: and this was exactly the mission of John the Baptist to the Israel of his day. Hence he was Elijah in "spirit and power."

Malachi prophesied in the last two verses of the Old Testament, "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." Mal. 4:5-6.

John was that Elijah, and he restored all in Jesus, for, when Jesus was baptized, all were baptized, for Jesus stood for all. Now, as all were restored in Jesus, all shall be restored thru Jesus.

So Jesus becomes the greater Elijah, the antitypical Elijah. John as the second typical Elijah decreased; but Jesus as the great antitypical Elijah has increased, and he will draw all to him, and lift the curse off the earth and make it the everlasting home of the whole regenerated race.

So Jesus, who was then but little in the kingdom of the God, is greater than John; for John was but another typical Elijah, and Jesus was the great antitypical Elijah—the Saviour of all men.

Jesus spoke good words of John, but not of that generation. He said, "From the days of John the Baptist until now the kingdom of the heavens suffereth violence, and men of violence take it by force." Matt. 11:12. Then he likened that evil generation to "children sitting in the marketplaces, who call unto their fellows and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn." Matt. 11:16-17.

That evil generation were like children because they had little understanding, and because they made little things to be the greatest things, and because they were given to childish passions and strife, and because they were playing at marketing with truth like little children play store with toy things. They wanted John and Jesus to play with them their foolish games, and, like little children, they were mad because John and Jesus would not play with them, and they began to call names: of John they said, "He hath a demon," because he fasted and would not eat and drink at their banquets; of Jesus they said, "Behold, a gluttonous man and a winebibber, a friend of publicans and sinners," because he accepted invitations to dinners from all classes. That same evil generation is still in the world, and their father is the devil. John 8:44. They have other names and sects, but they all have the same father, the devil, and they fight the truth now like they did in the days when Jesus was here.

Some of the lessons we may learn from this study are:

1 A good man, like John, may be tried, but he will not fall.

2 Jesus does not reject an honest enquirer, and he satisfies all our enquiries.

3 It is great to be faithful as a ser-

vant of God, but it is greater still to be a child of God.

4 This world cannot understand nor reward true greatness.

5 True Christians cannot hope to please this carnal world.

LESSON 92

Jesus Prophecies Against the Cities Wherein Most of His Mighty Works Were Done

Matt. 11:20-24

"(20) Then began he to upbraid [reproach] the cities wherein most of his mighty works were done, because they repented not. (21) Woe unto thee, Chorazin; woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. (22) But I say unto you, it shall be more tolerable for Tyre and Sidon in Day of Judgment, than for you. (23) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down into hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. (24) But I say unto you that it shall be more tolerable for the land of Sodom in Day of Judgment, than for thee."

When Jesus opened his great mission in the region of Chorazin, Bethsaida, and Capernaum, along the northwestern shores of the Sea of Galilee, he began to preach and to say, "Repent ye; for the kingdom of the heavens has approached." Matt. 4:17.

This was near the beginning of the second year of his ministry. After this, most of his time while in Galilee was spent in that region, and there he had gained most of his apostles, and perhaps most of his disciples. Yet the people there, the most populous region of Galilee, had refused to repent and believe the Gospel. They were too concerned with material things to be much concerned with their spiritual and eternal interests. Many flocked to Jesus to get their physical diseases and infirmities healed, but few cared for the words of agical life and the healing of their souls. They would have accepted a visible and

earthly kingdom if powerful enough to break the heavy and galling Roman yoke; but they were not interested in a spiritual and invisible kingdom of truth and grace.

Hence they would not repent, however many and great miracles Jesus wrought to prove his great mission of ushering in the kingdom of the heavens.

No people on earth had ever been so favored as they. The great Son of God, the Messiah, the Christ, had made his home with them for months, healing their sick, and teaching and preaching the Gospel, and calling in love and grace divine for them to repent and believe the Gospel.

Jesus said: "That bondservant who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." Luke 12:47-48.

It may sound strange, but really the people dwelling in cities and lands where the New Testament is circulated are guilty of a greater sin if they do not repent, than the people of Chorazin, Bethsaida, and Capernaum. For since Jesus said those words concerning the people of those cities, he has done many other miracles, given many more laws, given much fuller teaching, shown much plainer example, and he has suffered and died for the sins of all, risen for all, and ascended to God as the priest of his people; and not only all these things, but he has received gifts of the Holy Spirit from the Father for all who repent and believe and obey the Gospel: thus he has fully provided for our pardon, cleansing, and deliverance from sin, and for our victory over sin.

How, then, shall the people of every other city and region where the new Testament circulates — how, O how! shall these escape a greater condemnation in the soon-coming Day of Judgment, than Chorazin, Bethsaida, and Capernaum? The locations of those three cities are ruins and desolations—fit emblems of how it shall be with their peoples when they are raised to judgment. Their vanity, pride, and conceit

all laid in the dust! Their treasures all consumed, their hopes all blasted, their lusts and pleasures gone, their laugh is turned to wailing, their scorn is turned to woe, their doubt is turned to despair, their indifference is turned to terror, and the great gulf of the second death yawns before them and the blackness of despair hangs over them! "Because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not." Isa. 65:12.

Why will their judgment, and the judgment of the impenitent of so-called Christian lands, be greater than the judgment of the people of Tyre and Sidon and Sodom? Answer: They sinned against greater light and greater opportunity. The overthrow of the people and cities of Tyre and Sidon and Sodom was a type, or example, of how it will be in the Day of Judgment with very wicked people, Jude 7, who will suffer "the punishment of agical fire." The antitype is greater than the type. The penalty for sin under the natural law is the first death; but the penalty for sin under the Law of Christ is the second death. Heb. 10:26-31.

No one will go into the second death until he has refused the Gospel of Christ. The law of Moses never threatened the second death to fleshly Israel. Nor does the law of conscience in the fleshly man produce the second death. Both these laws in the end produce the first death only. Now, when the people of Tyre, Sidon, and Sodom, and all other sinners under natural law, are raised up in the Day of Judgment, if they then hear the voice of Christ, they "shall live," as Jesus said in John 5:25. But the people who have also sinned against the Law of Christ by refusing the Gospel or by falling away from it, shall be held at once to the second death; and they will not be able to escape it, unless thru great suffering and sorrow they most deeply repent and obtain the intercession of Christ and his elect. Thus "it shall be more tolerable for Tyre and Sidon in Day of Judgment" than for those who have rejected the Gospel of Christ.

When the people of Tyre and Sidon in the Day of Judgment learn of Christ's

mighty works and words, they will, no doubt, repent in sackcloth (in humility and repentance) and ashes (by having their sins burned up by love and grace). But will the people of Chorazin, Bethsaida, and Capernaum then repent in sackcloth and ashes? Certainly not till their sectism and self-righteousness are broken and they see themselves as poor, lost sinners. As for Capernaum, Jesus says, "Thou shalt go down unto hades"—not the hades of the first death, but the hades of the second death. Hades means the state of death—a state of sleep and silence. The second death is not an eternal punishment, but an agical punishment, that is, a punishment that shall last for an age. The wicked shall surely die, but they shall not surely remain dead forever, for Christ must reign till he has abolished death and subdued all. Then he will "deliver up the kingdom to the God and Father." I Cor. 15: 22-28. (For full study of this subject, see our Book on "The Things To Come.")

LESSON 39

To Whom the Gospel is Revealed Matt. 11:25-27

"(25) In that season the Jesus answered and said, I confess out to Thee, Father, Lord of the heaven and the earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: (26) yea, the Father, for so it became well-pleasing before Thee. (27) All have been delivered unto me under my Father: and no one knoweth the Son, except the Father; neither doth any know the Father, except the Son, and he to whomsoever the Son willeth to reveal."

Jesus was then just closing his work and mission in Galilee, and he had just pronounced woes against some cities there, because they had not repented.

But "that season" was not altogether sad. Jesus "answered" himself by showing that, after all, his work in Galilee was a great success; for he said that, tho his message was hidden from the wise and understanding, it had been revealed unto "babes."

"The wise and understanding," to

whom Jesus here refers, were the educated religious leaders, especially the scribes and Pharisees. They were not wise and understanding in the truth, but in the forms and ceremonies of the Law and in the traditions that had been handed down concerning it. Jesus set all their traditions at naught, and gave the Law a spiritual interpretation only. This was contrary to all their education and training and prejudice and conceit: hence the Gospel of the Christ was hidden from them.

But it was revealed to "babes." The word "babes" here means "speechless babes" in the Original—those not professing to know anything. It is easier to teach such the true religion, for they hold to no false opinions opposed to the truth, and they have no strong prejudices, nor puffed up dignity to humble.

It is a pleasure and a delight to teach humble people; but it is disappointing and disgusting to try to teach a sectarian and conceited bigot, who thinks he knows when he knows nothing yet as he ought to know.

The Father hid the truth from such "wise and understanding ones"—hid it in the types and shadows and promises and prophecies of the Old Testament; and hid it again in the parables and signs and spiritual sayings of Christ in the New Testament. Such people blind themselves by tradition, creedism, sectism, dogmatism, materialism, pride, conceit, and indifference. In our own day, many more are blinded by liberalism and false charity. They are so broad that they have no height. Because they make truth non-essential, God blinds them that they cannot see the truth. Thus they are "ever learning, and never able to come to the knowledge of the truth." II Tim. 3:7.

How different a humble child-like mind toward the truth! He hungers for the truth. He seeks for it as for hidden treasure. He will not be satisfied with anything but the truth. Such people God will teach. "The meek will He guide in judgment; and the meek will He teach his way." Ps. 25:9. "The friendship of Jehovah is with them that fear Him; and He will show them his covenant." Ps. 25:14.

It is not "well-pleasing" now that all shall know the truth of the Gospel.

Most people do not live up to what light they have now: hence it would be unkindness to give them more light; for the more light they have, the more they will have to give account for. Hence, "He layeth up sound wisdom for the upright." Prov. 2:7. Jesus said: "If any one willet to do his [God's] will, he shall know of the teaching, whether it is of God, or I speak from myself." John 7:17. "Light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11. "Unto the upright there ariseth light in the darkness." Ps. 112:4. "None of the wicked shall understand." Dan. 12:10. "A good understanding have all they that do them [his commandments]." Ps. 111:10. "But ye believe not, because ye are not of my sheep." John 10:26. "Why do ye not understand my speech? Because ye cannot hear my Word." John 8:43.

Yet the time will come when all shall know the Lord, "for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11:9.)

Jesus said, "All have been delivered unto me under my Father." All are now summed up in Jesus, as all were once summed up in Adam. As all have come out of Adam by generation, so all shall come out of Christ by regeneration. This is the Father's antitypical plan. Jesus, by grace, made the whole human race captive in him, and he led this "captive captive" in him to the Father "when he ascended on high." Eph. 4:8; Ps. 68:18.

"No one knoweth the Son, except the Father." The disciples then knew that Jesus is the Son, and they knew something about Jesus as teacher, example, and law-giver. But their knowledge of the Son was still very incomplete, for they did not yet know him as the redeemer, life-giver, priest, and king. And even after they came to know him in all these offices, yet their best possible knowledge of him in this life was only in "part," and it will be "done away" "when that which is perfect is come." We shall "know fully" when we see him "face to face." I Cor. 13:8-12. But the Father knew the Son—knew him perfectly, fully; for God inhabits eternity and knows all things: He knew all that Jesus then was or ever would be.

"Neither doth any know the Father,

except the Son, and he to whomsoever the Son willet to reveal." To know God as Father we must first be his children. Jesus was then the only begotten Son: hence he alone fully knew God as Father. We also may know God as Father if we are begotten from above, thru Jesus, who sows the good Seed, the Word of God, in our hearts.

The Adamic man cannot call God his Father, except in the typical sense. But when we are begotten from above, then we become real children of God—children of God in antitype.

LESSON 94

The Great Invitation

Matt. 11:28-30

"(28) Come unto me, all ye that labor and are heavy laden, and I will give you rest. (29) Take my yoke upon you, and learn from me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (30) For my yoke is easy, and my burden is light."

The Christian religion is an inviting religion. Why? Because it has great things to offer, including peace, pardon, cleansing, healing, renewing, power, fellowship, hope, eternal life, immortality, everlasting home, and eternal kingdom.

Jesus came out of the great heart of God to bring these things. Hence he called in the gracious words: "Come unto me."

The invitation is wholly gracious. Man has proved himself unworthy and unfit, and, if justice were done, he would be cut off as a cumberer of the ground. But Mercy says, Spare him; and Grace seeks to save him.

The invitation is universal, for it is sent to "all ye that labor and are heavy laden." Who does not "labor"? and who is not heavy laden?"

The "labor" here referred to is not the ordinary labor of earthly occupation; but the "labor" which fleshly Israel had under the Law and which the Gentiles have under the law of conscience—the hard, wearysome, vain labor to do right and be right, against inherited and acquired depravity, against the temptations of the carnal world, and the promptings of evil spirits.

Jesus promises "rest" to all such. He brings to lost, dying, and perishing man salvation by grace, not by works. He comes to make us good, that we may do good.

When Jesus gives us "rest," the curse is removed, and we no longer eat bread in the sweat of our face, and our ground no longer bears thorns and thistles (Gen. 3:17-19); but we eat the Bread of life, freely and bountifully provided in Christ Jesus, and we are rooted and grounded in him, and out of the ground of the divine nature we bear the nine blessed fruits of the Holy Spirit: "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Gal. 5:22-23.

And the "rest" which we now have in Christ is but a foretaste of what it will be when Jesus comes to give us agical life and immortality and to make all new. Then there will be no more sorrow, nor parting, nor tears, nor death, nor pain.

Most people are not yet ready to hear the call of Jesus: they do not "labor" enough in trying to be good and do right, and they are not yet sufficiently "heavy laden" to realize a deep conviction for their sins and sinfulness. They must yet bear the curse, and toil in vain for the satisfying Bread, while they reap their thorns and thistles—the troubles and trials of life; yea, nearly all must go to the Judgment of the age to come, then to weep and wail and gnash their teeth, and cry out in despair: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

O that men would now hear the Master's great invitation before the great Judgment Day!

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money [no merit of his own]; come ye, buy [by learning the truth, by repentance, by faith, and by baptism into Christ, buy] wine [the gift of the Holy Spirit] and milk [the Word] without money [without merit on our part] and without price [freely, by grace only]. Wherefore do ye spend your money [your talents, your energies, your time] for that which is not bread [not satisfying, not life-giving, not life-sustaining]? and your labor [your care and anxiety and interest] for that which satisfieth not [the vani-

ties, and follies and carnalities and fleeting things of this world]? hearken diligently unto me [unto God in Jesus], and eat ye that which is good [the good Word of God], and let your soul [renewed, regenerated] delight in itself in fatness [the rich grace of God]. Incline your ear [stop, think, reflect, reason], and come unto me [come unto God in Jesus] hear [the truth, repent, believe, be baptized into Christ], and your soul shall live [get the gift of the Holy Spirit, made "free from the law of the sin and of the death," Rom. 8:2, get the foretaste of eternal life and immortality]: and I [God in Christ] will make an agical covenant [the covenant of the promises] with you, even the sure mercies of David [the kingdom of Christ, the Son of David, 2 Sam. 7:8-17]." Isa. 55:1-3.

After Jesus says, "Come unto me," he says, "Take my yoke upon you, and learn from me; for I am meek and lowly in the heart; and ye shall find rest unto your souls."

This is great condescension, that Jesus not only invites us to come to him, but wants us to be yoked up with him. There is great meaning involved in this. Under the Law of types and shadows, God said, "Thou shalt not plow with an ox and an ass together." Deut. 22:10. It was thus forbidden to yoke different kinds of animals together. Jesus came to fulfill every jot and tittle of the Law, that is, in its spiritual meaning: so when he wants us to be yoked up with him, he conforms himself to our condition, and we must be conformed to his nature and condition. Then we must pull on the same load and go in the same direction and to the same goal as Jesus. We must not hold back, but do our part according to the measure of the yoke which we bear.

We must not think from this, that we shall be yoked to a hard or impossible load, for Jesus himself bears the heavy end of the yoke, and himself says, "My yoke is easy and my burden is light."

After we come to Jesus and become Christians, we delight to take upon us the yoke of Jesus. The yoke of Jesus is made of all his commandments and teachings. We put that yoke on when we repent, believe, get baptized into him, and get the gift of the Holy Spirit. Then we have his nature and power and

fellowship. Now the next thing is co-operation—pulling together with Jesus. This is no hard and galling yoke, like the Law covenant of the former dispensation, Acts 15:10; Gal. 5:1; but the yoke of grace and freedom.

The burden also is light, for it is the burden of love, and kindness, and mercy, and goodness in helping others, while others also help us pull our load, and while Jesus pulls more than all of us together.

Christ's yoke is indeed hard and impossible to men in the selfish and fleshly life, and they would groan and fall under his burden. The fleshly man can have no easy yoke and light burden, for even his own yoke is galling and his burden is beyond his power to bear it. Let him come to Jesus, and Jesus will break every such yoke and destroy all such burdens, and put upon him the "easy yoke" and the "light burden."

LESSON 95

Why Jesus Did not Keep the Sabbath

Matt. 12:1-8

(1) *In that season the Jesus went on the sabbaths thru the grainfields; and his disciples were hungry and began to pluck ears and to eat. (2) But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do in a sabbath. (3) But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; (4) how he entered into the house of the God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? (5) Or have ye not read in the Law, that in the sabbaths the priests in the temple profane the sabbath, and are guiltless? (6) But I say unto you, that of the temple a greater one is here. (7) But if ye had known what [this] is, Mercy I will, and not sacrifice, ye would not have judged down the guiltless ones. (8) For the Son of the Man is lord of the sabbath. Read also Mark 2:23-28; Luke 6:1-5.*

The leaders of the Jews could not understand Jesus, for they judged after

the sight of their eyes and after the letter of the Law, and not after the heart and the spiritual meaning of the Law. Jesus had come to fulfil the types of the Law by instituting their antitypes and to set up the real kingdom of God by first getting it in a new heart and nature.

The subject involved in our present study is The Sabbath. The sabbath according to the Law was the seventh day of the week, or what is now called Saturday. All work was forbidden on that day, even gathering sticks to kindle a fire; and this law was binding at all times, even in harvest. The Pharisees were most strict to observe the letter of the sabbath law—so strict that they even went beyond the requirement of the Law, thus to be the more sure that they kept all that the Law required.

How different was Jesus! for, when his disciples were hungry, he did not scruple to allow them to go thru the grainfields on the sabbath days and pluck the ears and eat. This, in a sense, was harvesting and threshing and gathering food on the sabbath; and hence contrary to the letter of the Law, and punishable by death. The Pharisees would have starved to death, rather than do such a thing.

How did Jesus justify himself and his disciples? First, by what David did on a certain occasion when he was fleeing for his life from the face of Saul. He and his men were hungry and faint, and he asked the high priest to give them food; but the priest had none, except the holy showbread of the house of God, and this would be unlawful for David and his men to eat, not being priests. What should they do, starve and faint and be captured and slain? or violate the letter of the Law and eat the showbread? They chose to eat the showbread and violate the letter of the Law, and thus save their lives. The Pharisees must have recognized David's act as justifiable under the circumstances, or Jesus would not have cited it as a proof to them; and Jesus himself must also have approved of it, or he would not have used it as proof.

Then, is it our right and duty to violate a law of God when obedience to it would interfere with our comfort, health, or safety? Is it wrong to be a martyr for truth and righteousness and God? Should we serve God only when

it is policy, popular, and profitable to do so?

No, a thousand times, No! this could not have been what Jesus meant. He laid down his own life for the right and truth and in obedience to God; and he taught his disciples to follow him.

Why, then, did he violate the sabbath and justify David for violating the law concerning the showbread?

The answer must be found in the nature of those laws, and the mission which Christ had come to fulfil. Those laws, like all laws of the Old Testament, were but shadows, or types, and hence to be ended when fulfilled in their antitypes, or substances. "The Law was given thru Moses; the grace and the truth became thru Jesus Christ." John 1:17. "For the Law having a shadow of the good things to come." Heb. 10:1. "For the priesthood being changed, there is made of necessity a change also of law." Heb. 7:12. "So that we serve [the Law] in newness of Spirit, and not in oldness of letter." Rom. 7:6.

Jesus is the antitype of the Law; he is our priest, our lamb, our altar, our sabbath, our all in all. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28-30. People never found rest with God by keeping Saturday, or any other day. The sabbath of the Law and all the other holy days of the Law were but shadows of Christ, as we read in Col. 2:16-17, "Let no one therefore judge you in food, or in drink, or in respect of festival or new moon or sabbaths: which are a shadow of the coming things; but the body is of the Christ."

If, then, the sabbath of the Law was a shadow of Christ, it would no longer be binding in the letter after the Christ, the true Sabbath, had come: it would be fulfilled and done away, like every other type when fulfilled. As the lambs of the Law are no longer to be offered when Jesus, the true Lamb, has come: so the sabbath of the Law is no longer binding when Jesus, the true Sabbath, has come.

Now we enter into God's rest, God's great Seventh Day, by faith in Jesus Christ, as we read in Heb. 4:3, "For we who have believed do enter into that rest." We now enter that Holy Sabbath in foretaste; and if we keep this rest

holy to the end, we shall enter that rest in fullness.

What is that rest? It is a rest from the works of the old creation. Hence we shall not enter into that rest fully until we get the immortal body and agical life. Now we are begotten to a new and higher life, the divine nature, and hence we must enter into rest from the works of the old life and nature; but we shall know this rest fully when we get the immortal body.

Jesus was really keeping the Law when, to the Pharisees, he seemed to be violating it; for Jesus was keeping it in antitype, making it mean something really great and true.

Jesus was showing by a sign that we enter into the real Sabbath by going thru the spiritual grainfields with Jesus and plucking the spiritual ears and eating them. Our spiritual grainfields are the Books of the Bible. Eating of their great truths, with Jesus as our great leader and teacher, brings us into the wonderful Sabbath with God.

The Pharisees preferred the shadow to the substance; and hence they really denied the shadow itself by rejecting that to which it pointed, like people deny a prophecy when they deny its fulfillment.

But how about David? did he have a right to disobey the letter of the Law when its antitype had not yet come? 1 Sam. 21:1-9. David was fulfilling a type of Christ; and so was the high priest: indeed, it took both David and the high priest to make one type of Christ as king and priest. The showbread, too, represented Jesus in type, for Jesus is the real holy bread. The holy bread was for priests only, but all the elect are priests. David took five loaves of the showbread and gave them to his purified men: so Jesus in antitype takes five loaves of the truth and gives them to his elect. The five loaves are the truths of the Gospel and of the four previous dispensations when interpreted in the light of the Gospel.

David also at that time took away the sword of Goliath the Philistine, whom David had slain with the five smooth stones from the brook. Goliath typified the carnal man; David symbolized Christ; and the five stones represented the five Words of God of the five dispen-

sations. With those Five Stones Jesus will slay the Adamic man, and take away his carnal sword, and set up the kingdom of peace.

Jesus also cited to the fact that the priests under the Law violated the sabbath every Saturday by their hard labor in the temple, and that even the Law itself commanded them thus to do. Num. 28:9-10. Those priests were fulfilling a type of Jesus, and that is the reason they did not sin when doing the work of the temple. Jesus, too, is offering up the two lambs—Jesus after the flesh and Jesus after the Spirit; and he is offering up the “two tenth parts [of an ephah] of fine flour,” or two omers. An omer was reckoned as one man’s full eating: so we have one full eating with Christ after the flesh; and one full eating with Christ after the Spirit. And thus we enter into the true spiritual Sabbath. How could those priests sin when they were performing such a great type of Christ, who is the real Sabbath? They were indeed honoring the typical sabbath while they were apparently breaking it. So we honor the typical sabbath when we see it as a type of the spiritual Sabbath, and observe it, not in the letter, but in Spirit.

Next, Jesus said to those Pharisees: “If ye had known what [this] is, Mercy I will, and not sacrifice, ye would not have judged down the guiltless ones.” Jesus quoted this from Hos. 6:6. The word “mercy” in this place means in the Hebrew, “goodness,” “kindness,” which means grace. It means that God wills to save men by grace, not by sacrifice, or works. Why is this God’s will? If man is saved by the sacrificial works of the Law, he would be saved as a mere Adamic man; but if he is saved by grace, he is saved as a regenerated spiritual man. The outward observance of the letter of the sabbath would not bring to a sinner God’s rest; but a regeneration into the divine life would indeed give the divine rest.

Then Jesus concluded by saying, “For the Son of Man is lord of the sabbath.” Jesus is lord of the sabbath because it was a shadow of himself, the real Sabbath. The substance is always lord of the shadow cast from it. There is no substance in a shadow: it is but the shadow of the real. A man’s picture is a

type or shadow of himself; and tho it is called the man, it is not the real man. The picture bears witness of the man until the man himself appears, and then we no longer need the picture. Jesus was lord of the typical sabbath because he is its substance, because it was instituted to bear witness of him till he should come, and because he changed it to himself, the real Sabbath.

“The sabbath was made for the man, and not the man for the sabbath.” Mark 2:27. “The Man” is Jesus: the sabbath was made for him, because it was a type of him, it served him, it prophesied of him, it bore witness of him. He was not made for the sabbath, so he does not serve it, nor look upon it as lord of him; for he, he himself, is the Sabbath, the real Sabbath, the Sabbath in the truth of the Gospel.

LESSON 96

Another Lesson On Why Jesus Did Not Keep the Sabbath

Matt. 12:9-14

(9) And he departed thence, and went into their synagogue: (10) and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbaths? that they might accuse him. (11) And he said unto them, What man shall there be of you, that shall have one sheep, and if this one fall into a pit on the sabbaths, will he not lay hold on it, and lift it out? (12) How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbaths. (13) Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. (14) But the Pharisees went out, and took counsel against him, how they might destroy him. Read also Mark 3: 1-6; Luke 6:6-11.

Jesus and the leaders of the Jews were in continual conflict. This was especially seen in the case of the sabbath. The Jewish leaders, especially the scribes and Pharisees, were calling for a more careful and rigid observance of the letter of the Law, while Jesus had come as the antitypical Moses to institute the antitypes of the law.

Jesus taught that the Law must now be interpreted and fulfilled in a spiritual sense only. People no longer had to go to the temple in Jerusalem to worship; but if they were in the Spirit and in the truth, their temple was everywhere. No longer would they have to offer animals for sin, for Christ himself is the Lamb of God that beareth away the sin of the world. No longer would they be considered unclean by eating certain foods, but by unclean thots and unclean deeds out of their hearts. And so we might go on with every thing else that Jesus taught—most of the Jewish leaders of that time looked upon Jesus as a false teacher, a law-breaker, a sinner. His miracles they considered to be from some powerful demon source, and hence the more miracles he worked, the more they hated him.

This conflict between Jesus and the Jewish leaders was seen most in regard to the sabbath. Jesus and his disciples went thru grainfields on the sabbaths and plucked the heads of grain and rubbed the grain out and ate it. He thus broke the letter of the Law, which forbade all harvesting, threshing, and preparing food on the sabbaths. In breaking the Law, he fulfilled it in a true and greater sense by the sign of going thru the grainfields on the sabbaths and plucking and eating. Our spiritual grainfields are the Books of the Bible, the fields of grace and truth. If we go thru these grainfields and pluck and eat, we shall indeed find true sabbath rest with God.

Now we have another lesson on the sabbath. Jesus went into a Jewish synagogue on the sabbath and healed a man with a withered hand. The Jewish leaders considered this a breaking of the sabbath; and, sure enough, it was, even a great violation of the letter of the sabbath, for it was not only doing work on the sabbath, but a very great work on that day, putting forth even super-human energy. The Pharisees, as always, objected, and went out to hold a council against him.

Before performing this great work on the sabbath, Jesus tried to gain the approval of the Pharisees by saying to them, "What man shall there be of you, that shall have one sheep, and if this one fall into a pit on the sabbaths, will he not

lay hold on it, and lift it out?" (Verse 11.) This had no impression on their hard hearts, for they thot that this man was not like the sheep in the pit that demanded immediate attention to save his life. The man had suffered many years with that hand, and could be tormented with it for many more years before he would die. But the tenderness and kindness of Jesus did not look upon it that way. He saw that it was much more urgent to help that poor man out of his torment on the sabbath than to help a sheep out of a pit on that day. How could a man have rest when racked with tormenting pain?—could he keep sabbath under such conditions? But Jesus by healing him gave him the first sabbath since his hand commenced to wither, and this sabbath continued on thru every day.

This, as in the case of the grainfields, was a sign of how Jesus gives us the true antitypical sabbath. In Adam our hand is withered and we are unable to do the works of God, and the torments of conscience forbid all rest with God. But in Christ our withered power to be right and do right is restored, and we enter into true spiritual sabbath with God, and this rest abides seven days a week—keeping every day holy we have a continual sabbath, and, mysteriously, the more we labor in the Lord, the more we rest. And there is no real sabbath with God in any other way.

Reader, have you this holy sabbath? If so, keep it holy—do nothing to break that rest between you and God. But if you have not yet entered into this true sabbath with God, then listen to Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

THIS WITHERED HAND

Matt. 12:9-14

No rest in synagogue or sabbath,
In strictest sect or holy land;
In vain we seek these things to help us
While yet we have this withered hand.

We oft resolve, reform, and struggle,
And bind ourselves with heavy band;
Our best is but a weak endeavor,
We have it still: this withered hand!

Is there no rest, no sabbath keeping?
Are all our hopes but sinking sand?
O must we try and try for ever
While yet we keep this withered hand?

The Law commands and conscience tingles,
 We helpless lie on mortal strand;
 We love the good, but cannot do it,
 For lo! behold, this withered hand.

'Tis thus the human soul was crying
 When Jesus came in distant land;
 He came to seek and save the lost ones,
 To heal this poor, this withered, hand.

To all who come in faith believing,
 Obeying full his kind command,
 He gives the power of new creation,
 And saves us from this withered hand.

Stretch forth thy hand to Jesus, neighbor,
 He'll free it from its mortal band,
 And make it new for loving service,
 No more to be a withered hand.

A hand made new, just like the other,
 We now engage to serve the true;
 Our hand with hand of Jesus, brother,
 Made plump and clean and strong and new.

LESSON 97

Jesus Withdraws and Draws

Matt. 12:14-21

(14) But the Pharisees went out, and took counsel against him, how they might destroy him. (15) And the Jesus perceiving withdrew from thence: and many followed him; and he healed them all, (16) and charged them that they should not make him manifest: (17) that it might be fulfilled which was spoken thru Isaiah the prophet, saying, (18) Behold, my Child whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgment to the Gentiles. (19) He shall not strive, nor cry aloud; neither shall any one hear his voice in the streets. (20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth the judgment into victory. (21) And in his name shall Gentiles hope.

"The Pharisees went out," yes they cannot stand the truth. A Pharisee is one who is a strict religious person, but not of the right kind. He judges after the flesh, and not after the Spirit. If he is a Jew, or a Jewish Christian, he is very strict for the letter of the Law, and has little or no ear for its spiritual meaning. He condemns all with the mark of the beast who do not keep Saturday as the sabbath, and he rejects all who do not "tithe the mint and anise and cummin,"

and he deems unclean those who eat the meats forbidden under the letter of the Law. He has no ear for the spiritual meaning of these things, and he does not care to see that every jot and tittle of the Law is fulfilled, or is yet to be fulfilled, in some antitype and spiritual thing under the Gospel. The carnal and pious old Pharisees are still in the world, and they go out from us as they did from Jesus of old. Well, let them go out: they are welcome to the husks—we prefer the corn; let them chase shadows—we prefer the truth, John 1:17. Jesus is the only real sabbath any poor sinner will ever get. He says, "I will give you rest." Matt. 11:28 with Col. 2:16-17; Heb. 4:3; Rom. 7:6; Gal. 4:10-11.

When Jesus saw that "the Pharisees went out" to counsel as to "how they might destroy him," he "withdrew from thence." Jesus does not stay to quarrel with people. He gives them the evidence, the proof, and then if they still oppose and carp and criticize, he withdraws from them. A criticizing, fault-finding, unbelieving, spirit can never see anything right, in the Church, in the home, in the government, or anywhere.

But we read that when Jesus withdrew from those Pharisees, "many followed him; and he healed them all." People do not follow Jesus because he pulls down false things, but because he builds up true things; nor do they follow him because he is destructive, but constructive. When he went away from the critical, carnal, Pharisees, "many followed him," and then "he healed them all." The place of separation is the place of power. "Come ye out from among them, and be ye separate." 2 Cor. 6:17. The Lord may heal a withered hand even in a synagogue of the Pharisees; but when many came out of such a synagogue and followed him, "he healed them all." Every one who follows Jesus to the place of separation, to the true assembly, shall get healed. And all need healing, for all have the deadly disease of sin. Sin is truly a dis-ease—it puts people out of ease, out of peace, out of adjustment. It is a more deadly disease than leprosy. Only one can cure it and save the patient—Jesus, the Great Physician. If we follow him, he will heal us. "Many followed him, and he healed them all."

Follow him to the Cross; follow him

to the open tomb; follow him by faith to the right hand of God; follow him to the day of Pentecost; follow him in his teaching, example, and laws; follow him whithersoever he leadeth, and you cannot fail to be healed—healed of the awful disease of sin, healed by being regenerated, renewed, restored, made every whit whole, delivered, saved in spirit and soul and body, now in part, and in fulness when Jesus comes.

Then, after Jesus "healed them all," he "charged them that they should not make him manifest." This seems strange, but the strangeness vanishes when we consider that it was not then time for them to make Jesus manifest, for he had healed them only in a sign, not in reality: they were still subject to sin and its deadly disease.

We must not try to manifest Jesus as an earthly doctor. He then healed temporal sickness and disease only for signs of the real healing that he came to do. John 20:30-31. That real healing he could not then do, for he had not yet redeemed man by his death on the Cross; nor had he yet risen out of death as the life of all and for all; nor had he yet ascended to the Father to receive the gifts of the Holy Spirit for men. The time to manifest Jesus in us and thru us is after we receive the gift of the Holy Spirit. If we try it before then, we will make only bungling and stumbling work of it, and do more harm than good. Hence Jesus "charged them" at that time not to make him known as an earthly doctor of a mortal body. Some so-called faith-healers better quit seeking after "signs" when the substances have come. Seek the substances first, and then "these signs shall follow" as God wills. Jesus is truly manifested as the healer of the disease of sin. When we receive the earnest of the Holy Spirit, we can manifest Jesus in part; but we cannot manifest him in fulness until we receive the fulness of the Holy Spirit at the second coming of Christ. Then we shall be the light of the world, and even the blind eyes shall see out of obscurity, and all the families of the earth shall be blest.

Then, in verses 18 to 21 of our present study, Matthew quotes from Isa. 42:1-4, to show that Jesus was not to strive, nor cry aloud, nor was his voice to be heard in the broad places, nor would he break

a bruised reed or quench smoking flax, till he would "send forth the judgment into victory." He first had to bear the judgment of the people by his death on the Cross; then he had to send forth, or send away, this judgment by his resurrection: after this he could strive and cry aloud and cause his voice to be heard in the broad places of the earth thru his true disciples, who would then manifest him. He would then break the bruised reed, the staff of human weakness, and give instead the new life and power; and he would then quench the smoking flax, the dying life of the flesh, and give the brightly shining life of the Spirit, a foretaste of the eternal life to come.

LESSON 98

The Great Physician is the Messiah

Matt. 12:22-23

(22) *Then was brot unto him a demoniac, blind and dumb: and he healed him, so that the dumb one spake and saw. (23) And all the multitudes were in ecstasy, and said, Can this one be the son of David? (Also Luke 11:14.)*

A demoniac is one possessed with an evil spirit. There are seven evil spirits, and they all proceed from satan, or from some of his fallen angels. Those seven evil spirits are the opposites of the seven good Spirits of God. The seven good Spirits all proceed from the One Holy Spirit of God; but the seven evil spirits all proceed from the one wicked spirit of Satan.

The seven evil spirits are: The spirit of foolishness, ignorance, and doubt; the spirit of sickness and disease; the spirit of weakness; the spirit of falsehood and lies; the spirit of laxity, liberality, and immorality; the spirit of dumbness in speech or of evil speaking; and the spirit of mental blindness or of false interpretation of language.

These seven evil spirits are sometimes all found in the same individual; but often only one or two may infest and trouble the victim.

The man in our present lesson had two of these evil spirits—he was blind and dumb. His blindness and dumbness were probably in both his soul and body. If so, then in his soul he had the spirit of

ignorance and stupidity; and in his body this spirit took the sight from his eyes. Also in his soul he lacked the power of expression; and in his body he had no power to speak. Sometimes these evil spirits get possession of the body only, and sometimes of the soul only. If an evil spirit gets a foot-hold in the body, it is but a step to get it also in the soul; and if an evil spirit gets a foot-hold in the soul, it is but a step to get it in the body also.

When we study into the physical causes and cure of disease, we must not neglect the more important study of the mental, moral, and spiritual causes and cure of disease. If the cause is an evil spirit, or even if only partly so, that evil spirit must be cast out before a cure can be effected.

People get possessed of an evil spirit often because that evil spirit was in their parents before them, and thus the physical weakness and the mental depravity were born with them. Satan or some of his demons will always take advantage of such inherited weakness and depravity to infuse their evil spirits. And too often a child is more willing to follow the evil in a parent than the good, and so the inherited tendencies are intensified. Sometimes, indeed, the tendency to evil spirits is not inherited, but acquired.

If people cultivate foolishness, ignorance, and unbelief; if they harbor a sick consciousness; if they are weak in character; if they fail to heed warnings; if they are lax in morals; if they fail to speak for the good and against the evil; and if they do not study to know the truth: then they will attract evil spirits to themselves, and ere long they are possessed of one or more evil spirits to bind and oppress and afflict them. When this is the case, nothing but the spiritual power of God can set them free. Many people are like that—the devil's dupes and captives. And the saddest thing is, they know it not!

Often people are anxious to get healed in body when they are not anxious to get delivered of the evil spirit or evil spirits that caused the sickness or disease. It is folly to try to get healed unless the cause is first known and removed.

In the case of the poor demonized man

of our lesson, Jesus first cast the demon out of him, and then he healed him of his physical blindness and dumbness. The great Physician had the right procedure, the proper medicine, the true adjustments, the real results.

The people were in ecstasy when they knew the poor man could speak and see, and they said of Jesus, "Can this one be the son of David?" O this awful doubt! The evil spirit of doubt besets the human race! "Can this one be the son of David?" Of course, such an one could be the son of David; rather, such an one must be the son of David.

The son of David was the promised Messiah, or Christ, as we read in several places in the Old Testament, but especially in Isaiah the 11th chapter. The Christ must have power over his people, power to deliver them from their foes, power to protect them from all evils, power to heal them from the effects of evil, power to overrule all evils for good, power to give them new life and nature, power to employ them in his service, and power to give them every good and blessing.

Jesus is all these seven things to his people. Blessed be his name! He can be none other than The Messiah! the promised Son of David.

THE GREAT PHYSICIAN

Tune: The Great Physician

The Great Physician now on high,
Enthroned in mighty power,
In spirit still he's ever nigh,
He comes in dew and shower.

Chorus:

Showers of blessing in his name,
Powers of healing still the same,
His great presence now we claim,
O'er us flows the healing.

All evil spirits flee afar,
For he is King and Master;
He heals us of their mark and mar,
And saves us from disaster.

In Jesus' name comes ev'ry grace
To those who faithful follow;
His loving foot-steps here we trace
O'er hill or vale or hollow.

To God the Father be all praise,
Who sends thru Christ the healing;
To Thee we sing our highest lays,
To Thee our souls are kneeling.

"Lo, I am with you ev'ry day,"
 'Tis Jesus whispers to us;
 Yes, dear Lord, we'll take your way,
 For ev'ry good you do us.

LESSON 99

Opposers of the Great Physician and How He Answered them

Matt. 12:24-29

(24) But when the Pharisees heard it, they said, This man doth not cast out the demons, but in Beelzebub the prince of the demons. (25) And knowing their thots he said unto them, Every kingdom divided against itself is desolated; and every city or house divided against itself shall not stand: (26) and if the satan casteth out the satan, he is divided against himself; how then shall his kingdom stand? (27) And if I in Beelzebub cast out the demons, in whom do your sons cast them out? therefore shall they be your judges. (28) But if I in Spirit of God cast out the demons, then is the kingdom of the God come over you. (29) Or how can one enter into the house of the strong one, and take his goods by force, except he first bind the strong one? and then he will thoroly take his house by force.

(Read also Luke 11:15-21 and Mark 3:22-30.)

At the time of this lesson Jesus had just healed a man who was a "demoniac, blind and dumb." The multitudes were in ecstasy over the healing, and they thot that Jesus might even be that promised son of David, who was to be the great king and Messiah of Israel. It is too bad that they had any question of this after what they had thus seen.

To question, and even doubt, before full evidence is presented is good; but to question and doubt after evidence and proof, this is foolish and evil, and such action betrays a skeptical and prejudiced mind, not devoted to the truth for the truth's sake.

But what shall we say of those Pharisees who, not only questioned and doubted after sufficient evidence and proof, but who even opposed and closed their minds and hearts to proof and hated and defamed Jesus for the great good he had done to the poor blind and deaf and demon-possessed man? It shows how prejudice, bigotry, sectism, pride,

wealth, social cast, and selfishness will warp and dull and darken the mind to real truth and goodness.

What an awful charge when they said, "This man doth not cast out the demons, but in Beelzebub the prince of the demons"!

Beelzebub means "Master of the House." It was the name of a heathen god who was worshipped as the supreme god by some of the heathen nations about Palestine. The Jews at that time often used the name Beelzebub to mean satan, the adversary, the devil, the prince of the demons, or fallen angels.

These Pharisees were really more possessed with demons and more blind and more dumb than the poor man had been whom Jesus had just healed. The poor man had not opposed and maligned Jesus, and so he got healed; but those Pharisees opposed and maligned Jesus, and so they went on in their demon-possessed career to meet their sins in the day of judgment.

Jesus did not then answer them by giving them reviling for reviling, but began to reason with them in a calm, yet forceful, way. He said: "Every kingdom divided against itself is desolated; and every city or house divided against itself shall not stand." These things every one knows to be true. Hence Jesus logically declares, "If the satan casteth out the satan, he is divided against himself; how then shall his kingdom stand?"

Good people should rejoice when satan is against himself, and they should not be opposing him in this work. So even if the Pharisees were right, they should not be opposing Jesus, but rather have encouraged him in his work of casting out demons, and liberating poor human beings.

It was a great and gentle condescension for Jesus to use an argument like this with such vile and violent opposers. But the argument was powerful, tho gentle.

Then Jesus uses another argument by turning their thots upon themselves. He says: "And if I in Beelzebub cast out the demons, in whom do your sons cast them out?" Sure enough! none of their leaders and teachers could cast out the demons: why should they object to some one else doing so? Because none of the leaders of the Jews could cast out the

demons, Jesus prophesies: "Therefore shall they be your judges." This prophecy was fulfilled in the year 70 A.D., when the demons of the Roman empire did indeed judge them with the greatest overthrow and destruction any nation ever received. If they had received Jesus, he would have cast the demons out of them and made them a great and blessed people.

Then, more seriously, Jesus adds: "But if I in Spirit of God cast out the demons, then is the kingdom of the God come over you." This idea of the kingdom of the God was so foreign to what those Pharisees thought, for they were looking for a messiah who would set up a visible and material kingdom over fleshly Israel and make them the greatest people on the earth and make all nations to bow to them. But Jesus as the true Messiah was seeking to set up a true spiritual kingdom in truth and grace and power in the mind and heart and will of regenerated and spiritual people. He was offering this first to the Jews, or typical Israel.

It is manifest that such a kingdom could not be set up in any poor fallen human being until the evil spirit is cast out of him. It could be none other than the Spirit of the God, the good Spirit, that would cast the evil spirit out, and this would necessarily bring the kingdom of God over the individual thus liberated.

Then Jesus concludes by saying: "Or how can one enter into the house of the strong one, and take his goods by force, except he first bind the strong one? and then he will thoroughly take his house by force." "The strong one" is the devil, armed with his seven unclean spirits and his hosts of demons. His "house" is this present evil world. His "goods" are the people whom he possesses. Jesus is the one "stronger than he." Jesus will bind the devil with the great chain of divine government and truth when he comes to set up the kingdom over the earth. Rev. 20:1-6. But we may have a foretaste of the powers of the age to come even now, for satan is now bound from the true Christian—bound by the truth and grace and power of the Gospel; and Jesus takes control of our minds and hearts and wills and bodies and lives, and he changes our natures and destiny, and

thus brings us into the kingdom of God.

Glory be to God, "who delivered us out of the authority of the darkness, and translated us into the kingdom of the Son of his love." Col. 1:13. "For the kingdom of the God is not eating and drinking, but righteousness and peace and joy in Holy Spirit." Rom. 14:17.

LESSON 100

What It Means To Be With Jesus, And How To Avoid Sects

Matt. 12:30. Also Luke 11:23.

(30) He that is not with me is against me; and he that gathereth not with me scattereth.

Jesus was here alluding to those Pharisees who declared that Jesus cast out demons in Beelzebul the prince of the demons. Jesus had just exposed the falseness of their saying, and then added, "He that is not with me is against me; and he that gathereth not with me scattereth."

Jesus did not refer to those who had never heard of him, nor to those to whom he had been presented imperfectly or falsely. Many people today are not with Jesus because they have not heard of the true Jesus and his true Gospel. Such people cannot be said to be "against" Jesus, tho they truly are not with Jesus. But those are really against Jesus who have heard of the true Jesus and his true Gospel, and then refuse to be with him. When once we hear the truth, we must yield and be with Jesus, or be reckoned as against him.

To be with Christ means so much! It means that we must know his teaching and receive it. Then we are with him in mind. It means also that we must repent and believe with the heart according to the teaching of Christ. Then we are with him in heart. This prepares us to be with him in will when we are baptized into his name and death into the remission of our sins. Then when we receive the gift of the Holy Spirit, we are with him in the divine nature. Then when we undertake to follow him and keep his commandments, we are with him in obedience. When we live for others and bear their burdens, then we are with him in work and suffering.

When we lay hold of the promises and prophecies of the Bible, then we are with him in hope. When we have his spirit in all we do, then we are with him in spirit. When we are regenerated by the truth and the Holy Spirit, then we are with him in the kingdom of God, in the family of God, in the house of God, in the Church of God.

Can you be with Christ and believe in the trinity? No. Can you be with Christ and believe in the devil's old lie? No. Can you be with Christ and believe you have a never dying soul? No. Can you be with Christ and believe in a hell of eternal torment as the wages of sin? No. Can you be with Christ and belong to one of the sects of the great apostasy? No. Can you be with Christ and be satisfied with sprinkling or baptism into a triune god? No. Can you be with Christ and refuse to gather with the true Church of God in Christ Jesus? No. Can you be with Christ and live in selfishness, pride, lust, error, liberalism, unrighteousness, and worldliness? No.

In the beginning there was but one Church; and in reality there is still but one Church. But there are many nominal churches, each with its own denominational name and creed.

How have these many sects come to be? Jesus tells us: "He that gathereth not with me scattereth."

If people would first learn what it means to be with Jesus, and then gather with him, they would have the true Assembly. But when people do not know what it means to be with Jesus, how can they gather with him to form the true Church? One false church will breed another, and so sects multiply without number.

Paul writes of such, "Ye come together not for the better but for the worse." 1 Cor. 11:17. And he also says, "Now I beseech you, brethren, watch them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." Rom. 16:17.

LESSON 101

The Blasphemy Against The Spirit

Matt. 12:31-32

(31) *Therefore I say unto you, Every sin and blasphemy shall be forgiven un-*

to the men; but the blasphemy of the Spirit shall not be forgiven. (32) And whosoever shall speak a word against the Son of the Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come.

Also Mark 3:28-30. (28) Verily I say unto you, all their sins shall be forgiven unto the sons of the men, and their blasphemies wherewith soever they shall blaspheme: (29) but whosoever shall blaspheme into the Holy Spirit hath not forgiveness into the age, but is subject to an agical sin: (30) because they said, He hath an unclean spirit.

The Bible, when honestly translated, never speaks of everlasting punishment, or of an unparadonable sin, nor of a sin that shall never be forgiven. Translations which make the Bible say these things are false and untrue in those matters.

The Gospel is a Gospel of grace and of "great joy that shall be to all the people" (Luke 2:10); for Jesus said, "If I be lifted up from the earth, I will draw all unto myself." (John 12:32).

There is one sin, however, that is greater than any other sin—the blasphemy of the Spirit. Jesus, in the texts quoted above, declares that there is now no forgiveness to those who commit that sin, "it shall not be forgiven," "neither in this age, nor in that which is to come."

Jesus did not say it should "never" be forgiven, nor did he say that such an one is guilty of an "eternal sin," but that it should not be forgiven "into the age." The word age can not mean eternity or everlasting unless it refers to the life of God. The age of the life of God would necessarily mean eternity. But this age of the Gospel and the age to come are not eternal, and the ages of the past are already ended and not eternal. If the Greek word for age meant eternity, Jesus would not have spoken of this age and of the age to come, for there could be no eternity to come after a present eternity.

Why should the orthodox translators deliberately and knowingly mistranslate the Bible in these texts, and in several other places involving the same matters, in order to make out that God is cruel and fiendish?

God is just, and He will punish hard and long, in this age and in the age to come—age-lasting, but not everlasting or eternal. God will not retain his anger perpetually (Mic. 7:18). Yea, tho God kills, He will make alive again (1 Sam. 2:6; Deut. 32:39). Even when He turns man to destruction, He will say at last, "Return, ye children of men." (Ps. 90:3-4.) Even the awful punishment of the second death cannot be for ever, for Christ must reign till he has subdued all and abolished death, 1 Cor. 15:25-28. "Mercy glorieth according to judgment," Jas. 2:13. At last Jesus will send forth the judgment into victory" (Matt. 12:20). Then there shall be no more sorrow, nor pain, nor death (Rev. 21:4).

Jesus has more than this age and the age to come to do his great work of drawing all to him. He says, "Behold, I cast out demons and perfect cures today and tomorrow, and the third day I am perfected. Nevertheless I must go today and tomorrow and the day following." Luke 13:32-33. Today is the present age; tomorrow is the age to come; and the day following is the age following the age to come. Wicked and apostate people shall say on the great third day, "Come, and let us return unto Jehovah; for He hath torn, and He will heal us; he hath smitten, and He will bind us up. After two days He will revive us: on the third day He will raise us up, and we shall live before Him." Hosea 6:1-2.

When does a person commit the deadly sin of blaspheming the Holy Spirit? When he sins to that degree that the Holy Spirit will no longer work with him to give him repentance. As long as there is a love and desire for the good and the spiritual in the sinner, he has not yet blasphemed against the Holy Spirit. It is what the apostle John describes as the "sin unto death," 1 John 5:16. One in that condition is not a sinner only, but he is ungodly, wicked. It is no use to pray for such an one or to try to teach him the truth. To do so would be like giving holy things to dogs and casting pearls to swine. They cannot repent, for they no longer desire the truly good and spiritual. They may be religious and even justify themselves, like the scribes and Pharisees who declared Jesus had an unclean spirit, or they may be atheists and opposed to all religion.

The only thing to do with such characters is to let them alone and avoid them. Our work is to feed the hungry, clothe the naked, heal the sick, lift up the fallen, and to do all other things of the Gospel. But where there is no hunger in the soul for the true spiritual food, and no desire for the garments of righteousness, and no conviction of sin and judgment, we can do nothing unless God awakens such to their lost and helpless state. If the Holy Spirit does not work with them, our work with them is worse than vain, and only brings persecution. They must be "torn" and "smitten" by the judgment of Gehenna. Then, "after two days," God will "revive" them, "on the third day" He will "raise" them up, and they "shall live before Him." Hos. 6:1-2.

Beware of all sin, but most of all beware of blaspheming against the Holy Spirit. Honor the Holy Spirit; welcome the Holy Spirit; be filled with the Holy Spirit; walk in the Holy Spirit; be led and guided by the Holy Spirit into all truth and grace; pray in the Spirit; love in the Spirit, hope in the Spirit; and bear the nine fruits of the Holy Spirit, Gal. 5:22-23.

LESSON 102

The Tree And Its Fruit

Matt. 12:33-37

(33) *Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known from the fruit. (34) Offspring of vipers! how are ye able, being evil, to speak good things? for out of the abundance of the heart the mouth speaketh. (35) The good man out of the good treasure casteth forth good things: and the evil man out of the evil treasure casteth forth evil things. (36) And I say unto you, that every unworking word that the men shall speak, they shall give forth an account concerning it in day of judgment. (37) For from thy words thou shalt be justified, and from thy words thou shalt be unjustified.*

In the Bible, men are sometimes called trees. When Jesus spoke about making the tree good or making it corrupt, he referred to man, not to a literal tree.

We make the tree good by putting into

it a graft from a good tree and by cutting off its old top, that it may bear a new top and good fruit from the good graft.

We get this good graft from Jesus when we take him as our Redeemer, our Lifegiver, our Priest, our Teacher, our Example, our Lawgiver, and our King. We do this when we learn the truth of these things, when we repent unto the knowledge of the truth, when we believe in the truth, when we obey the truth, and when we get the Spirit of the truth.

It is in this way we make the tree good—good, not by works, but by regeneration; not by law, but by grace.

We make the fruit good when we let this good tree, this new man, bear his fruit. The fruit will correspond to the nature of the tree, and this nature is the nature of the graft put into it, which is the nature of Christ. As Paul says, "For to me to live is Christ." (Phil. 1:21.) "Ye have your fruit into holiness." (Rom. 6:22.) "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of the life in Christ Jesus made me free from the law of the sin and of the death." (Rom. 8:1-2.) "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22-23.) "For the fruit of the light is in all goodness and righteousness and truth." (Eph. 5:9.)

Tho the good tree naturally bears its own kind of fruit, we must know that fruit-bearing requires skill and watchful care and hard labor.

Sprouts from the old tree will still insist on coming out, and must be nipped in the bud, or they will soon be bearing the old corrupt fruit. Some branches of even the good tree will need to be pruned off, that we may bear more and better fruit on other branches. We must fertilize the tree with every means of grace. The sunlight of truth must have free access to all its branches. It must be protected from frosts and insects and all other foes. Keep basking in the love of God and spray often with grace and truth.

But Jesus also says, "Make the tree corrupt, and its fruit corrupt."

This is not hard to do, for it is easier to fall down than to climb up, or float

with the stream than to row against it, or to yield than to resist, or to surrender than to overcome.

The human generation is already corrupt, and its fruit corrupt. It is not hard to corrupt what is already corrupt. People make the corrupt human generation to be corrupt a second time by refusing the Gospel, whereby they might make it good by regeneration. And not only do they thus make it corrupt a second time, but they make it more corrupt than the first time; for they not only add corruption to corruption, but in the second case they add a far greater corruption than in the first case. Indeed, the greatest sin that ever was committed in this world was not theft, lies, adultery, fraud, pride, disobedience, murder, etc.: but the greatest sin of all is the rejection of Jesus Christ and his saving Gospel. It is a great sin to violate the laws of health and make ourselves sick: but it is a far greater sin to reject a kindly physician and his remedy that would cure our sickness and save us from death.

There are two things that make an act sinful: one is the evil nature in the act, and the other is the evil effect of the act. Judging by these two rules, the rejection of Christ is the greatest sin possible to man, for it betrays and exhibits the vilest nature, and it results in the most awful and terrible effects. Heb. 10:26-31.

Jesus said of such: "Offspring of vipers! how are ye able, being evil, to speak good things? for out of the abundance of the heart the mouth speaketh."

Then Jesus adds: "The good man out of the good treasure casteth forth good things: and the evil man out of the evil treasure casteth forth evil things."

Words, looks, acts, deeds, are outward expressions of what we have within. They show whether one is "the good man" that receives Jesus and his Gospel; or "the evil man" that rejects Jesus and his Gospel.

"And I say unto you that every unworking word that the men shall speak, they shall give forth an account concerning it in day of judgment."

Evil people give forth the "unworking" words when they speak the evil things. They cannot call it a "slip of the tongue," for the tongue does not slip,

but "out of the abundance of the heart the mouth speaketh." As an evil heart makes evil words, so evil words cultivate an evil heart, and they make an evil heart more evil. So also a good heart makes good words, and good words cultivate a good heart, and they make the heart more good.

Therefore Jesus says to the good man, "From thy words thou shalt be justified"; and he says to the evil man, "From thy words thou shalt be unjustified."

"Let no corrupt word proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Eph. 4:29.

LESSON 103

The Sign Of Jonah

Matt. 12:38-42

(38) Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. (39) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: (40) for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of the Man be three days and three nights in the heart of the earth. (41) Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it [judge it down]: for they repented in the preaching of Jonah; and behold, more than Jonah is here. (42) Queen of the South shall rise up in the judgment with this generation, and shall condemn it [judge it down]: for she came from the ends of the earth to bear the wisdom of Solomon; and behold, more than Solomon is here.

(Read also Luke 11:29-32; Matt. 16:1-4.)

The generation represented by these scribes and Pharisees was an evil and adulterous generation, because they not only bore the sinfulness and depravity common to all men, but because they were also generated from the corrupt seed of false doctrine. Tho they outwardly appeared to have great zeal for God and his Law, in reality they were

opposed to God and made void God's Law by their own traditions.

That evil and adulterous generation sought a sign from Jesus. The great miracles of mercy and grace which Jesus had so often done, they did not discern to be signs from heaven that Jesus must be the true Messiah. Just what kind of sign they wanted Jesus to work is not stated. Perhaps they wanted him to visit some great calamity upon the Romans, such as Moses wrought upon the Egyptians, or to shower bread upon them from heaven, or to cause the walls of a city to fall down. Later they told him to come down from the cross, and they would believe in him.

We must not wonder that Jesus did not cater to them, for Jesus did not care to have disciples of that kind. He had come to bless the poor and humble, not the rich and proud.

What right had they to dictate to Jesus what miracle he should work for a sign that he is the true Messiah! If they had not been blind sectarian bigots they would have discerned that the miracles of mercy and goodness which Jesus had wrought upon the poor and helpless were just the wise and proper signs to prove to all that he is the great Messiah to save the poor and helpless and lost human race.

Jesus was not opposed to sincere and honest enquirers seeking signs. He did oppose the motive that prompted those scribes and Pharisees to demand that Jesus work them a sign from heaven. His miraculous power was not given him to answer the demands of prejudice, pride, and unbelief.

The only sign that Jesus gave to the wicked generation is the sign that Jonah gave to the Ninevites. Jesus gave this sign in its antitype.

"As Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of the Man be three days and three nights in the heart of the earth." From the time that Mary anointed Jesus for burial till the time he arose from the dead it was just three days and three nights. "The heart of the earth" means the human sorrows and woes. This was a sign to the wicked class that they will not be forgiven and delivered from death until the third great Gospel

day. They will not be forgiven in this age, nor in the age to come: it will require the third Gospel age before they get grace to repent and believe and get saved.

If the wicked will not take the miracles of mercy and grace as signs that Jesus is the Saviour, they will have the sign of the three days of sorrow and woe and death. The wicked are condemned (judged down) now, and they will be judged down to the second death in the judgment of the age to come, and they will be judged down again on the third age. Then mercy will gain the victory, and death shall be no more, and all shall be subdued, the whole creation delivered, and there will be no more sorrow, nor pain, nor death, nor tears.

The Ninevites repented in the preaching of Jonah. This is a type of how the wicked class will repent on the third great day when they learn the grace of God that Jesus was in the human sorrows and woes and death for three days as a sign of mercy and grace to even them.

The condemnation of those scribes and Pharisees will be the greater because they had a chance to repent in the preaching of Jesus, and not only refused to do it, but opposed and prosecuted Jesus. Jesus was more than Jonah, for the antitype is more than the type, even as the substance is more than the shadow. The Ninevites repented even in the preaching of Jonah: how much more wicked were those scribes and Pharisees who refused to repent even in the preaching of Jesus, but even persecuted and opposed him. And yet those wicked people that they were God's chosen people and much better than the heathen Gentile city of Nineveh.

Queen of the South "came from the ends of the earth to hear the wisdom of Solomon." She came from Sheba, a country in the southern part of Arabia, bordering on the Red Sea, about 1500 miles from Palestine. It was a long, toilsome, and dangerous journey in those days. 1 Kings 10:1-10, 13. And Solomon was only a type or shadow of Jesus. But those scribes and Pharisees rejected the wisdom of even Jesus, and went out to hear him only to criticize and condemn. Yet they deemed themselves far superior to the Gentile Queen of the

South; but how her faith and love of truth will condemn them in the day of judgment!

Are we improving our opportunities? The people now are turning their ears away from the truth, as those scribes and Pharisees did. The Lord has shown us the old paths and opened up the Scriptures in a marvellous way, and He is still revealing his great and deep secrets. These are miracles greater than healing the sick and giving sight to the blind. And they are signs of the dawning of a new day—the age to come. How few discern these signs! and how few of those who do discern them adequately appreciate their privileges! How often we are met with deaf ears, indifference, lukewarmness, and worldliness. Will the Ninevites and the Queen of the South rise in the judgment to condemn some of us? Are we seeking, appreciating, and heeding the truth?

"SHOW US A SIGN"

"Show us a sign," the wicked said,
As fast they sealed their eyes;
Heaven aglow was shining red—
They saw no sign from skies.

Many the signs that Jesus wrought,
The signs of mercy great;
Helpless and poor the humble sought,
They knew their lost estate.

Evening red betokens fair
To eyes that can behold;
No one from hence need more despair,
The stars and moon are gold.

Darkness and clouds have ceased to frown
And light and grace have smiled;
Heavens wear the starry crown,
The moon looks bright and mild.

What eyes so blind that will not see
The signs of peace and rest;
"Show us a sign" they will decree,
While some are glad and blest.

LESSON 104

The Parable of the Unclean Spirit
Matt. 12:43-45

"(43) But the unclean spirit, when it is gone out of the man, passeth thru waterless places, seeking rest, and findeth it not. (44) Then it saith, I will return into my house whence I came out; and when it is come, it findeth it empty, having been swept and having been

adorned. (45) Then goeth it, and taketh with itself seven other spirits more evil than itself, and they enter in and dwell there: and the last things of that man becometh worse than the first things. Even so shall it be also unto this evil generation. Read also Luke 11:24-26.

Parables must not be taken in a literal way, for they are but invented stories to illustrate spiritual things.

The "man" in this parable was not a literal man, but that "evil generation," as Jesus himself defines in verse 45. That evil generation was represented by the Pharisees, Sadducees, and Herodians. Jesus said their father was the devil, and that they were the sons, or spiritual descendants, of those who slew the holy prophets.

The "unclean spirit" that possessed that wicked generation was the spirit of pride, self-exaltation, self-satisfaction, self-justification. It tested the Word by tradition, instead of testing tradition by the Word. It refused the spiritual meaning of the Word, and magnified the letter against the spiritual meaning.

The "house" of that unclean spirit was the land of Judea, then controlled religiously by the Pharisees, Sadducees, and Herodians.

That unclean spirit came out of that wicked generation in the year 70 A.D., when the Romans destroyed the Jewish nation, killed most of the Jews, and banished the rest from Judea. The Jewish temple was also destroyed and their genealogical records all burned. The unclean spirit of pride, self-exaltation, self-satisfaction, and self-justification was cast out of them as they were left few in number, poor, distressed, despised, oppressed, outcast, wanderers of the earth.

Since then that same unclean spirit of bigotry and religious pride and self-righteousness has been trying to find rest again in the Jewish people, but it has found "waterless places," a dry and parched desert, to propagate itself, in the unfriendly lands of the Gentiles.

A change came in 1920, when England, as one of the results of the World War, was given the mandate over Palestine, with direction to make it a national home for the Jews. Then this unclean spirit said: "I will return into my house whence I came out." The Jews began

again to be inspired with pride of Jewish flesh and they began to exalt themselves to rule over Palestine. They elected a legislative assembly, and England appointed a Hebrew prince to rule over them.

But even with English backing, they were not able to exalt themselves again in the land. That unclean spirit saw its former house "empty, having been swept, and having been adorned"—"empty" of Jewish power and numbers to rule the land, for the Gentiles there outnumbered the Jews 13 to 1; "swept" of all Jewish influence and power; and "adorned" with Gentile shrines everywhere, even on the site of the former Jewish temple.

After vainly trying for 69 weeks, from May 13th, 1920, to September, 1921, the Hebrew rule in Palestine was ended, and Gentile dominion restored to that land. But the Jews were not cast out, nor wholly forbidden to return to their former land.

So the unclean spirit of this parable did not give up the task, but sought still to possess its old house, no longer by direct and forceful action, but by compromise, and diplomacy, and by co-operation with "seven other spirits more evil than itself."

Since September, 1921, the Jews have been seeking to regain their land by a slow or gradual process, by investment of Jewish money in enterprises there, by purchase of lands, by increased immigration, and by courting the good-will of the Christian powers in Church and State that rule in that land.

The "spirits" that control these so-called Christian powers are worse than the "unclean spirit" that would control the Jews.

Christendom is an apostasy from primitive Christianity, and it is possessed with "seven unclean spirits," which are the opposites of the "seven Spirits of God," Rev. 4:5, 5:6. These seven Spirits of God are but different manifestations of the one Holy Spirit of God, like the tree is one, tho it may have seven limbs.

The seven Spirits are described in 1 Cor. 12:8-10—1st, the Spirit of wisdom, knowledge, and faith; 2nd, the Spirit of healings; 3rd, the Spirit of powers; 4th, the Spirit of prophecy; 5th, the Spirit of

thoro judgments of spirits; 6th, the Spirit of tongues; 7th, the Spirit of interpretation of tongues.

The seven unclean spirits, likewise, are but seven different manifestations of the one unclean spirit, and they are the opposites of the seven clean Spirits of God, as uncleanness is the opposite of cleanness.

Hence the seven unclean spirits are: 1st, the spirit of foolishness, ignorance, and unbelief; 2nd, the spirit of strife, sectism, disorganization, and bigotry; 3rd, the spirit of weakness, vacillation, and compromise; 4th, the spirit of living for the present and present gratification; 5th, the spirit of laxity, liberalism, and unionism; 6th, the spirit of dumbness toward truth; 7th, the spirit of dumbness toward true spiritual meaning of the Bible.

Every one of these seven spirits well-characterizes the spirit of modern Christendom.

The unclean spirit of Jewish apostasy is not so wicked as the seven unclean spirits of modern Christendom; for the Jews still believe in only one God, while so-called Christendom puts up the strange and mythical god of three as one, called the trinity. The Jews deny the true Messiah, but they do not put up another one, or antichrist; but Christendom not only denies the true Messiah, it puts up another one, an antichrist, called God the Son. The Bible calls Jesus the Son of God, not God the son. Jesus said that the Father is the only true God, John 17:1-3. Many other wicked doctrines Christendom puts up, all denying the true Gospel preached by Christ and his true apostles.

The unclean spirit of Jewish apostasy is courting the aid and co-operation of the seven unclean spirits of Christendom, that the Jews may get their land as their house and restore their sacred temple and its service.

Jesus said that this scheme would seem to succeed for awhile, for he says, "They enter in and dwell there."

But in this blending of the "unclean spirit" with the "seven other spirits more evil than itself," what are to be the results to the "evil generation" among the Jews? Jesus said that "the last things" of that evil generation "becometh worse than the first things"—a

worse overthrow than they had in 70 A.D. Read also Luke 21:20-28; Matt. 24:15-31.

The Jews will never get their land again, by force, by diplomacy, or by any other way, as they once possessed it. They are going back, but only for great tribulation and slaughter.

LESSON 105

Earthly Relationships Done Away in Christ

Matt. 12:46-50

"(46) While he was yet speaking to the multitudes, behold, his mother and brothers stood without, seeking to speak to him. (47) And one said unto him, Behold, thy mother and thy brothers stand without, seeking to speak to thee. (48) But he answered and said unto him that told him, Who is my mother? and who are my brothers? (49) And he stretched forth his hand over his disciples, and said, Behold, my mother and my brothers! (50) For whosoever shall do the will of my Father who is in heavens, the same is of me a brother, and a sister, and a mother." Read also Mark 3:31-35; Luke 8:19-21.

The relations of this world come from our generation and birth. If we are generated of a certain father and born of a certain mother, they thereby become our father and mother; and all others thus generated and born become our brothers and sisters. But if we are re-generated and born from above we have a new Father and mother, and new brothers and sisters.

Jesus was begotten of God under the Law covenant, and he was born of a woman under the Law covenant. He lived for thirty years as a Son of that Father and mother. Then at his baptism he became the Son of God under the New Covenant, begotten by the Good Seed, the Word of the Gospel.

But his body was still unregenerated for three years and a half. And he gave up this soul and body on the Cross in death for all. Then on the third day he was begotten of God into immortality, his travailing mother being the Church.

Thus he was begotten and born three times: 1st, in Bethlehem; 2nd, at his

baptism in the river Jordan; and 3rd, in Joseph's tomb.

At the time of our lesson, he was in his second Sonship—the Sonship that he received at his baptism. In this Sonship he had no earthly mother. Hence he could truly say, “Who is my mother? and who are my brothers?” He was the only one then born under the New Covenant, and hence he had no brothers.

But yet, the narrative says, “He stretched forth his hand over his disciples, and said, Behold, my mother and my brothers!” Tho born under the New Covenant without an earthly mother, he was then being mothered by his disciples. They had conceived the idea and teaching of the New Covenant in their hearts, which means that they had become the mother of Jesus in themselves. This Good Seed, being planted in their hearts, was giving them the regeneration in the New Covenant, and hence was making them brothers of Christ, as well as his mother.

“For,” says Jesus, “whosoever shall do the will of my Father who is in heaven, the same is of me a brother, and a sister, and a mother.”

“The will” of Jesus’ Father under the New Covenant is the Gospel. We “do” this “will” when we receive the Good Seed into good and honest hearts, and get regenerated thereby. Then we are brothers to Jesus, because his Father is our Father; and we are sisters to Jesus, because we are joined to him as his bride; and we are mothers to Jesus, because we mother and nourish Jesus within.

Jesus did not disrespect his earthly mother, but he gave her one more reason to be proud of him because of the declaration of his higher Sonship. Nor had she sent for him to leave his public meeting to come out to her. This was the work of some misguided person or enemy who wished to get Jesus away from his teaching the people.

We should not let earthly relationships stand in the way or hinder us in the Christian life and spreading the Gospel. Our highest relations, and our only relations in the regeneration, are our Father who art in heaven; our Jesus who is our Elder Brother; the Church of the Living God which is our mother;

and our brothers and sisters in Christ Jesus.

Cherishing these higher relations as supreme will make us the better fathers and mothers and children and brothers and sisters and wives and husbands and citizens in the lower and vanishing relations of life.

If Jesus tenderly thot of us as his brothers and sisters and mother: surely we can think of him in the depths of our hearts as our Brother who gave his life on our behalf and who ever lives to make intercession for us; and as our Bridegroom whose love is so sweet and dear and lasting and who is coming to receive us unto himself; and as our Mother who travailed in birth and pain for us and who gives us the sincere milk of the Word and the strong food of the Word as we are able to bear it.

If Jesus is glorified in us, O how we are glorified in having such a Saviour! such a Brother!

DEAR JESUS

Dear Jesus, we love thee,
Adore thee, our all;
Our Saviour, we trust thee,
Whatever befall!

Our Brother, our Bridegroom,
Our Helper, our Friend;
Our Shepherd to follow,
In blessings no end.

How can we adore thee
Sufficient to tell
Our hearts' deep emotion,
Our spirits' deep well!

Thy Father, our Father,
Thy kingdom, our land;
Thy glory, our glory,
So blessed, so grand!

Our Jesus is coming,
How can we be sad;
He'll make us immortal,
For ever so glad!

LESSON 106

The Parable Of The Sower.

Matt. 13:1-9

“(1) On that day went the Jesus out of the house, and sat by the sea side. (2) And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. (3) And he spake to them

many things in parables, saying, Behold, the sower went forth to sow; (4) and as he sowed, some fell by the way side, and the birds came and devoured them: (5) and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: (6) and when the sun was risen, they were scorched; and because they had no root, they withered away. (7) And others fell upon the thorns; and the thorns grew up and choked them: (8) and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. (9) He that hath ears, let him hear." See also Mark 4:1-9; Luke 8:4-8.

A parable is a comparison or an illustration. The kingdom parables are short stories, illustrating some viewpoint of the kingdom of the heavens. The parables are not necessarily founded upon fact, or even probable or possible fact, but may be partly, or wholly, imaginary, as fables. Yet like all stories or fables, they are told as tho they were facts.

The parable of the sower was not founded upon fact, for men are not foolish enough to go out and sow in the road, or on rocks, or among thorns. Yet the parable is true spiritually, for Jesus was even then sowing the truth upon those three kinds of unproductive soil, and so also does every true teacher.

To those who know the idea intended to be illustrated, the parables of the kingdom make the idea more clear, more vivid, and more emphatic. But these parables are very mysterious and confusing to those who do not know the true teaching of the kingdom.

The rulers of the Jews had very different ideas of the kingdom of Messiah from what Jesus had: hence they could not see the sense and wisdom of his parables. They could think of a teacher in a school or synagogue being likened to a sower of seed in a field; but they could not see how that would illustrate the kingdom of the coming Messiah, or King. They thot a man who talked like that did not know the first elements of a kingdom, and could not be Messiah.

Even to his disciples, Jesus had to explain his parables before they could see how they illustrated the kingdom of the heavens.

The same difficulty of understanding the parables is in the world today, but in different forms. Those who think that the kingdom of the heavens is up in the sky only, or that it is in the heart only, or that it is for this life only, or that it will not be set up at all until the second coming of Christ, or that carnal nations are to be the subjects in the age to come, or that it applies to the fleshly Jews only, or that it is something different from the Church—those who hold these or any other false views of Messiah's kingdom, cannot understand the parables; for by trying to make them illustrate something which they were not intended to illustrate, they miss their true meaning and wisdom and force.

Jesus left us about fifty parables, and fourteen of these he especially used as illustrations of the kingdom of the heavens. These fourteen we may call, "Kingdom Parables." The first of these is:

The Parable Of The Sower

This parable illustrates how the kingdom of the heavens starts, how it grows, what fruit it bears, and what may hinder.

The kingdom starts with a seed, and that Seed is "the Word" (Mark 4:14), "the Word of the God" (Luke 8:11), "the Word of the kingdom" (Matt. 13:19), and this Word is "the Word of the Truth of the Gospel" (Col. 1:5).

The "sower" is Jesus and his true ministers. The place where the Seed is sown is the mind, heart, will, and nature of those who hear. The good Seed is quickened there by the Holy Spirit, and lo! a new life is generated, called, the new creature in Christ Jesus. Such an one is then in the kingdom of the heavens. He has not joined it: he has been born in it, and hence belongs to it, and forms a part of it, and represents it.

The Jewish leaders could not understand this, nor receive it, for they understood by the literal promises to Abraham and his seed that they were heirs of the kingdom of God by right of their natural birth. And they could not see how that a mere teaching planted in the heart would produce a kingdom. In this they were blinded by their own fleshly importance, for it is plain to be seen that it is the greatest of all kingdoms to rule by truth and grace over the mind and heart and

will and nature, and thru these over the body and deeds and destiny.

The kingdom of the heavens does not rule over its subjects by the carnal sword, but by "the Sword of the Spirit, which is the Word of God" (Eph. 6:17), or the truth and grace of the Gospel. This Sword slays the enemies of the kingdom, such as, carnality, selfishness, pride, meanness, passion, worldliness, and unkindness; and it defends and protects its subjects from all evils within and without; and, not only so, it also implants the rule of the kingdom of the heavens in our hearts, and thus, by a change of figure, becomes the "Seed" of the kingdom.

Seed will not take lodgement and grow in every kind of soil; but when it gets possession and well rooted in the proper soil, it rules over that soil as a kingdom, appropriating its elements to its own uses and glory.

The parable states there are three kinds of human soil in which the kingdom Seed cannot be established and grow and bear fruit:

First, The Way Side Soil

Of this soil Jesus said, "When any one heareth the Word of the kingdom, and understandeth it not, the evil cometh and taketh by force that which hath been sown in his heart. This is he that was sown by the way side." Matt. 13:19.

In this case, "The kingdom of the heavens suffereth violence, and violent ones take it by force," Matt. 11:12, that is, evil spirits, wicked men, and apostates by influence and false arguments take the good Seed, or Word of truth, out of his heart. These are the evil "birds."

The great multitude of professed Christians today are way side soil, for they do not understand the Word of truth, and even their priests and preachers tell them not to reason about it, nor try to understand, but just believe it; for, they falsely say, "It is not meant that we should understand it."

God says, "Come now, and let us reason together." Isa. 1:18. Paul entered into the synagogues and reasoned with the people out of the Scriptures, Acts 17:2; 18:4, 19; 14:25. Hosea prophesies that "the people that doth not understand shall be overthrown," Hos. 4:14.

It is only of apostates that God says, "By hearing ye shall hear, and shall in no wise understand." Matt. 13:14. Of such God also says, "My people are destroyed for lack of knowledge." Hos. 4:6.

Jesus said, "Why do ye not understand my speech?" He answered the question himself by saying, "Because ye cannot hear my Word." John 8:43. People forsake the Word of Christ and God, and follow tradition, sects, and creeds of apostate men, and thus "turn away the ear from the truth, and turn aside unto fables," as Paul prophesied that the nominal church would do. 2 Tim. 4:4. Peter also prophesied that false prophets and false teachers "shall privily bring in sects of perdition, denying even the Master that bot them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of." 2 Pet. 2:1-2.

Second, The Rocky Soil

Jesus explained the rocky soil as follows: "And he that was sown upon the rocky places, this is he that heareth the Word, and straitway with joy receiveth it; yet hath he not root in himself, but endureth for awhile; and when tribulation or persecution ariseth because of the Word, straightway he stumbleth." Matt. 13:20-21.

It is not enough merely to gain some understanding of the Word. It is not even enough to get the Word sprouted, vivified, within us. If the soil is "rocky" it will get hot under the sun and burn out the life of the good Seed within us.

The rocks within our natures are stubbornness, self-will, disobedience, pride, worldly ambition, love of praise, selfishness, hardness of heart, indifference, and such like.

These rocks when not overcome and thrown out, bring burning condemnation, and the life of the Word is burned out, and the professed Christian is left weak, and he will easily stumble and fall away from the truth.

Third, The Thorny Soil

Jesus said of this soil: "And he that was sown among the thorns, this is he that heareth the Word; and the care of the age, and the deceitfulness of riches,

choke the Word, and he becometh unfruitful." Matt. 13:22.

This soil was not hard and packed, like the way side soil; nor was it full of stones, like the rocky soil. People who represent the thorny ground may understand the Word, and even partake of the divine nature; but they become so burdened from without by earthly cares and business worries, that their religious progress is overshadowed and dwarfed, and hence made unfruitful.

The Good Ground

Of the good ground Jesus said: "And he that was sown upon the good ground, this is he that heareth the Word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty." Matt. 13:23.

The good ground represents those who understand the Word, and who partake of the divine nature, and who are not burdened and overshadowed by earthly and worldly things. As said in Luke 8:15, "And that in the good ground, these are such as in an honest and good heart, having heard the Word, hold it fast, and bring forth fruit with steadfastness."

The "hundredfold" is what we may bear in this age; the sixtyfold is what those may bear who are saved in the age to come; and the thirtyfold is what those may bear who are saved in the age following.

LESSON 107

The Parable Of The Tares

Matt. 13:24-30

"(24) Another parable set he before them, saying, The Kingdom of the heavens is likened unto a man that sowed good seed in his field: (25) but while the men slept, his enemy came and sowed tares also among the wheat, and went away. (26) But when the blade sprang up and brot forth fruit, then appeared the tares also. (27) And the servants of the householder came and said unto him, Lord, didst thou not sow good seed in thy field? whence then hath it tares? (28) And he said unto them, Enemy-man hath done this. And the servants say unto

him, wilt thou then that we go and gather them up? (29) But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. (30) Let both grow together until the harvest: and in the time of the 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."

This parable, like the parable of the sower, which we considered in our previous lesson, is drawn from the plant world. It is much like that previous parable. Both are concerned with the sower and the seed; and both tell about the sprouting, and growth of the seed; and both tell about the crop produced.

But these two parables differ in several respects, and they present the kingdom of the heavens from very different viewpoints. In the parable of the sower the good seed represents the Word, or teaching of the kingdom; but in the parable of the tares the good seed represent "the sons of the kingdom" (vr. 38) —people, not teaching. In the parable of the sower, there is only one sower, Jesus, and one kind of seed, the Word of God; but in the parable of the tares there are two very different sowers, Jesus and the devil; and two very different kinds of seed, the sons of the kingdom and the heavens and the sons of the evil. Vrs. 37-39. In the parable of the sower the field is the individual who hears the Gospel; but in the parable of the tares "the field is the world." Vr. 38. In the parable of the sower the Word of truth is sown in the individual; but in the parable of the tares the individual himself is sown as seed in the world. So the parable of the tares illustrates a more advanced stage of the kingdom of the heavens than the parable of the sower. After the Word, or good seed, brings forth good fruit in us, we are expected to be good seed ourselves to bring forth good fruit in the world about us. It is thus the kingdom reigns over us, and it is thus the kingdom is manifest thru us. Jesus explains the parable of the tares as follows:

Matt. 13:37-43

"(37) He that soweth the good seed is the Son of the Man; (38) and the field is the world; and the good seed, these are

the sons of the kingdom; and the tares are the sons of the evil; (39) and the enemy that sowed them is the devil: and the harvest is end of age; and the reapers are angels. (40) As therefore the tares are gathered up and burned in fire; so shall it be in the end of the age. (41) The Son of the Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do the lawlessness, (42) and shall cast them into the furnace of the fire: there shall be the weeping and the gnashing of the teeth. (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. The one having ears, let him hear."

Jesus sowed the good seed in the early days of Christianity when he sent out true Christians into the world to be his witnesses. These were good seed because by their teaching and example and zeal they produced other Christians like themselves.

"But while the men slept, his enemy came and sowed tares also among the wheat, and went away." (Ver. 28.)

This prophecy in the parable was fulfilled in the history of the first three centuries of Christianity. After satan could not destroy the Church by persecution, he sought to get inside of it to corrupt it by false doctrine and counterfeit Christians.

"While the men slept," that is, while the true apostles slept in death, and while other teachers of the Gospel were not wakeful and vigilant, satan got into the nominal church and sowed about in the Christian assemblies his false teachers. This was especially true in the time of the Roman emperor Constantine. In 313 A.D. he made Christianity one of the legal religions of the Roman empire. Ten years later he made Christianity the State religion of his empire. Then he, according to the laws of the Roman empire, became the head, or pontiff, of the nominal church. Thus Constantine was the first pope, not Peter. Then he changed the simple congregational form of government in the Church to the imperial form of the empire. The pastors were made priests, and clothed with vestments, and installed in confiscated heathen temples and other costly shrines, given mummy ritual to say, and endowed with power over the consciences and

faith of the people. The pastors in the larger cities were put up as bishops over the pastors in the other places. It was thru the working of this satanic leaven that the bishop of the church in the great city of Rome finally got to be pope, or pontiff, over the Latin branch of the nominal church at the downfall of the old imperial power in Rome.

In 325 A.D. Constantine called together his man-made, or satan-made, bishops to form a creed. They met in the city of Nice, and formed the Nicene Creed, the chief tenet of which declared Jesus to be God.

The Jesus of this creed is not the Jesus of the Bible, but "the man of the lawlessness," "the son of the perdition," the great antichrist, sitting in the nominal temple of the God, "setting himself forth that he is God." 2 Thess. 2:3-4.

This was called the catholic, or universal, creed; and those who would not subscribe to it were persecuted or killed by the apostate church and the civil government.

Thus sprang up the tares among the wheat. The true Christians still believed Jesus to be the Son of the only living and true God, and that Jesus alone is head of the Church, and that ministers are not lords but helpers, and that creeds of men are not binding or beneficial, and that it is spiritual adultery for the so-called church to be incorporated with the governments of this world.

These true Christians did not try to pluck up the tares by wars and persecutions, but obeyed their Master to let them also grow in the world-field as well as themselves.

But to let the tares and wheat grow together in the world-field does not mean that they should grow together in the true Church. We are commanded to "come out from among them and be separate." 2 Cor. 6:17. The true Church must be "pillar and ground of the truth," as Paul says in 1 Tim. 3:15. It is not built on the creeds and traditions of men, but on the things delivered over by Christ and his apostles.

The devil is always sowing some new kind of tare seed, some new "ism" or "ite" or sect or schism. The world-field is full of them now. It is hard to tell what else satan may invent. But these things are drawing to an end.

These tares, or false Christians, are all to be pulled up by the roots and bound in bundles and burned in fire. Jesus also said: "Every planting which my heavenly Father planted not, shall be rooted up." Matt. 15:13.

There is coming a harvest at the end of this age. It shall not be well then with the tares and the tare seed. Sects and apostates shall be rooted up and out, bound in bundles, and consumed in the furnace of judgment.

The bundles are the sects of the great apostasy. They are not wholly bound now, for the tares can get out of them now and become true wheat if they will. But when the judgment comes it will be too late: they will then be bound to their transgressions, and they must answer in the furnace of the fire for their sins. Then they can never more belong to the elect, but will be destroyed from that hope.

The tares and the wheat are now growing together in the kingdom of Christ, or world-field, and the tares must first be gathered out before the wheat can inherit that kingdom, or world-field. The earth made new is to be the inheritance of the saints. This will be when the seventh angel sounds, as we read in Rev. 11:15, "And the seventh angel sounded; and there followed great voices in the heaven, and they said, "The kingdom of the world is become of our Lord, and of his Christ: and he shall reign into the ages of the ages."

Of course in the true spiritual sense the tares are never in the kingdom of Christ; but in the territorial sense they are now in the kingdom of Christ, or world-field, and will be gathered out of it in the judgment.

"Then shall the righteous [who were true wheat in this age] shine forth as the sun in the kingdom of their Father." Jesus is the sun, the light of the world. The elect will then shine forth as Jesus in the fullness of the Gospel, and also be the light of the world to bless all the families of the earth, and even to bless those who were once consumed as tares. Then sin and sorrow and death and destruction shall have an end and be swallowed up in victory, and all shall know the Lord from the least to the greatest. Praise the Lord for ever! Read Isa. 60: 20-22.

THE SONS OF THE KINGDOM

May we, like wheat in sower's hand,
Be seed for sowing o'er the land;
May Jesus sow us far and near,
All fruitful seeds, to him so dear.

Then Christians true the fruit shall be,
Just like the seed we planted free:
No bastard wheat, nor darnel seed,
Nor tares, nor any other weed.

'Tis satan sows the false and vile,
To make apostates and defile:
He fills the field with sects and wrong,
With lies and creeds and temples strong.

Some places still await the seed
Of Christians true in Word and deed;
May I be sown, and you, so free,
The kingdom sons we then shall be.

How glad we'll be in harvest time
With joy unspeakable, sublime,
To see the souls we've helped to save
With palms of vic'try o'er the grave!

Now let us cry, with souls made free,
O here I am, dear Lord, send me!
Make me good seed with truth and grace,
To do some part to save the race.

Not seed alone, but light for all,
We'll shine away the darkest dall
When Jesus comes to claim his own,
And reign in truth on David's throne.

LESSON 108

The Parable Of The Mustard Seed Matt. 13:31-32

"(31) Another parable set he before them, saying, The Kingdom of the heavens is like unto a grain of mustard seed, which a man took, and sowed in his field: (32) which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and light in the branches thereof." See also Mark 4:31-32; Luke 13:19.

This parable, like the parable of the sower, and the parable of the tares of the field, is drawn from the plant world.

Parables are not necessarily founded upon facts, or even probable or possible facts. Yet, like all stories, they are told as tho they were facts, in order to teach certain truths which they are intended to illustrate.

As a matter of fact, the mustard seed is not "less than all seeds," neither does it ever become a "tree"; but, for the purpose of the parable, we must consider

this mustard seed as being "less than all seeds" and as finally growing to become a "tree."

It must have seemed very strange to the multitude that heard Jesus speak this parable that he should compare "the kingdom of the heavens" to a "grain of mustard seed." But, when we stop to think, all things grow from very small beginnings, even things that finally become great.

Some people in these days think that the kingdom has not come yet, and will not come until it is set up visibly over all the earth. They cannot see the kingdom of the heavens as "like unto a grain of mustard seed"; but they think that it is not set up until it is like unto a broad spreading tree waving over the land.

"Who hath despised the day of small things?" (Zech. 4:10.) The kingdom is as truly "like unto a grain of mustard seed" as it is like unto a great spreading tree, tho it is not yet like unto a great spreading tree, and will not be so until Jesus comes with his elect and sets it up over all the earth.

It is important that we receive the kingdom of the heavens now, get in it, be a part of it, receive and obey its Spirit and laws, lay hold of its hope, and have a foretaste of its blessing and glory. Then we shall be made rulers in that kingdom in the two ages to come when it is set up over all the earth.

Yes, the kingdom now is but little and less apparently than any of the kingdoms of this world, for there are few that are saved, few even that find the way of life, and fewer still in these days when Jesus is about to return, as it was in the days of Noah, and in the days of Lot. But, however small, there are enough to represent the kingdom, tho they be but as a grain of mustard seed.

When all these few of each period are gathered together at the coming of Jesus, the kingdom of the heavens shall no longer be as a tiny grain of mustard seed, but as a great tree, a great and strong people, of whom the like has never been seen, as we read in Joel 2:2.

The elect will then form the tall central branch of the mustard tree. Those saved in the age to come will form the first side branch, and those saved in the age following will form the next side

branch. Thus the great mustard tree will stand complete.

Then, lastly, "the birds of the heaven," the fallen angels, will "come, and light in the branches thereof," to get the mustard seed, too, that they also may partake of the kingdom of the heavens.

The mustard seed to the fallen angels will then be the Word of the faith of the kingdom, or the kingdom in embryo. The elect must now "have faith as a grain of mustard seed," that is, faith as the kingdom in embryo. Matt. 17:20. The fallen angels cannot now get this faith, and they will not be able to get it till the Church, or kingdom, has grown to be a great tree to produce the seeds for them. When God's mercy and grace have been fully demonstrated in the saving of the lost human race, it will furnish groundwork for faith that even the fallen angels may be saved, for God can be no respecter of persons in the end.

Jesus is the "man" who "took and sowed in his field" this "grain of mustard seed." "The field is the world," Matt. 13:38, and this "field" will become the "garden" of the Lord when made new in the age to come (Luke 13:19). The "grain of mustard seed" is the kingdom in its present condition, and it is represented by the true Church. Jesus has sown his kingdom out in the world.

Thus far it has been invisible to mortal eyes, for it has been getting rooted in a quiet and hidden way in the minds and hearts and wills and natures of millions of true Christian souls, the Church of the living God, thru over 1900 years. When all these are gathered together in the first resurrection, immortal, and shining as the sun, then no more shall they be the despised and rejected of men. "All that see them shall acknowledge them, that they are the seed which Jehovah hath blessed." Isa. 61:9.

Then the kingdoms represented by "the herbs" in the parable, shall pass away, for God says, "I will lay waste mountains and hills, and dry up all their herbs." Isa. 42:15.

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to the God." Heb. 12:28.

Now is the time to get the kingdom well rooted in us. Paul writes in Col. 2:7, that we are "rooted and builded up" in

"Christ Jesus the Lord." The sources from whence we draw our life and sustenance are: Christ our teacher, Christ our example, Christ our law-giver, Christ our redeemer, Christ our life-giver, Christ our priest, and Christ our king. We need all these to get truly rooted in Christ.

In the parable of the sower, which we considered in lesson 106, the good seed was the Word of the kingdom; in the parable of the tares, which we considered in lesson 107, the good seed were the sons of the kingdom; but in the parable of the mustard seed, which we are now considering, the good seed is the embryo of the kingdom, or the present condition of the true Church.

In the other two parables the good seed was called grain, which is a food; but in this parable the good seed is called mustard, which is not a food, but a medicine.

Mustard, when applied externally is pungent, prickly, smarting, burning, blistering, and painful to the flesh, so is the kingdom of the heavens to the carnal man.

Mustard when taken internally in small doses is a diuretic, that is, a medicine to aid in expelling uric acid out of the tissues and blood; and when taken in large doses, it is an emetic, forcing the stomach to throw out its load of corruption: so the kingdom of the heavens taken within throws out the poison of sin and corruption.

Mustard when taken with food that is hard to digest is a stimulant and aid to digestion: so the kingdom of God within enables us to digest and understand the strong meat of the Word.

Thus it is fitting that Jesus compared the kingdom of the heavens to mustard seed as well as to grain seed; and, praise the Lord, it is to become at last the great and only kingdom over all the earth.

LIKE A GRAIN OF MUSTARD SEED

Look not for churches great and strong,
Where millions go in motly throng:
The kingdom is as tiny seed,
But few have found or give it heed.

How few there be who want the right,
Who seek for truth with all their might?
When truth is preached in clearest way,
O what a babble most will say!

Tradition strong, or social band,
Controls the people o'er the land;
Or lib'ral souls they claim to be,
No standard for the people see.

Like grain of mustard seed 'tis still,
A tiny place on earth to fill;
And worse today than e'er before
When evil reigns from shore to shore.

The hidden from the wise and great,
'Tis known to babes of low estate:
Re-born with truth, made new and free,
The kingdom great they humbly see.

They bow to all the Master's laws,
They love his dear and blessed Cause;
Nor will they swerve to other ways
For pelf or power or human praise.

They meet with those who know the way,
Where Christ as king has fullest sway;
And God is over all in love,
A kingdom like to his above.

The mustard seed is rooted strong,
Tho now 'tis but a humble throng;
When all are made immortal, free,
It shall become a mighty tree.

Its branches waving over all,
From earth to heav'n, it is so tall;
The fallen angels then descend
To find in Jesus Saviour, Friend.

And thus at last all knees shall bend,
The kingdom rule shall never end;
And victory shall crown our Cause,
And all creation serve its laws.

LESSON 109

The Parable Of The Leaven In The Three Measures Of Meal

Matt. 13:33

*"Another parable spake he unto them:
The kingdom of the heavens is like unto
leaven, which a woman took, and hid
in three measures of meal, till it was all
leavened."*

This parable, or comparison, is drawn from domestic life. Of course Jesus had often seen his mother prepare leaven, or yeast, and stir it in meal, knead it into loaves, let it rise to the proper height, and bake it to a delicious brown in the oven.

Later, when he became the great Teacher, he saw in this a parable to illustrate the kingdom of the heavens; for, as the leaven rules over each particle of the meal, so the kingdom of the heavens rules over each of its individual subjects.

This parable illustrates an advanced stage of the kingdom. Leaven must be prepared and must work in a "starter" first, before it is ready to be worked in the meal. And the grain of which the meal is made must first be sown as seed in a field and grown in good ground to maturity, and ground in a mill into meal. Not till then is it ready for the leaven.

So in this parable the meal represents those who have previously received the good seed, which is the Word of the truth, and thus have been regenerated thereby. And the meal also represents those who have previously grown up in Christ Jesus as new creatures. In previous parables, we have studied these earlier phases of the kingdom.

The "three measures of meal" in this parable symbolize three classes of the saved: 1st, the elect, who are saved in this age; 2nd, those separated to the right hand in the day of judgment, in the age to come; and 3rd, those saved out of the second death when death is abolished and all are made new. These periods are the three days of Christ mentioned in Luke 13:32-33.

The original word for "measure" in this parable means "seat." It was so called because it was large enough for a man to sit on. It held a little more than a peck of our measure. "Three" such "measures" would equal nearly as much as our bushel. Hence quite a number of loaves could be made from the "three measures of meal"—at least twelve large loaves, to symbolize the twelve great nations of spiritual Israel which are to be subject to Christ and the elect in the two ages to come.

We must note, in passing, that the word for "measure" in this parable is the same as the Hebrew measure "seah," and that three such measures made an "ephah." The "three measures" and the "ephah" are used several times in the types and prophecies of the Old Testament with great symbolic meaning. So Jesus was using words in this parable which had rich suggestive meaning to the Jews.

The "leaven" of this parable is a symbol of a teaching. Jesus spoke of the leaven of the Pharisees as their teaching. Matt. 16:6, 12. Paul speaks of the teaching of certain ones as leaven, Gal. 5:8-9.

The "woman" in the parable is the New Covenant, represented by Christ, who has the true leaven, or true teaching, to put in the meal of mankind. In Isa. 42:6 God says, that He will give Jesus "for a covenant of the people." The prophecy of Jer. 31:22 has also been fulfilled in Jesus. It says: "Jehovah hath created a new thing in the earth: A woman shall encompass a man." This was fulfilled when the spirit of motherhood encompassed Jesus when he travailed in birth-pain for the human race, as said in Isa. 53:11. This was a "new thing in the earth."

The hiding of the leaven in the meal signified putting it in the hidden man of the heart. During this age it is thus being hidden in the elect. It will be hidden in the two other measures of human meal in the two ages to come. When this leaven, or divine teaching, is placed in the inner man of all the three measures of mankind, then, as prophesied in Jer. 31:34, "they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they all shall know me, from the last of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." Then all will be Israel, and Israel will be the whole human race. "Then is finished the mystery of the God, according to the good tidings which He declared to his servants the prophets." Rev. 10:7.

To make good bread the leaven or yeast must be good and sufficient to act thoroly and quickly upon every particle of the meal. Yeast is good when it is fresh, active, and made of good things.

The leaven of this parable was prepared in Jesus, in his teaching and example. Hence it is made of good things and it is always fresh and active and powerful and sufficient to thoroly and quickly act upon every disciple to transform him into the true likeness and image of God.

The world is full of false and evil leaven, or teaching, and much of it is professedly in the name of Jesus. The great apostasy that got control of the nominal Church in the early part of the fourth century and put up the Nicean creed in 325 A.D., has continued to multiply human creeds and sects of men,

until the true teaching is almost entirely lost to the world.

To find the true and pure leaven, or teaching, of apostolic days is indeed a super-human task in these days.

The Scripture says, "A little leaven leavens the whole lump." Hence we must beware of all false leaven. The good leaven, or true teaching of the New Testament, will not work in us unless we first reject and expunge all false leaven, or teaching. We should bring every teaching to the test of Holy Scripture. John writes: "We are of the God: he that knoweth the God heareth us; he who is not of the God heareth us not. By this we know the Spirit of the truth, and the spirit of the error." 1 John 4:6.

As the meal when thoroly leavened with the good leaven must be baked to preserve the effect: so we must be tested and tried in the furnace of life to form permanent character. In this way we become the loaf of the Church of the first-born. 1 Cor. 10:17.

LIKE LEAVEN IN THE MEAL

Like leaven in the meal it grows,
The kingdom's mighty rein;
The soul its hidden working knows,
Its life and blessings gain.

It spreads from soul to soul its grace,
Its quick'ning, lifting way;
Our Master's blessed work we trace,
We rise without delay.

This blessed leaven is the Word
The Master taught of yore;
In Palestine it first was heard,
It sounds from shore to shore.

O get this leaven, brother, friend,
And in the kingdom be;
Your life and joy shall never end,
You'll rise in glory free.

The leaven of apostate sects
Is poison sour dough;
Come learn the Truth as Christ directs,
His life will in you grow.

This blessed Word shall leaven all,
In three great measures true;
When all the race have heard the call,
And all things shall be new.

LESSON 110

The Parable Of The Purchased Field And The Hidden Treasure

Matt. 13:44

"The kingdom of the heavens is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he

goeth and selleth all that he hath, and buyeth that field."

"The kingdom of the heavens is like unto treasure" because what people treasure rules over them—rules over their minds and hearts and wills and bodies and deeds. People think about certain things because they prize those things; and what they prize and treasure, they love and choose and serve. Their treasure, whatever it is, has a real kingdom over them. "Where your treasure is, there will your heart be also." Matt. 6:21.

If people would always prize and treasure the good and right and true and pure and proper, what a blessed heavenly kingdom would rule over them! But this treasure to most people is yet the hidden treasure, for few there be that find it.

Generally people prize and treasure things of no value, and often injurious things. Some put a great value upon things of but little value; and they will even pass by things of really great value and choose the vain and fleeting things. Often people know better, but an evil heart overrules their better judgment and impels them to prefer the vain things, and often they do not stop to reflect until it is too late.

Things sometimes rule over people against their wills, even things they hate. Such people are slaves and captives of a fleshly kingdom which they cannot resist. The kingdom of the heavens has no such subjects, nor does it desire them. People must see the heavenly kingdom as the greatest treasure, and be subject to it because they prize it; and thus be citizens, not slaves.

We must treasure the kingdom of the heavens so great that we are willing to sacrifice anything or everything for it, and so let it rule over us completely. As Jesus said: "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Luke 14:33.

If we could now get every one to see the supreme value of the kingdom of the heavens, and hence the insignificant value of all other things in comparison, all would be seeking to flock into this heavenly kingdom, and they would cheerfully sacrifice all other things for it. But the parable says that this kingdom is "like unto a treasure hidden in

the field." And even if it were not hidden, there is a blindness and deafness and ignorance and depravity in man that veils him from seeing and realizing the supreme value of the kingdom of the heavens.

This, however, shall not always be, for the Scripture says there is coming a time when "the face of the covering that covereth all peoples, and the veil that is spread over all nations" shall be swallowed up. Isa. 25:7; Luke 2:32. This prophecy will be fulfilled in the two ages to come, when Jesus and the elect become the light of the world and the rulers of the earth; for the Scripture says, "Behold, a king shall reign in righteousness, and princes shall rule in justice." Isa. 32:1; and then, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea," Isa. 11:9; Hab. 2:14.

The "man" who found the "treasure hidden in the field" is Jesus. Others had found types, promises, and prophecies of this treasure or kingdom, but none had ever found this kingdom itself. Why? The kingdom of the heavens is spiritual, and people have to be regenerated to be spiritual. Jesus was the first begotten of a new and regenerated race of mankind. Others had not found this kingdom because it was not to be found in the soulless generation. Jesus found it because he was in the spiritual generation.

His real Father was God: hence he was born into the kingdom of God. By the light of the spiritual kingdom in himself, he could find that treasure or kingdom "hidden in the field."

That "field" is the whole human race. The "treasure" of that field was the hidden and ungenerated seed of a new and heavenly life. This had been planted in man in the beginning, for we read in the Original Scripture that God breathed into man "the breath of lives," Gen. 2:7, not the breath of "life," as it is falsely translated, but the breath of "lives." Only one of these lives is generated in the Adamic generation, but both are transmitted. This ungenerated life is the "treasure hidden in the field." Jesus saw by the Spirit that something good and glorious, a treasure of unbounded value, was hidden and unused in the

great field of mankind, and in that great treasure would be planted the kingdom of the heavens.

But the parable says, that the man [Jesus], after finding the treasure hidden in the field, "hid" it again. How? He hid it in himself, for the Scripture says, "In whom are all the treasures of the wisdom and knowledge hidden." Col. 2:3. All were hidden in him: for, like Adam, the first head of the race, Jesus, the second head, represented all. And Jesus not only hid the treasure or kingdom in himself, but he also hid it in parables and signs that only the Holy Spirit could unfold. Jesus said: "I thank Thee, Father, Lord of the heaven and the earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, the Father, for so it was well-pleasing in thy sight." Matt. 11:25-26.

After thus hiding the treasure in himself, the parable says, "In his joy he goeth and selleth, all that he hath, and buyeth that field." He did not buy the "treasure hidden in the field"; but he bot the whole field for the sake of the treasure hidden there.

The price on "the field" was great, but the treasure hidden in the field was worth so much more than the field, that he was willing to pay the price, and that with joy.

Jesus alone had the price to redeem the field of mankind. The Scripture says, that no sinful Adamic man "can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is costly, and it faileth for the age." Ps. 49:7-8.

What did it cost Jesus to buy the field? "All that he hath." What did he have? The Scripture says, "For ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye thru his poverty might become rich." 2 Cor. 8:9. How had Jesus been rich? By perfect obedience to the Law he had inherited all that was promised under the Law. This included exemption from death and the inheritance of the earth for ever. The title to all these riches he had to give up when he was made sin for us and died as a sinner and for sinners on the Cross. That is what it cost Jesus.

Rich men may give their thousands,

or even millions, and their lands; and martyrs may die for others and for the cause they represent; but even all these gifts are small compared to the price that Jesus paid for the field of mankind. He gave up his title to the whole earth, and that was a title to last for ever. What are all human possessions compared to it? He also gave up his right and title to eternal life, and he submitted to die as tho he were a sinner on behalf of all the sinners of the human race. Did any one else ever give up the right and title to such a life? or die as a martyr for such a Cause? And yet Jesus gave up all these things, and voluntarily took upon himself our sorrows, griefs, pains, sins, shame, condemnation, and death. And he did all these things joyfully, for the parable says, "In his joy he goeth and selleth all that he hath, and buyeth that field." And Paul writes of Jesus, "Who for the joy that was set before him endured the Cross, despising shame." Heb. 12:2.

The kingdom of the heavens is a great treasure to Jesus, far beyond the price he paid, because the earth made new is of far greater worth than the earth of the old creation; and the honor, and kingdom, and glory of the human race made new and immortal is of far greater value than to own and rule the sinful dying race of Adamic men. The eternal life, too, that Jesus gained thru the Cross is of far greater value than the eternal life to which he had given up the right; for life is valuable in proportion to the love that is in it. To barely live for ever and have no one of kindred nature to love, or to love him, would finally grow to be a lonesome burden. What love and fellowship and glory Jesus had already gained! and what he shall yet gain from the treasure in the field! Then what a wonderfully wise purchase Jesus made!

Jesus has put unbounded value in the "field" by bringing to light some of the treasure to the elect. It gives us pardon, peace, new life, power, wisdom, love, hope. It gives us our Father in heaven, Christ, Holy Spirit, and everlasting friends and companions. And it shall yet give us eternal life and immortality and the everlasting home in the earth made new.

We get this blessed kingdom treasure

by learning the truth of the Gospel, and by repentance, faith, baptism, and the gift of the blessed Holy Spirit. And we keep this treasure by following Jesus and doing his works and enduring unto the end.

THE HIDDEN TREASURE

There is a treasure hidden deep
In field of human kind;
It is a seed of life so sweet
No search of man can find.

Yet there it lies since Eden days,
Transmitted to each soul;
Unseen in human life and ways,
Unknown its wealth and goal.

When Jesus came he richly found
This hidden wealth in man;
He made its love and life abound,
On sin he cast the ban.

He proved that man when gendered new
Can be with God akin,
Can bid to sin and death adieu
By heavenly life within.

Yet in his love so good and great
He hid this treasure deep;
He took our sins and lost estate,
In blood and tears to weep.

He bot the field of human kind,
The price was all he had;
Revealed the grace to e'en the blind
To make us ever glad.

We come to God thru him, and know
This hidden treasure, too,
Our life with love is made to glow
In generation new.

This is the kingdom's blessed reign,
And wealth untold is ours;
For ev'ry good we sure shall gain
In Land of Eden bowers.

LESSON 111

Parable of The One Pearl Of Much Honor

Matt. 13:45-46

"(45) Again, the kingdom of the heavens is like unto a merchant seeking beautiful pearls; (46) but having found one much-honored pearl, having departed, hath sold all things whatsoever he had, and he bot it."

Jesus is the "merchant" mentioned in this parable. The "beautiful pearls" he is "seeking" are the three classes of the saved—the elect, who are saved in this

age; those saved thru the judgment of the age to come; and those saved in the age following the age to come. The "one much-honored pearl" is the elect, who are honored as the first-fruits, first-born, called to be kings and priests and to bless all the families of the earth. Jesus "sold all things whatsoever he had" and "bot" this one pearl when he "departed" unto the Father and gave up his immortal life a living sacrifice to be priest and king of the elect.

When Jesus bot the "field" with the "treasure hidden" in it, he gave up all his life in the mortal body; but when he buys the "one much-honored pearl," he gives up all his life in the immortal body and buys that "pearl."

When we were unconverted sinners, we needed the price on Calvary; but when we are converted disciples of the Lord Jesus, we need also the price that Jesus is now paying at the right hand of God.

"The kingdom of the heavens is like unto a merchant," because what a merchant buys, he becomes its owner and master, or king.

So Jesus is our king and we are his kingdom by a double purchase: 1st, his sacrifice on the Cross; 2nd, his sacrifice in heaven.

Jesus finds the one pearl of great honor when he finds the Church. She is now his "bride," his espoused sweetheart, and she is to become his "wife" in the age to come, thru whom he will multiply and fill the earth by bringing all into the new and heavenly generation.

"The Christ also loved the Church, and gave himself up for it; that he might sanctify it, having cleansed it in the laver of the water in Word, that he might present the Church for himself in glory, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

The price he pays for the "one pearl" is great; but he gladly gives the price. He deems it a wise and profitable deal. He will feel richly paid when he receives the beautiful pearl as his queen in glory, to love him, and cherish him, and honor him, and sit with him in his throne, and co-operate with him in setting up the kingdom over all the earth and blessing all. Then the Church, as the antitype of

Eve, will in truth be "the mother of all living." (Gen. 3:20.)

A true pearl is a beautiful thing and it is a very pleasing symbol of the Church. The true Church is beautiful in character and graces, sparkling in the light of truth and loveliness.

A pearl is formed on the inside of a shell, and the shell is found in deep water, fastened to the rock. So the divine pearl of the kingdom of the heavens is formed in the inner man, in the deep water of humility, in the shell of the mortal life, joined by faith to Jesus, the Rock of Ages.

Divers for pearls must be well trained and equipped for their work. So the true ministers, who would find the "one much-honored pearl" that Jesus may buy it, must go down in deep humility to the humble believers who are fastened to the Rock of Christ's death, and lead them up to be joined to Christ after the Spirit.

A pearl is formed from a nucleus, or kernel, which gains admission into the mollusk, where it is deposited in the beautiful inner lining of the shell, called mother-of-pearl. There this kernel, or pearl-seed, is increased with excretions of the substance of that inner lining called mother-of-pearl, until it is completed with layer after layer, and thus made ready for the diver and the merchant-prince. So we as believers in Christ receive in our inner man the pure white pearl-seed, the Word of the truth; we nourish it by our repentance, faith, and obedience; and we get it filled with the heavenly light by the gift of the Holy Spirit: then we are ready to be risen with Christ and receive him as our priest and king on high.

A pearl is valued for its size, roundness, and luster. One of great value would be about the size of a nutmeg, brilliantly white, delicately tinted, sparkling with luster, and perfectly round. Sometimes a single pearl has been sold for as much as three hundred thousand dollars. In 1929 some divers in the Persian gulf found a pearl weighing fifty grains and valued at two hundred and fifty thousand dollars. Yet most of the pearls on the market today are only imitations, made of glass, appearing quite beautiful to the untrained eyes, but unreal.

As there are many false pearls, so there are many false churches. These false churches may appear beautiful to some; but Jesus as the skilled merchant cannot be deceived, and he will accept at last only the "one much-honored pearl"—large in mind and heart brilliantly white with divine purity, sparkling with the luster of truth and grace, and perfectly rounded out in the divine nature.

There is only one such pearl, even as there is only one true Church, one body. Only the divers, or ministers, who are trained in the apostolic doctrine and filled with the grace and power of the Gospel, can fish for this one pearl of much honor and bring it out of the dark waters of human weakness and sorrow to the light and glory of the kingdom.

Jesus is not satisfied with this one pearl only. The parable says that he was "seeking beautiful pearls." In this age he finds only the one beautiful pearl, the Church of the elect, the "much-honored" one. In the age to come he will find another beautiful pearl, and in the age following another beautiful pearl.

It may be asked, "How could Jesus buy any more beautiful pearls when he gave all that he had for the one?" There is a divine mystery in the price that he now pays for the one pearl; for the more he pays out of that price, the more he has left to buy other pearls. "Give, and it shall be given unto you." It does not impoverish Jesus to give out his grace and truth and power. He can purchase the elect by giving all, and still have even more left to get all the others.

Praise God for Jesus, our great Merchant-Prince, who with his "beautiful pearls" shall yet retire into the ages of the perfect day, rich in love and joy, and glorified for ever.

BEAUTIFUL PEARL

Tune: "Beautiful, beckoning hands."

Beautiful Pearl, the sweet Bride of the Lamb,
Lovely thy form, 'tis so meek and so fair,
Shining with grace and the truth from the
Word,

Others with thee bear no mark of compare.

Chorus:—

Beautiful Pearl! beautiful Pearl!
Don thy bright garment, so pure and so true
Jesus thine own cometh for you,
Beautiful, beautiful Bride of the Lamb.

Much-honored Pearl, the true daughter of God,
Queen of the kingdom and glory to be;
Jesus has given his all for thy love,
Glory of Jesus you ever shall see.

Shine for his joy, and his glory and praise,
Jesus now craves for thy love and thy all;
Keep all your heart for dear Jesus so true,
Watch for the signs of his coming and call.

He and his home and his kingdom and all,
'Tis for his Bride to for ever to share,
Joys that are full, and the glory untold,
Ever embraced with his love and his care.

Sold all he had, and so great was the sum,
Bot thee for him with his all as the price;
Gave thee himself, with his grace and his love,
Riches so great, they do more than suffice.

Shine, sweetest Pearl, in thy luster and light,
Jesus shall ever be pleased with thy ways;
Bride of the Lamb, and the hope of his heart,
Shine for his glory, his kingdom, and praise.

(Founded on Matt. 13:45-46)

LESSON 112

Parable Of The Drag-Net

Matt. 13:47-50

"(47) Again, the kingdom of the heavens is like unto a drag-net, that was cast into the sea, and gathered of every kind: (48) which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. (49) So shall it be in the end of the age: the angels shall come forth, and sever the wicked from among the righteous, (50) and shall cast them into the furnace of the fire: there shall be the weeping and the gnashing of the teeth."

This parable illustrates a very broad view of the kingdom of the heavens. It does not refer to the very special work of the kingdom of the heavens over the elect in calling them out and perfecting them in this age; but it illustrates the general effect of the kingdom upon all others in this age and in the beginning of the age to come. It likens the kingdom of the heavens to "a drag-net, that was cast into the sea, and gathered of every kind."

The influence of the kingdom is not confined to the true Church, or the elect: it also gathers of "every kind." Even the old Roman Empire, from 323 A.D. and on, professed to be Christian, and all the nations that followed that Empire pro-

fessed to be Christian. They all called themselves, "Christendom," which means, "Christ's kingdom." Every so-called sect of Christendom professes to be Christian, and also most oath-bound secret societies. They are all in the "drag-net" form of the kingdom, that is, in the general influence of Christ and his religion. The true Church is no mixed multitude, like that; but have always been a separate people, and do not have to wait till the end of the age to get separated from the wicked.

Not bad people only have been drawn into nominal Christianity; but millions and millions of well-meaning people have been more or less helped and blessed by the general influence of the kingdom of the heavens outside of the true Church, its true representative.

The "drag-net" well represents this general influence of Christianity; for a drag-net would scrape on the bottom of the sea as well as pass thru its waters. Hence it would gather not only good fish, but eels, lizards, turtles, and snakes.

To find the elect, we do not use a drag-net, but a dip-net, which we "let down" into the sea, and lift straight up, not drag. In this way we are most apt to catch good fish only, for the evil fish and eels and lizards crawl or walk on the bottom mostly. And in this way we can get the good fish separated from the sea, or world, now, instead of waiting till "the end of the age."

The dip-net symbolizes the true Gospel teaching, which gathers the true Church; the drag-net symbolizes the general influence of Christianity on others outside of the true Church. The dip-net will be brot to shore first, for the elect will be saved first and have their part in the first resurrection. About three years later the drag-net will be brot to shore, when Jesus comes with his elect to judge the world, and separate them as a shepherd separates the sheep from the goats.

The dip-net is even now being drawn to shore, with its 153 great fishes—the one body of the elect, out of the five dispensations, and involving in themselves the saved of the three Gospel ages.

The drag-net will be "filled" and ready to be drawn to shore when the elect are taken out and pure Christianity can have no more influence upon the

earth. Then Jesus will come with his elect to judge the world. Then the "sea" shall be no more, that is, this carnal world shall pass away and be succeeded by the world to come.

The process of separating the good fish from the bad will involve teaching the full Gospel, and full Christian experience on the part of those separated as righteous ones.

"The angels" that shall then do this separating work will be the elect.

"The furnace of the fire" is the judgment of Gehenna, or the second death. The wicked cannot then repent, for the Spirit will no longer be striving with them, and they had previously sinned unto death. They could weep and gnash their teeth because of the awful effects of sin, but they could not repent, because they had lost the love for the right and good; and hence could not sorrow over the nature of sin.

The righteous were gathered "into vessels." This means that those who then get separated from the wicked will be gathered into their places as citizens in the kingdom of the heavens when it is set up over the earth. Isa. 56:8.

LESSON 113

The Parable of The House-Master

Matt. 13:51-52

"(51) *Have ye considered all these things?" They say to him, Yea. (52) But he said unto them, Therefore every scribe who is being instructed for the kingdom of the heavens is like unto a man, a house-master, who casts forth out of his treasury new things and old things. (53) And it became, when the Jesus had ended these parables, he departed thence.*"

Jesus had just been giving seven parables of the kingdom of the heavens. Four of these he had spoken to the multitudes by the sea, Matt. 13:1-35, two of which he had expounded privately to his disciples, Matt. 13:10-23, 36-43. Then, in the private hearing of his disciples, he gave three more parables of the kingdom of the heavens, Matt. 13:44-50, making seven such parables on that notable day. It may be called "*The Sermon of the Seven Parables.*" We have given

a careful exposition of all these seven great parables in the seven previous lessons.

Now, in our present lesson, Jesus concludes by asking his disciples if they had "considered all these things." He knew that they had as yet but a vague idea of the meaning of those seven parables, and that they would not understand them until they received the gift of the Holy Spirit; but he wanted then to know if they had given consideration to all these things.

They answered him, "Yea." They had carefully considered all that Jesus had said to the multitudes and to themselves, and had stored those things up in their hearts, and had hoped some day to understand their great spiritual meaning, and give them out to others.

In reply, Jesus gave them another parable, not to illustrate the kingdom of the heavens, but to illustrate themselves. He says, "Therefore every scribe who is being instructed for the kingdom of the heavens is like unto a man, a house-master, who casts forth out of his treasury new things and old things."

This "house-master" is Jesus. The "house" is the Church. Jesus is the master of the Church, because he is its head, its Christ, its king, its high priest, its teacher, its example, its law-giver, its life-giver, its hope—its all.

His "treasury" is his heart, as he says in Luke 7:45, "The good man out of the good treasury of the heart beareth forth the good."

Jesus "cast forth" out of this good treasury of his heart by his words, his works, his looks, his zeal, and his suffering. He cast forth truth and grace and power, the true example of the true spiritual life, the true way of salvation, and the true hope. These were the "new things" of the Gospel; and they were the "old things" of the Law, because the Gospel is the Law in antitype, even as the tree is the shadow in substance and reality.

Now, Jesus said that every true teacher in the kingdom of the heavens is like this, like Jesus, the true "house-master, who casts forth out of his treasury new things and old things."

But a true teacher of these things must be a "scribe who is being instructed for the kingdom of the heavens."

Jesus was then instructing his disciples for that kingdom, and they were soon to go out to proclaim it over the earth. The treasury of their hearts was being filled with the divine doctrines of the true Gospel to fit them for their great work.

The more a true teacher casts out these new things and old things of the Gospel the more he retains them and increases them. They are just the opposite of worldly treasures; for, in these spiritual treasures, the more we give, the more we receive. Jesus says, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." Luke 6:38.

Beware of false ministers, false teachers, false prophets, false leaders. The world is full of them today.

Very few are "instructed for the kingdom of the heavens," and most deny or pervert every fundamental doctrine of the Gospel. Many, too, are indifferent to truth and inflated by the false spirit of liberalism. This is not the true love of the Bible, which "rejoices in the truth," 1 Cor. 13:6. Some have a "zeal without knowledge." Their great religious emotion may be more properly called religious frenzy. They have religion by spells and spasms, and their emotions are effervescent, not being based in truth and the true understanding of the Bible.

Jesus said, "when the Son of the Man cometh, shall he find the faith on the earth?" Luke 18:8. This intimates that, at best, "the faith" will then be little known upon the earth. In these times when many things prove that we are in the very time of Christ's return, it certainly behooves each to examine himself to see whether he is really "in the faith," 2 Cor. 13:5.

LESSON 114

Jesus Rejected In His Home Town

Matt. 13:54-58; Mark 6:1-6; Luke 4:16-30

Jesus' visit to Nazareth, his home town, was one of the notable events of his brief public life. He had been brought up in that little city. There he had spent nearly all the first thirty years of his life. After his baptism, however,

he had not returned to Nazareth till the time of our present lesson, a period of about two years.

During those two years he had been twice to Cana, a town but a few miles away; and he had often been to Capernaum, only about twenty miles distant. Many other near by towns and cities and country places had heard his great message and seen his mighty works: yet all that while he had kept clear of Nazareth.

The people of Nazareth, of course, had heard of his fame among the common people, and of the opposition he had encountered everywhere among the rich and ruling classes. His home folks must often have wondered, too, why he did not come to their town to do some of his great works and deliver some of his great discourses.

Well, at last the time arrived, and Jesus journeyed with his disciples from Capernaum to Nazareth. How the time passed until the sabbath, we are not told. Perhaps he was a guest in the homes of his sisters, who still lived there; and some of the time was no doubt passed in greeting old friends and neighbors; and his disciples were busy telling the enquiring people about the wonderful works and words of Jesus, and how they believed him to be the Christ, the Messiah. The little city was all astir about Jesus, and, of course, expected him to be at the synagogue on the sabbath day, as his custom had always been, and there they would have a chance to hear him.

The synagogue was surely crowded on that sabbath day, and Jesus was at once invited to read and expound the Scriptures. He read a portion of the 61st chapter of Isaiah, which (as quoted in Luke 4:18-19) says—

"Spirit of Lord upon me! on account of which He anointed me to proclaim the Gospel to the poor; He has apostled me to preach release to the captives, and seeing anew to the blind, to send forth in liberty those who have been bruised, to preach an acceptable year of Lord."

After reading this startling text, "he closed the Book, and gave it back to the attendant, and sat down" to expound what he had read. "The eyes of all in the synagogue were fastened on him." His hearers knew that that text be-

longed exclusively to the Messiah. It was a prophecy written by Isaiah over 700 years before, and the faithful in Israel had been looking forward to its fulfillment all those hundreds of years.

The people were eager to know what Jesus would make of that text. They had already concluded that the text could not apply to him, for they had known him from a child, and even up to the time he was thirty years old. They had also known his mother and his supposed father and his brothers and sisters. They were willing to receive him as a neighbor, a friend, a fellow-citizen, a carpenter, a Jew, and an honored member of the synagogue; but as Messiah, no, never! If he should now claim that Isaiah spoke of him in that text, they would condemn him for impiety and sacrilege. They could not think that the great Messiah could come from such humble and poor parentage, and from the lowly occupation of carpenter. They knew also that their elders, scribes, and priests had rejected him as Messiah and had declared him to be an impostor and a man possessed with the prince of demons. They were now ready to condemn and kill him if he would dare commit the awful crime of presumptuously applying Isaiah's prophecy about the Messiah to himself.

Knowing the mental condition of his hearers, what would Jesus now say? Would he hold back the truth, and preach to please men? The Scripture says that he boldly announced "Today hath this Scripture been fulfilled in your ears." Luke 4:21. He was already proclaiming a message of grace to poor lost sinners; giving release to those held captive to the demons and sin; giving new sight to those who were blind to spiritual things; giving deliverance to those who were weak and wayward; and ushering in a new and acceptable age of grace for men.

As they heard him preach these great things they "wondered at the words of the grace which proceeded out of his mouth." (Luke 4:22.) They wondered that one so lowly born and a mere laboring man and uneducated in the great schools of the rabbis, could dare say such great things of himself; and they said, "Is not this Joseph's son?" The rabbis, too, had taught them that the time was

past due for the Messiah to be born, and therefore he must have previously been born and kept hidden till Israel should be ready to receive him: hence they concluded, that, "when the Christ cometh, no one knoweth whence he is." (John 7: 27.) But such teaching was only blind human tradition, for the Scripture nowhere taught such a doctrine, nor that it was past the time for the Messiah to be born. And then, they only presumed that Jesus was Joseph's son. The Scripture says that Mary and Joseph kept the divine parentage of Jesus a secret, to avoid needless persecution.

Jesus was proving himself to be the Messiah, the Christ, by every Scriptural proof. His enemies should have believed the facts, and disbelieved their traditional theories. A theory cannot disprove a fact.

And what if he were of humble parents and of a humble occupation? Many of the great leaders and prophets of the Bible and many of the great men of history have risen from very humble parents. These blind critics erred by looking for a natural cause for supernatural events, hence they could wonder "at the words of the grace which proceeded out of his mouth," but they could not believe in him who spoke them. That came upon them which was spoken by the prophet Habakkuk (1:5): "Behold, ye among the nations, and look, and wonder marvelously; for I am working a work in your days, which ye will not believe tho it be told you." (Quoted also in Acts 13: 41.)

The supernatural may cause the natural; but the natural can never cause the supernatural. When, therefore, we observe a supernatural event, we should attribute a supernatural cause. Nicodemus said to Jesus: "Rabbi, we know thou art a teacher come from God; for no one can do these signs that thou doest, except the God be with him." (John 3: 2.) This was good sense, as well as faith. The bigotry in the synagogue of Nazareth could not see these things.

Jesus could now have left them in their wondering and unbelief; but he had still more to say to them, which would provoke still greater opposition, for he said:

"Doubtless ye will say unto me this parable, Physician, heal thyself: what-

soever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in the Israel in the days of Elijah, when the heaven was shut up three years and six months, when there became a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in the Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian." Luke 4:23-27.

These were not words of grace, as he previously gave them; but words of condemnation, and they felt it, too; for the next verse says,

"And they were all filled with wrath in the synagogue, as they heard these things." Luke 4:28.

Jesus had classed them with the wicked and apostate Isaremites, that were in the days of Elijah and Elisha, and told them how these two prophets ministered help and healing, not to Israelites, but only to Gentiles. So Jesus could bring blessing to foreigners easier than to them. Their unbelief led them to wrath, and now we read that it led them also to an act of cruelty—

"And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing thru the midst of them went his way." Luke 4:29-30.

But for a miracle they would have killed the sweet soul they once loved as a neighbor and a friend, and Jesus' sad heart bade adieu for ever to the little city where he had been brot up. There "Jesus advanced in the wisdom and stature, and in grace with God and men." Luke 2:52. Now he had lost the grace with men in his old home; but tho they hated him without cause, he hated none with every cause. As he later wept over Jerusalem, he must then have wept over Nazareth, for he loved it still.

We must not say to Jesus, "Physician, heal thyself"; for "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.

"No prophet is acceptable in his own country," for "the natural man receiveth not the things of the Spirit of the God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." 1 Cor. 2:14. Jesus still must open the blind eyes and the deaf ears and cast the evil spirits out, before people can see and hear and receive the Gospel.

NO ROOM FOR JESUS!

No room for Jesus; can it be!
The Son of God too lowly born!
Too humble, kindly, gracious, free!
He must be met with hate and scorn!

In Bethlehem no place was found,
The inn was crowded to the door:
So in a stable on the ground
The Christ was born in the days of yore.

When but a babe they sought his life,
King Herod would no rival keep;
He must be killed, whate'er the strife,
Tho babes may bleed and mothers weep.

Old Egypt gave no resting place
With mummy caves and burning sand;
His journey then he must retrace
To find a home in native Land.

In Nazareth of Galilee,
'Mid distant hills and shady ways,
He found a humble home and free
To spend his sweet and childish days.

No envy here his path pursued,
Nor bigotry did hate and blight;
The years fled by in peaceful mood,
With Jesus walking in the light.

In grace with men he daily grew
Who saw his humble, kindly ways;
They learned to love him well and true,
And oft they spoke in highest praise.

When thirty years had marked the hour,
The Christ came forth, yet lowly still,
Endued with wisdom, grace, and pow'r,
To do his Father's gracious will.

Would Nazareth receive the King,
Who once a boy did roam their street?
Would neighbors, friends, their tributes bring
And lay them down at Jesus' feet?

The story sad, but still 'tis true,
E'en Nazareth refused his grace;
They cast him out to kill him too—
The saddest thing our pen can trace.

No room for Jesus, shall we say?
No place to lay his kingly head?
O yes, in hearts that love his way,
In souls for whom he taught and bled.

These are his city, home-land, free,
They love his truths and laws and grace;
To him they gladly bow the knee,
In them his lasting dwelling-place.

LESSON 115

How Herod Antipas Rejected Jesus

Matt. 14:1-13; Mark 6:14-29; Luke 9:7-9.

Herod Antipas was a son of the old Herod that ruled over Palestine at the time of the birth of Jesus. His mother was a Samaritan woman. Thus he had most poor parentage, for his father sought to kill Jesus when a baby, and his mother belonged to an apostate people. But Herod Antipas was also bad on his own account. He had robbed his brother of his wife, Herodias, and divorced his own wife that he might marry Herodias. He had put John the Baptist in prison, because John had testified against his marriage to his brother's wife. He would also then have put John to death, only that he feared the multitude, who considered John to be a prophet. Later, to please his wife's daughter, who danced before him at his birthday party, he promised "to give her whatsoever she should ask." To gratify her wicked mother she asked for the murder of John the Baptist. Herod, feigning to be bound to keep his rash promise, ordered the death of John.

This Herod was then the Roman ruler over Galilee, and his palace was at Tiberias, on the western shores of the Sea of Galilee, where Jesus had been doing many miracles. The news of these mighty works came prominently to the attention of Herod just after he had murdered John the Baptist. His guilty conscience was troubled, and he declared, "This is John the Baptist; he is risen from the dead; and therefore do the powers work in him."

But as Herod then received the report of Jesus: so Jesus then received the report of Herod, for John's disciples, who had just buried their great teacher, came and told Jesus all about Herod's awful deed.

Jesus did not want Herod's mock faith, nor friendship. He knew that Herod was only conjuring up an excuse to put him also to death; for if he could make out that Jesus is John the Baptist risen from the dead, then he would have to kill him again to make his word good. Jesus knew his foxy scheme. And later this very Herod did seek to kill Jesus, as we read in Luke 13:31-32, and Jesus

then called him a "fox." And again, at the time of the trial and crucifixion of Christ, "Herod with his soldiers set him at nought, and mocked him." Luke 23: 11.

Jesus knew all these things were coming, and so he did not then tarry in Galilee to receive any overtures from Herod, but "withdrew from thence in a boat, to a desert place apart." Matt. 14:13.

Herod Antipas had not then openly rejected Jesus; but Jesus knew Herod's secret heart, even better than Herod himself did. Seemingly Herod had received Jesus, for he outwardly acknowledged the miracles and the spiritual powers manifested in and thru Jesus: but he attributed these to John the Baptist risen from the dead, just like the Pharisees had attributed those mighty works to the prince of demons, and some others thot it was Elijah, or some one of the prophets. Such people deny Jesus while they profess to believe in him, for they reject his true person. Many people today deny Jesus in the same way; and even more blameworthy, for the person of Jesus was more fully revealed since Jesus taught on the shores of Galilee, and the New Testament Scriptures were not then written. Within three hundred years the nominal Church had fallen away and had become incorporated with the wicked Roman Empire as a part of the dragon beast of Rev. 12. Then they declared that Jesus was both man and God, and equal to the Father. A little later they put up the Holy Spirit also as God. These three they declared to be the one God. This mythical god they called the Trinity—a name derived from the heathens, not from the Bible. All our readers should have our book on "The True God, The True Christ, and The True Holy Spirit." It proves and demonstrates from Holy Scriptures that the Father is the only true God; and that Jesus is not God, but the Son of the living God; and that the Holy Spirit is not another person of God, but the Spirit of the One living God the Father.

Herod's doctrine that Jesus was John the Baptist risen from the dead was about like that of spiritualism, which teaches that Jesus was a medium, possessed with the spirit of some dead person risen from the dead in an invisible spirit-form.

But Herod's supposition was wrong for many reasons: It is not the time for the dead to rise, nor will they arise in that way. In the meantime the dead are asleep and know nothing, their spirits have gone back to God, and their bodies have returned to the earth, and hence their souls have neither spirits nor bodies, and hence they can not think, nor feel, nor do, until they each get a spirit and body again in the resurrection. Herod was noted for rash judgments, rash promises, and rash sayings. Those powers worked in Jesus before John was dead. It was God in him, not John the Baptist, who did the works. He was God's way to the people, and the people's way to God: the Mediator. No one can come to God but by him and

and in him. The mission of the Baptist ended when he prepared to receive Christ; but will not end until he has abolished death: hence his "way today and to go to come) and the day like 13:32-33.

HEROD ANTIPAS

The blinded eyes of Herod scanned
Our Saviour's works in vain;
He could not see their meaning deep,
Nor knew he whence they came.

'Twas just a man, thot he, for sure,
From out the lonely dead;
Who did the works and wonders all
Reports of him had said.

His conscience troubled him so sore
O'er John the Baptist's death,
It seemed that John was risen sure,
Restored to living breath.

But John sleeps on in martyr's grave,
His name is shining bright;
He will arise on coming day
With all the saints in light.

Then Herod shall behold with woe
The man he caused to die;
With weeping, wailing, gnashing teeth
To second death he'll lie.

There to remain a thousand years
To pay the farthings all;
Before sweet mercy bids him hence
To hear the Gospel call.

O had he known the Christ of God
And learned the saving Way!
Repented deep of all his crimes
Before that awful Day!

If he had sought, he may have found
 The grace to make him new;
 But Christ he mocked and sought to slay,
 He'll reap the judgment due.

LESSON 116

*The Miracle of the Five Loaves and
Two Fishes*

Matt. 14:13-21 with Mark 6:32-44; Luke
 9:10-17; John 6:1-13.

At the time of this lesson Jesus was near the end of his second year's ministry; and "the passover, the feast of the Jews, was at hand." (John 6:4.) Jesus had made two general evangelistic tours over Galilee, Matt. 4:23; 9:35; and he had become very famous in that region for grace, wisdom, and power.

Herod Antipas, the Roman ruler there, had become apprised of the mighty works of Jesus, and he feared that Jesus might be John the Baptist risen from the dead. Jesus knew that Herod would seek to kill him, because he said that Jesus was John the Baptist, whom he had just recently murdered.

So Jesus thought it wise to get out of that Herod's dominions for awhile, and our present lesson says he took this occasion to withdraw to a desert place across the northern end of the Sea of Galilee, near Bethsaida, in the dominion of another Herod named Philip. This quiet retreat would give Jesus and his twelve apostles a needed rest and relaxation, and would allow time for the opposition of Herod Antipas to quiet down.

And then, no doubt, there was another motive for this retreat to a desert place apart, for Jesus and his apostles had just heard of the death of John the Baptist, and how Herod Antipas had so cruelly ordered his head to be cut off in the prison. Jesus and his apostles loved John the Baptist, and must have deeply mourned his death. Hence it would be fitting to be alone for awhile, away from public gaze and work. John had baptized Jesus to fulfill all righteousness. This was about two years previously. John had said many good words of Jesus, and Jesus had said many good words of John. They were very dear to each other. As Jesus wept at the tomb of Lazarus, so he must have wept for John the Baptist.

The apostles, too, had reason to mourn for John the Baptist, for John had baptized many of them, and some of them had once been his disciples.

It was only six or seven miles across that narrow end of the lake to this desert place, and the boat was filled with Jesus and his twelve apostles. They must have rowed very slowly, and taken hours to reach the restful retreat.

The place must have been well known, for "when the multitudes heard, they followed him on foot from the cities," and even arrived there first, and were in waiting for the landing of the boat with Jesus and his twelve disciples. They had followed him so earnestly, because they had seen the signs which he had done on them that were sick, John 6:2. And they had also brought some of their sick ones with them, in hopes to get them healed.

When Jesus came to shore, he "saw a great multitude, and he had compassion on them, and healed their sick." Matt. 14:14. "He had compassion on them, because they were as sheep not having a shepherd." Mark 6:34. Luke relates that "he welcomed them, and spake to them concerning the kingdom of the God, and them that had need of healing he cured." Luke 9:11.

There was a mountain in the vicinity, and "Jesus went up into the mountain, and there he sat with his disciples," and a "great multitude cometh unto him." John 6:3-5. So Jesus "began to teach them many things." Mark 6:34. People hung on his words and were forgetful of the passing day. They had not planned to stay so long, and had expected to be back to their homes by nightfall. Now the evening had approached. They were hungry, but what of that when they could feast upon the great truths that fell from the lips of the Master? Jesus and his apostles knew that these throngs of people needed food for their bodies, and needed it before they could return to their homes. He knew that he then had an opportunity to work a great sign of spiritual things, and thus be preaching to them, and to all others after them, of the spiritual loaves and fishes he came to give.

The twelve disciples were unable to feed the great multitude, for they said,

"Two hundred shillings' worth of loaves is not sufficient for them, that every one may take a little." John 6:7. They did not have the money to pay for so much food. A lad in the crowd was the only one who had food, and he had only "five barley loaves, and two fishes," but these, at best, could feed only a very few out of "about five thousand men, besides women and children." Matt. 14:21. In this extremity what could be done? The disciples advised that Jesus send the great multitude away to buy for themselves as best they could in the surrounding villages and country. Luke 9:12.

But Jesus solved the problem. He said to the disciples, that they should bring the five barley loaves and the two fishes to him. Then he told the disciples to have the great multitude sit down in companies of about fifty each. And he took the five barley loaves and the two fishes, and looking up into heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets." Luke 9:16-17. "When therefore the people saw the sign which he did, they said, This one is of a truth the prophet that cometh into the world." John 6:14 with Deut. 18:15-19.

That great multitude indeed saw the sign, but they could not then understand its great spiritual significance, for the Holy Spirit was not yet given.

The five barley loaves represent the five Words of God: 1st, The Word of God from Adam to Noah; 2nd, from Noah to Abraham; 3rd, from Abraham to Moses; 4th, from Moses to Christ; 5th, from Christ to his second coming. The two fishes were a sign of Christ after the flesh and Christ after the Spirit.

It was a lad, a young boy, who had the five barley loaves and the two fishes: so it is the new generation who have the Word of God for the five generations.

The great multitude represent the elect of this age, who come out to meet Jesus in the mountain of his kingdom.

The twelve disciples represent the ministers of the Word.

As the twelve disciples were not able to buy the food for the great multitude,

nor even to feed them on five barley loaves and two fishes, so ministers have no merit or ability of their own to get spiritual food for the elect, nor can they by their own powers feed the elect from the five dispensations of the Bible. But when the Bible is in the hands of Jesus, he gets power from God to multiply its spiritual meaning to feed and fill the elect, and to have much left over for another day.

The disciples could take the bread from Jesus' hands and feed the people to their fill: so true ministers can take the Word and abundantly feed the people if they first get the truth from Jesus; but without Jesus they can do nothing.

That multitude had come out of the world, had followed Jesus, had gone up in the mountain with Jesus, had tarried with Jesus, had listened to his teaching, before he fed them on the loaves and fishes: so those who would be of the elect of this age and be fed on the heavenly manna of the Word must first come out of the world and be separate and follow Jesus and go up into his kingdom with him and hear his Word.

The separation of the great multitude into companies of about fifty each, was a sign that blessing and guidance come to the elect in assemblies of Christ's order.

Each one of the elect represents five, for he is a representative five times—once for each of five Words of God. And as the elect are a tithe of all and represent all, therefore each one of the elect represent ten times five, or fifty.

And what is true of each one of the elect for this age is true of all the elect of this age. For all the elect of this age represent all the elect also of the four previous ages, for they observe the spiritual meaning of these four ages, as truly as they observe the spiritual meaning of this age. Hence the elect of this age represent five families of the elect; and as each family is symbolized by one thousand, so the elect of this age are symbolized by five thousand.

These things are deep, reader, but we pray that you may have spiritual understanding to grasp them, and that you will be led to give the more glory to God for the wonderful wisdom granted to Jesus in this great sign.

The twelve baskets of pieces left over have a deep and wonderful meaning. Twelve is the Israelitish number, and the name of each tribe of Israel has a spiritual meaning: Judah means a praised one, Reuben means a seeing one, and so on, thru the whole twelve names. In Christ all the tribes of Israel are made one spiritual tribe, or nation, and each Christian represents the spiritual meanings of all the twelve names. Hence the twelve baskets full of pieces left over in the sign represent one great Christian basket of divine teaching in the age to come when we shall know in fullness.

LESSON 117

Separation From the Apostasy and Restoring the Church

Matt. 14:22-33 with Mark 6:45-52; John 6:15-21.

After Jesus had fed the great multitude, as we studied in the last lesson, "straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away." Matt. 14:22.

The disciples were unwilling to depart alone in the boat without Jesus; and Jesus had to constrain them to do so. They did not understand why they had to do this; but Jesus did, for he was about to institute another great prophetic sign. And, to enact the sign, Jesus could not send those multitudes away so long as the true disciples were with them.

Those people were first a sign of the elect of this age when Jesus fed them from the five loaves and two fishes; but now they were a sign of the apostate peoples of the last days, for they were planning to make Jesus to be king by force, just as the apostate nations of so-called Christendom are planning to do today in their war against communism and atheism.

The true disciples must have no part nor lot with such apostate multitudes but must depart from them in "the boat," the true Church, and row back to "the other side," to the beginning of Christianity.

When his true disciples were gone, Jesus sent "the multitudes away," a sign of the rejection of the peoples of the apostasy.

Then "he went up into the mountain apart to pray: and when even was come, he was there alone." Matt. 14:23. He was not praying for the apostate multitudes whom he had sent away, but for his true disciples out upon the deep, distressed by opposing waves, while they were trying to get back to the other shore. That signified that he would be praying in heaven for the true disciples who would now come out of the apostasies of the Church, to ~~bet~~ ^{get} back to the beginning of Christianity. And well they need prayer, even the prayer of our

RESTING AND WORKING WITH JESUS

Come ye apart with Jesus,
And rest your souls awhile;
Get far from strife and trouble,
Away from worldly guile.

Get in the boat, disciple,
There's rest and work for you;
Come join this blessed comp'ny,
With Jesus to pursue.

The world is doomed to ruin,
With all its carnal ways;
Why should we linger with it,
And waste our precious days?

Just yonder lies the desert,
A quiet, safe retreat;
The "house of fish" they call it,
A place for Christians mete.

The seekers here are coming
To find religion true;
And Jesus bids them welcome,
As he alone can do.

He heals them of diseases,
And ev'ry ill and woe;
He tells them of his kingdom,
They long so much to know.

He feeds them from the Scripture,
The Bread that satisfies;
He gives them of the fishes
That he alone supplies.

Disciples, too, are sharing
In giving forth the fare;
From Jesus' hands they take it,
As Jesus did prepare.

The seekers filled and happy,
Rejoice in Christ for aye;
They save the great remainder
To eat on Perfect Day.

'Tis thus we rest with Jesus
While working for the lost;
We feed the hungry peoples,
Nor count we any cost.

great High Priest in the mountain of his kingdom.

But we need more than the prayers of Jesus: we also need his spiritual presence and help; for, as it was with the disciples in that boat, so is it with those in the true Church now. Then the boat was "in the midst of the sea, distressed by the waves; for the wind was contrary." Matt. 14:24. The world and the sects offer many waves of opposition to those who would try to get back to the shore of primitive Christianity. Some of the opposing waves are: pride, tradition, creeds, popularity, salary, indifference, liberalism, unionism, and society. The highest and strongest wave is liberalism, which teaches that one Church is just as good as another. A greater lie never was taught. The devil is sweeping the race into perdition with the broom of liberalism. The whole wind and current of modern social and religious life is against those true seekers who want to see apostolic Christianity restored.

We need the spiritual presence of Jesus to come and help us and give us the victory over these waves and wind and to have the Church restored to where it was in the beginning.

"And in the fourth watch of the night he came unto them, walking upon the sea." Matt. 14:25.

The fourth watch of the night was between 3 and 6 A.M., which is the darkest period of the night. This period began about 1899, when the spirit of liberalism dominated the leading Protestant sects. It is chiefly this spirit that brings up the wind and waves against those who seek a true and full restoration of apostolic Christianity.

But Jesus has come to his true disciples in this time of greatest darkness. We have spiritually seen him walking above these waves of evil and falsehood, and he has spiritually said unto us: "Be of good cheer; it is I; be not afraid." And, like "the Peter," we, too, have walked upon the waters to come to the Jesus." Sometimes, too, like "the Peter," we have looked to the wind and waves of opposition and trial and suffering; and we have felt ourselves sinking; but we each also "cried out, saying, Lord, save me!" And always "immediately the Jesus stretched forth his hand" to give

the needed help and the kindly reproof. When Jesus had "gone up into the boat, the wind ceased." So now when we have Jesus in the midst of the Church, these winds and waves cease to toss and try us.

"And they that were in the boat did him reverence, saying, "Truly thou art Son of God." Matt. 14:33. So those in the true Church today reverence Jesus as "Son of God," even "the Son of the living God." (Matt. 16:16.) We do not think of Jesus as a mere man with a human father; nor do we think of him as a man-God; nor do we think of him as the second person of a triune God; but we do say, "Truly thou art Son of God, "Thou art the Christ, the Son of the living God."

To say that Jesus is a mere man with a human father is sacrilege and unbelief in the plain testimony of holy Scripture. To say that Jesus is a man-God is blasphemy and idolatry. God is not a man, nor is a man God. The trinity is a myth, unknowable and absurd. The word trinity is not in all the Bible. The Protestants derived the trinity from the Roman Catholics, and the Roman Catholics derived the trinity from the great apostasy of the fourth century after Christ, when the Church had fallen away and put up the man of the lawlessness, the son of the perdition, sitting in the nominal Church as God. 2 Thess. 2:3-4. This can be no other than the orthodox Christ, whom they call a man, and yet God. The true Jesus said, "The Father is greater than I." John 14:28. What care we for apostates who put up another Jesus whom they declare is God equal to the Father. The true apostolic Church is built on the doctrine that Jesus is the Christ, the Son of the living God."

But to get Jesus in our boat, it is not enough to know the true person of Jesus: we must also know his teaching, his example, and his laws; and we must also know him as our redeemer and our life-giver and our priest and our king. If we truly know these things aright, then we truly have Jesus with us in our boat, and the winds and waves of opposition can have no more effect upon us to toss us about or drive us back on the rocks.

When they had received Jesus into the boat, "straightway the boat was at the land whither they were going." John 6:

21. So when we have the true Jesus in the midst of the Church, we have the Church restored to where it was in the beginning—"Church of the living God, pillar and ground of the truth." 1 Tim. 3:15.

JESUS WALKING ON THE WATERS

Walking on the waters,
What stranger peereth there—
Mystic, phantom person,
With strange and fearful stare?
Spirit, God, or angel,
What can it surely be
Walking in the darkness
What stranger do I see?

Oh! my soul, why wonder?
No stranger, phantom, he;
Son of God, thy Saviour,
He came to set you free.
List the Word he speaketh:
"Rejoice! 'tis I! fear not!"
He thy friend and brother,
O happy now your lot.

Come and meet this Jesus,
His person clearly know;
Walk above the waters,
While faith doth in you glow.
Look you not at billows
That roll beneath your feet:
Behold the blessed Jesus
Your eyes alone to greet.

Let the Church receive him,
His person and His Word;
Peace in full is reigning
When Jesus we have heard.
Wind and waves are banished,
We quickly reach the shore,
Apostolic teaching,
Of blessed days of yore.

LESSON 118

True Seekers Under the Gospel

Matt. 14:34-36; Mark 6:53-56.

In our two last lessons we have been studying about Jesus and his twelve disciples crossing the northern end of Lake Galilee for a quiet retreat in a desert place, where Jesus multiplied the five loaves and two fishes to feed about five thousand people; and we also studied about his returning and how he came to his disciples walking upon the waters. Our present lesson continues the narrative:

Mark 6:53-56

"(53) And when they had crossed over, they came to the land unto Genne-

saret, and moored to the shore. (54) And when they were come out of the boat, straightway they knew him, (55) and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. (56) And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and many as touched him were made whole." See also Matt. 14:34-36.

Those afflicted ones were a symbol of true seekers under the Gospel, for they came helpless; and they desired only to come into personal contact with Jesus, and they came where Jesus was; and they were found and carried by zealous ones who themselves knew Jesus. The sinner must realize his lost and helpless condition. Then he must want to come into vital and personal contact with the holy and gracious Jesus. If he still wants to live in the carnal and worldly life, Jesus cannot save him—he will die in his sins. Even the true seeker needs some one to come to teach him about Jesus, to encourage him to repentance and faith, and to carry him on the arms of love and faith to Jesus. The sinner can come into personal touch with Jesus by baptism into his death for the remission of his sins, and by the gift of the Holy Spirit, and by the holy life.

When these poor afflicted people were brot to Jesus, they "besought him that they might touch if it were but the border of his garment." Thus they came humbly, feeling their unworthiness. In the border of his garment, as in the case then of every Israelite (Num. 15:38-40), was a fringe, and upon the fringe a cord of blue. It was a type of the righteousness and faith of Christ under the Gospel. We must come into touch with the faith of the Gospel and the righteousness of Christ. Then the grace and righteousness of Christ will be reckoned and imparted to us. "And as many as touched him were made whole." The religion of Christ is a real saving Gospel to those who really touch the border of his garment, who really take hold of the faith of the Gospel and the righteousness of Christ. Here is the saying true: "Seek, and ye shall find."

LESSON 119

False Seekers After Christ

John 6:22-27

The multitude that Jesus had fed on the other side of the sea had wanted to make him king, because he had fed them on the loaves and fishes; but Jesus had rejected them and sent them away, and had returned to the other side of the sea in the dark and stormy night. In the morning they themselves crossed the sea in numerous boats to seek Jesus on the other side.

This is a sign of the many sects seeking Jesus in the last days. They want to make Christ king, in order to put down communism and atheism. It is a "bread and butter" question with business men and hireling priests and ministers, just like it was with that great multitude. They thought that if Jesus were king, he would give them prosperity, as he did then by multiplying the five loaves and two fishes to feed five thousand. They did not know that Jesus was working a great sign of spiritual things. They thought he had come to give them great temporal prosperity.

Jesus said to them: "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled." (Verse 26.) So the business world and the Roman Catholic church and many of the Protestant churches want to make Christ king that they may have plenty of "loaves and fishes," for they fear Russian Communism, which is atheism. They are seeking Jesus earnestly and are looking for a great world-wide revival to offset communistic atheism. They want the "loaves and fishes," but they do not know that Jesus taught that Christians should give up their worldly riches and have all things common. People should follow Christ, not to get the "loaves and fishes," but to give the "loaves and fishes," or at least to share them with others: then they would find the best answer to communistic atheism.

Jesus says to all who would follow him, as he said to that multitude, "Work not for the food which perisheth, but for the food which abideth unto agical life, which the Son of the Man shall give unto you, for him the Father, the God, hath sealed." (Verse 27.) In this command-

ment Jesus was not giving direction to the Adamic man, nor to Christians in their relation to the things of the Adamic man: he was giving direction solely to the Christians in their relation to him and his work. We must all work "for the food which perisheth" in our Adamic life; but in seeking Christ, or following him, or ministering him, we must "work not for the food which perisheth, but for the food which abideth unto agical life." A little later Jesus tells them what this bread of life is, and how he is the giver of it, and how people must labor for it, and who may get it; and what they must do with it. These things we plan to study in our next lesson.

LESSON 120

The Bread of Life

John 6:28-40

In the last lesson we studied about the multitude who wanted to make Jesus king because he had fed them on the loaves and fishes. Jesus said to them, "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled." John 6:26. Then he said, "Work not for the food which perisheth, but for the food which abideth unto agical life, which the Son of the Man shall give unto you: for this one the Father, the God, hath sealed." (Verse 27.) Our present lesson begins with what that multitude said in reply:

"(28) *They said therefore unto him, What must we do, that we may work the works of the God?*"

This seemed like an honest and true enquiry; but it was not so: for they were not really seeking for the living bread that Jesus had to give, for they had no real conception of what it is; and they would seek on the basis of some meritorious work that they should do. It is not "What must we do?" but what must be done for us, that we may get the bread of life. Of course, we must work for it, as Jesus himself said in verse 27; yet not to merit it, or earn it, as that multitude supposed; but to fit us to receive it as a gift from God, as said in the next verse,

"(29) *Jesus answered and said unto them, This is the work of the God, that*

ye believe into that one whom He hath sent."

This was too simple to them, too humbling for their pride and self-righteousness: they could merit it, they could earn it; and how could any one get it merely by believing into Jesus! this was their false conclusion.

"(30) They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? (31) Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of the heaven to eat."

They had not interpreted the multiplying of the five loaves and two fishes as a sign that Jesus is the giver of the bread of life. We explained this sign in lesson 116. The five loaves represent the Word of God for the five dispensations, and the two fishes represent Christ after the flesh and Christ after the Spirit. Jesus brings all these things and their true meaning; and these things are a feast to the soul, and the true bread of life.

And this Jewish multitude did not understand the true meaning of the manna that fell from heaven in the days of Moses. That manna was not merely a sign that Moses was commissioned of God: it was a type of that true bread from heaven, as Jesus said to them in the next verse.

"(32) Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of the heaven; but my Father giveth you the true bread out of the heaven. (33) For the bread of the God is the one descending out of the heaven, and giving life unto the world."

The manna in the type descended out of the physical heaven; but Jesus, the antitypical manna, descended out of the spiritual heaven. He did this when he was baptized of John. He had walked with God in the spiritual heaven, above the carnal world, the sinful flesh, and the fallen angels. But when he was baptized of John he came down from that heaven and was baptized as a sinner for the sins of all mankind, as the lamb of God that taketh away the sin of the world.

Some people still do not understand this, for they think that Jesus came

down from the physical heaven when he was conceived by the virgin Mary. But he did not transmigrate to the virgin Mary, for he was really conceived by her, and was really begotten by the Holy Spirit of God, as the Scriptures state. He could not therefore have existed as a person before that time, except in the plan and purpose and nature of God—just like we have all pre-existed in our parents. He was a lamb slain from the foundation of the world—slain in type, but not personally until he expired on the cross of Calvary.

That multitude to whom Jesus was talking did not yet understand that Jesus is the bread of life; but supposed that he would send them some kind of living bread down from God in heaven: so in the next verse—

"(34) They said therefore unto him, Lord, always give us this bread."

The word "Lord" here does not mean that these people acknowledged Jesus to be Lord in any divine sense, for the people then used the word lord with reference to human beings of honor as well as with reference to God or the Son of God. In America we use the word Lord only with reference to God and Jesus.

This multitude respected Jesus and even honored him, but their soulish minds could not grasp his spiritual teaching.

They wanted the bread from heaven, but it must be literal bread from the literal heaven.

"(35) The Jesus said unto them, I am the bread of the life: he that cometh unto me shall certainly not hunger, and he that believeth into me shall certainly not thirst at any time. (36) But I said unto you, that ye have seen me, and yet believe not."

Many another multitude since then have also followed Jesus to and fro, have honored him, have partaken of benefits at his hand, and have heard his words, and yet do not really believe into him. Why? Because they are materially minded and do not see the spiritual meaning of his words. People may believe much about Jesus, and still not believe "into" Jesus; and they may have much outward zeal in following Jesus, and yet not be his disciples at all. So Jesus said,

"(37) All that the Father giveth me shall come unto me; and him that com-

eth to me I will in no wise cast out. (38) For I am come down from the heaven, not to do mine own will, but the will of Him that sent me. (39) And this is the will of Him that sent me, that of all that he hath given me I should not lose out of it, but should raise it up at the last day. (40) For this is the will of my Father, that every one that beholdeth the Son, and believeth into him, should have agical life; and I will raise him up at the last day."

As Israel after the flesh were a selected race, so Israel after the Spirit must be a selected race. Most people of the human race are not called to be of the selected race, or elect ones; and many of those who are called will not be chosen; but God has foreknown those who will make their calling and election sure, and such shall certainly be saved, as Jesus here declares, and he will raise them up "at the last day," that is, the last day of the elect, not the last day for the others not saved, for the others have not yet had any day of salvation. The elect will not only be raised "at," but "for," the last day, as it could properly be rendered. The elect will then judge the world, bless all the families of the earth, be the salt of the earth, and the light of the world, as the Scriptures say.

Jesus came down from the spiritual heaven at his baptism to do this great will of the heavenly Father, that, by saving the elect, all shall be saved at last.

LESSON 121

Jesus' Second Discourse On the Bread of Life

John 6:41-59

After his discourse to the falsely seeking multitude on the true bread of life, Jesus entered into the Jewish synagogue in Capernaum and taught. Verse 59.

The Jewish leaders in the synagogue had heard Jesus' discourse to that multitude, and that some of his talk was very presumptuous and false. Now they had him in their synagogue, and they would take him to task.

"(41) The Jews therefore murmured concerning him, because he said, I am the bread which came down out of the

heaven. (42) And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of the heaven?"

These Jewish leaders were sharp, shrewd, criticizing—quite different from the multitude to whom Jesus had just previously spoken; but they, like that multitude, were totally ignorant of the spiritual meaning of Jesus' words; for they all supposed that Jesus meant that he had literally and personally pre-existed in heaven, and came down in person and literally out of heaven to the earth. They were sure this could not be true, for they knew that he had been born on the earth of an earthly mother, and that his father was Joseph, whom they knew well. They were right as to his mother; but Joseph was not his father, as they supposed, for his divine begettal had been kept a family secret for fear of persecution from the Jews.

The fault in these Jewish leaders was not in their reasoning, but in the premises on which their reasoning was based. Of course if Jesus had an earthly mother on the earth and was conceived and born of her on the earth, he could not personally and literally have descended from the sky, as the false creeds of Christendom say. The Jews, as bad as they were, were better reasoners than the theologians of apostate Christendom.

Jesus did indeed descend out of the heaven, not the physical heaven, and not when he was begotten of God and conceived by the virgin Mary, but when he came down from the heavenly plane on which he had lived with God for thirty years, and took upon him our low estate and was baptized for the remission of the sins of the world, and became the bread of life to dying men. The Jewish leaders of the synagogue did not see this gracious spiritual truth, and hence they could not understand Jesus' words.

"(43) Jesus answered and said unto them, Murmur not among yourselves. (44) No one can come unto me except the Father that sent me draw him: and I will raise him up in the last day. (45) It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. (46) Not that any one hath seen the Father, ex-

cept he that is along side of God, this one hath seen the Father."

Jesus had not come to force the Jews, or any others, to believe things they cannot understand. He bids them not worry and murmur about things he is telling them, for spiritual things are spiritually discerned: hence it is only those whose spiritual nature is awakened by the Spirit of God who can understand the spiritual teaching of Jesus. If Jesus had tried to explain the matter to them, they would only have ridiculed him the more. If Jesus had told them his baptism of John was his coming down from heaven, they would have laughed at him, and they would not have seen how that made him to begin to be the bread of life to poor fallen, dying men. If they were not called to be of God's elect, of course they could not understand it.

"(47) Verily, verily, I say unto you, He that believeth have agical life."

The true believer has agical life as a sure hope, to be given to him when Jesus comes again, as the Scriptures teach.

"(48) I am the bread of the life. (49) Your fathers ate the manna in the wilderness, and they died. (50) This is the bread which cometh down out of the heaven, that any one may eat thereof, and not die. (51) I am the living bread which came down out of the heaven: if any one eat of this bread, he shall live into the age: yea and the bread which I will give is my flesh, on behalf of the life of the world."

The manna that fell from the physical heaven in the wilderness only prolonged a dying existence for a little while. It was a type and prophecy of that spiritual manna that should come down from the spiritual heaven in our spiritual journey to the promised land, the earth made new. Then we shall never die "into the age," the age of God, which is eternal.

In these verses Jesus again declares himself "the living bread," and he adds, "The bread which I will give is my flesh, on behalf of the life of the world." This he gave by his obedience in baptism, by his teaching, by his example, by his laws, and by his death on the cross of Calvary—all these he did in and by his life in the flesh. This is the first loaf of life; the second loaf of life is his immortal

life in his resurrection, priesthood, and kingship. These are the two antitypical loaves of the Gospel Pentecost.

"(52) The Jews therefore strove one with another, saying, How can this one give us his flesh to eat?"

These Jewish leaders again utterly misunderstood Jesus. And now they were fighting mad. They could not, and would not, understand spiritual things, but that Jesus meant that they should eat his literal flesh. Jesus did not explain the matter to them, for it is not meant that men in the flesh shall understand the words of Christ. Jesus even made the matter harder for them by what he next said:

"(53) Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of the Man and drink his blood, ye have not life in yourselves. (54) He that eateth my flesh and drinketh my blood hath agical life; and I will raise him up in [or for] the last day. (55) For my flesh is truthful food, and my blood is truthful drink. (56) He that eateth my flesh and drinketh my blood abideth in me, and I in him. (57) As the living Father sent me, and I live because of the Father; so he that eateth me, that one also shall live because of me. (58) This is the bread which came down out of the heaven: not as the fathers ate, and died; he that eateth this bread shall live into the age. (59) These things said he in synagogue, as he taught in Capernaum."

Upon hearing these words the Jewish leaders of that synagogue made no reply, and, no doubt, turned away from Jesus, thinking that his language was that of a crazy man or a fool, for who could eat his flesh and drink his blood, that they, and how could that give agical life! And, sure enough, from their standpoint they were correct. But they did not know the meaning that Jesus put in these words.

Jesus did not mean that they should eat the literal chemical elements in his flesh, and drink the literal chemical elements in his blood: these would profit nothing. But there were other elements in that flesh and blood, and those were his spirit and life, as he explained later to his disciples, in verse 63. His spirit and life were shown in his teaching, example, laws, and sufferings and death on the cross. It is eating and drinking

of these out of his literal flesh and blood that we get an undying life. Thus his flesh and blood become food and drink in truth.

The time had come for Jesus to utter those words, but the time had not come to fully demonstrate their meaning. Jesus was speaking not only to those Jews, but to the people of all the ages of the Gospel, and their meaning will unfold to all in due time. Jesus bound up his testimony and sealed up his teaching among his disciples, as Isaiah had prophesied. (Isa. 8:16.) These things were hidden from the so-called wise and prudent, and even to this day; but they are revealed to babes, that is, to those begotten from above. Matt. 11:25-26.

LESSON 122

What Jesus' Disciples Thot of His Words on the Bread of Life

John 6:60-71

No teaching of Jesus caused such stumbling as his words on the bread of life. The multitude who had so zealously tried to make him king and had gone across the Lake to meet him and had returned from across the Lake to find him again—these had all stumbled and forsook him, because Jesus had said: "I am the bread of the life," and "I am come down from the heaven." Next the Jews in the synagogue of Capernaum turned away from him in disgust and disdain, not only because he said, "I am the bread which came down out of the heaven," but because he also said, that his "flesh" is the bread of life, and that "Except ye eat the flesh of the Son of the Man and drink his blood, ye have not life in yourselves."

Now what would Jesus' own disciples think and say? Would they stand by him? did they understand his words? would they remain faithful till Jesus should sometime make the matter all plain or would they now, too, forsake him? The next verse tells us:

"(60) Many therefore of his disciples, when they heard, said, Hard is this word, who can hear of him?"

This was a hard blow to Jesus, coming from his companions, whom he had loved with a tender and special love.

They had seen and rejoiced in his great and mighty works, and they had delighted in his teaching, and had followed him even when his enemies hated him and would put him to death. But now Jesus had uttered some great and blessed truths too hard for even them: he had even said that his flesh is the bread that come down from heaven, and that they must eat his flesh and drink his blood to get agical life. They tried to hide their murmuring from Jesus, while they freely talked against him to one another.

"(61) But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? (62) What then if ye should behold the Son of the Man ascending where he was before?"

Nothing should have caused his disciples to stumble after all the wonderful things they had seen and heard. They should have still believed in Jesus, and still clung to him, even where they could not understand, knowing for sure that, when they did come to understand it, they would see it as beautiful, blessed, and true. And they should have asked Jesus to explain it to them. Jesus knew "in himself" that his disciples murmured. He was pained and saddened. If they had occasion to murmur at him, he certainly had cause to murmur at them.

So he said to them: "What then if ye should behold the Son of the Man ascending where he was before?" What if Jesus should give up the work of trying to save poor lost humanity, renounce his baptism, and stand again on the heavenly plane in personal holiness and perfection before God, on which he lived for thirty years before he descended out of that heaven at his baptism to be our sinner-bearer? What if he should quit trying to save murmuring, fault-finding disciples? Who should save them then?

Of course, Jesus was not discouraged, nor did he feel like giving up the matter of saving the lost; but he had plenty occasion to be discouraged with humanity at this trying time.

Jesus' disciples ought to have been used to his deep sayings and parables by this time, and they ought to have known that his words must have a spiritual meaning; and hence that he did not mean that he came down from heaven in

a literal way, and much less that his flesh came down literally from heaven; and they ought to have known that Jesus did not mean that they must literally eat and drink of his literal flesh and blood.

But Jesus did not deal harshly with his wayward disciples even in this trying time, but graciously gave them a brief, yet comprehensive, explanation of his words:

"(63) The Spirit is that which is making life; the flesh profiteth nothing: the words which I have spoken to you are spirit and are life."

To those murmuring disciples this explanation did not avail, for the 66th verse says, "From this many from his disciples departed into the things behind, and no longer walked about after him." They seemed to be in no mood to weigh the explanation which Jesus gave. It had become popular to forsake Jesus, and the example of others had affected even Christ's disciples.

Jesus then in sadness turned to even the twelve apostles, who had followed him so intimately, and said to them, "Would ye also go away?" (Verse 67.) "Simon Peter answered him, Lord, to whom shall we go? thou hast words of agical life. And we have believed and know that thou art the Holy One of the God." (Verses 68 and 69.) This was, no doubt, cheering to Jesus in the dark hour of desertion and apostasy, tho he knew even then that one of the twelve was a devil in human form, and that he would betray him into the hands of the Jewish leaders to be killed. Judas still feigned to be a friend, but he was really Christ's worst enemy, worse by far than those who had openly forsaken Christ. A deceitful friend is worse than an open enemy.

Peter was right. There was no need of any one stumbling or murmuring. Jesus had explained his words. He had not meant that they must eat the literal physical elements in his flesh, for in that sense "the flesh profiteth nothing" in the matter of giving agical life. But there were other elements in the flesh and blood of Jesus, namely, his spirit and life. It is these we must eat and drink if we would abide in him and he in us, and gain agical life at last. This is the true bread of life.

We hope the readers will have special joy and profit in reading these three Lessons on The Bread of Life. Greater light will come by reading these lessons several times.

THE BREAD OF LIFE

Tune: "Jesus Saves."

Jesus is the Bread of life:

Hear it soul; hear it soul!
Cease your sin and carnal strife:
Hear it soul; hear it soul!
He has come to save from death,
Give you life and glory goal,
Save you from your mortal breath:
Hear it soul; hear it soul!

Bread of life is offered you:

Sinful man! sinful man!
Can you turn from Jesus true?
Sinful man! sinful man!
Jesus bids you turn and live,
Learn his grace and loving plan,
Find the life he came to give:
Sinful man! sinful man!

Manna now is free for all;

Eat and live! eat and live!
Can you in the desert fall?
Eat and live! eat and live!
Jesus brings new life for you,
Ev'ry good his Bread shall give,
Makes your soul all pure and new:
Eat and live! eat and live!

Jesus spreads for all the feast:

Come and dine! come and dine!
Seek from death to be released:
Come and dine! come and dine!
For you now the table's spread,
Life and hope may full be thine,
You be saved from out the dead:
Come and dine! come and dine!

Seek for life while yet you may:

Jesus calls! Jesus calls!
Take the Bread of life today:
Jesus calls! Jesus calls!
He will give you of his store,
Save you from your many falls,
Give you life for evermore:
Jesus calls! Jesus calls!

LESSON 123

Tradition and the Types Are Done Away by the Gospel

Matt. 15:1-20; Mark 7:1-23

Just before the time of our present lesson the passover had come (John 6:4) and gone. Whether Jesus had attended, or not, we are not informed; but from John 7:1 we may infer that he did not.

That passover marked the ending of our Saviour's second year of ministry.

Many of Jesus' disciples had forsaken him because of his discourse on the bread of life, as we saw in our last lesson. Jesus had even turned to the twelve and asked them if they also wanted to leave him. It was a dark hour, as the natural man would see it, and it looked like Jesus' work would all be a failure. But Peter proved to be his truest friend, and, by his strong faith and testimony, held the twelve together for Jesus. (John 6:67-69.)

Now, at the time of our present lesson, a new and more serious trial came to Jesus. He must now meet real enemies and critics of great dignity and learning among the Jews. They were ready to bring criticism and condemnation upon Jesus in the time when he was unpopular and his disciples were nearly all deserting him.

"Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Matt. 15:1-2.

To understand the seriousness of this charge we must know that this washing was a religious ordinance, supposed to have been ordained of God thru Moses, and handed down orally from generation to generation. Tho only a tradition, it was deemed to be even more sacred and binding than if it were written in the Bible. And great merit was attached to it for it was supposed to guard the body from any entrance of evil spirits or from contamination of moral and physical evils while eating the holy foods designated by the Law. Hence the elders of the Jews declared, that to eat the holy foods with unbaptized hands was as bad as adultery and murder, and that no person who did so could be saved. Now the reader can realize the great seriousness of the charge these Pharisees and scribes [lawyers] brot against Jesus for allowing his disciples to eat with unbaptized hands. If the charge were true, then every Jew should shun and despise Jesus and his disciples as they would an adulterer, or a murderer, or a demon-possessed man.

Jesus did not deny their charge, but, in his reply, justified his conduct, re-

jected all their oral traditions, and brot a really serious charge against them for a certain violation of the Word of God in their Scriptures. Here are his scathing words:

"And he answered and said unto them, Why do ye even transgress the commandment of the God because of your tradition? For the God said, Honor the father and the mother: and He that speaketh evil of father or mother, let him end in death. But ye say, Whosoever shall say to the father or the mother, That wherewith thou mightest have been profited by me is a gift [already vowed to another purpose] he shall not honor his father [but keep his vow]. And ye have made void the Word of the God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching doctrines which are commandments of men." Matt. 15:3-9.

By this reply, Jesus did not consider those Pharisees and scribes had any real charge against him; for, as he proved, their traditions had no authority from God, for they even, in some instances, violated the express Word of God written in the Scriptures.

And Jesus not only cleared himself of their condemnation, but he brot against them three awful charges: 1st, They made void the Word of the God by their traditions; 2nd, They wronged a poor and afflicted father or mother of the help due from a son if the son had previously vowed to give his goods or money to the priests; 3rd, They were hypocrites, because they professed great zeal for God, and yet made void the Word of God by "teaching doctrines which are the commandments of men."

Jesus brot the latter charge in the words of the prophet Isaiah, 29:13. Jesus did not quote all that God said in this prophecy, for the next verse says: "Therefore, behold, I will proceed to do a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." This prophecy has been fulfilled thru Jesus.

Those today who put tradition above Scripture, and even make void the Gospel by their traditions and creeds and

sects, should take warning. But will they? Only a very few: the rest are going on to the judgment! like those Pharisees and scribes of old.

People by a vow cannot abrogate or suspend a law of God. God annuls all such vows, and makes his Word alone binding. It matters not what men have believed and handed down, but only what they ought to have believed and handed down. To the true Jew, the Law and the Prophets and the Psalms were the only authority for faith and practice; to the true Christian, the New Testament, and the Old Testament in the light of the New Testament, are the only authority for faith and practice.

Jesus, by annulling Jewish tradition as binding upon the Jews, has thereby annulled so-called Christian tradition as binding upon the Christians. What God speaks to us for this Gospel day, we should speak and heed; and what God has not bound upon us for this Gospel day, cannot be bound upon us by man. This is true Protestantism and true Christianity.

Jesus' words silenced those Pharisees and scribes, but they were still unconverted; and Jesus turned from them to the multitude, as said in the next two verses:

"And he called to him the multitude, and said unto them, Hear and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." Matt. 15:10-11.

In these words Jesus gives the direct and real reason that he allowed his disciples to eat food without first ceremoniously washing their hands. He did not give this explanation to those Pharisees and scribes, but to the multitude standing by. To those Pharisees and scribes he had justified his position by an appeal to the written Law; but to the enquiring multitude he declared openly his position under the Gospel. If he had given this teaching to the Pharisees and scribes, they would have said to him, that he also was violating the written Law that commanded Israel to be a holy people by abstaining from certain foods called unclean. If a Jew ate any of those unclean foods, he was unclean, according to the Law.

But Jesus, when speaking to the en-

quiring multitude, declares, right against the letter of the Law, that "not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."

How could Jesus say this when he himself had just upheld the sanctity of the Law against tradition? and when he had said more than a year past in his sermon on the mount that he had not come to destroy the Law or the Prophets?

Jesus had defended himself well against tradition; but now how would he defend himself against the Law itself?

"Then came the disciples, and said unto him, Knowest thou that the Pharisees were caused to stumble, when they heard this saying?" Matt. 15:12.

But Jesus did not seem to care what the Pharisees thot about it, for the next two verses say,

"But he answered and said, "Every planting which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." Matt. 15:13-14.

The multitude, to whom Jesus spoke, seemed to be neutral to what Jesus said, tho Jesus had charged them, "Hear, and understand." But Christ's disciples were not so, for they were perplexed by the dark saying.

"And the Peter answered and said unto him, Declare unto us the dark saying." Matt. 15:15.

Thus it was a dark saying even to the twelve apostles at that time, for they had been taught from childhood from the Law that the eating of certain foods, like swine's flesh, made people unclean; and now Jesus says, "Not that which entereth into the mouth defileth the man." The next verses give Jesus' reply:

"But he said, Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil reasonings, murders, adulteries, impurities, thefts, false witnessings, blasphemies: these are the things which defile the man; but to eat with unwashen

hands defileth not the man." Matt. 15: 16-20.

This, perhaps, satisfied the twelve apostles for the time being, for Jesus seemed at last to apply the "dark saying" to the tradition of the Pharisees about washing the hands before eating to keep away evil spirits and impurities from entering thru the mouth into the soul. They knew that Jesus answered them well on this point; but they still believed it would make them morally and spiritually impure to eat swine's flesh, or any other food forbidden by the Mosaic Law. They did not yet know that the law of clean and unclean foods was not binding in the letter under the Gospel.

Jesus did not explain any of his deep sayings to even his apostles, but plainly told them that when the Holy Spirit should come to them, it would guide them into all truth and explain his dark sayings to them and give them wonderful light. It is thus that God makes our darkness light before us. (Isa. 42:16.)

We read in Acts 10:9-19, 28 how Peter came first to understand the spiritual meaning of the law of clean and unclean foods. He saw that the Law was the truth only in types or shadows, and that these laws in the types were done away in type as they were fulfilled in their antitypes. The unclean animals of the type represented bad characters, which we, under the Gospel, are forbidden to fellowship; and the clean animals represented good characters, which we should fellowship under the Gospel.

As long as the typical Law lasted, it would indeed make people unholy to eat of the unclean animals, for they would be disobeying a positive law of God. But now, since the Truth has come, the shadows are passed away, and Jesus says,

"Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him." . . . "This he said, making all the foods clean." Mark 7:14-15, 19.

Henceforth "we serve" the Law "in newness of spirit," in the spiritual meaning of the Law, "not in oldness of letter," or type. Rom. 7:6.

SPIRITUAL MEANING OF THE LAW IN THE BIBLE CONCERNING ANIMAL FOODS

Before the flood there is no record that man ate any animal food. God said to

man in the beginning: "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Gen. 1:29. There was no mention of animal food for man during that first age of the human race. Vegetables and grains and fruits were then man's only diet. Even beasts were not to eat flesh, but green things only, as we read in Gen. 1:30.

After the flood, however, a new law was given which ordained animal food also, even all meats. Here it is: "Every moving thing that liveth shall be food for you; as the green herb have I given you all. But flesh with the soul thereof, the blood thereof, shall ye not eat." Gen. 9:3-4.

This remained unchanged up to Moses. Then God gave the Israelites many special laws, which He has never given to the Gentiles. Among those laws were some special laws concerning animal foods. We read of them in Lev. 11 and Deut. 14:3-21. These laws made a distinction between clean and unclean animals and only those designated to be clean were allowed for food.

The orthodox Jews to this day are observing this law. The Adventists and some others also hold that even Christians are bound under this law. We will consider this farther on in this article.

Let us first note what this law says: Animals that both chewed the cud and parted the hoof were clean, and hence fit for food. But animals that chewed the cud and did not part the hoof were unclean; or animals that parted the hoof but did not chew the cud were unclean.

Water animals with fins and scales were clean; but those with legs to paddle and walk in the water, or with eelish bodies to worm themselves about in the water, and water animals with shells were all forbidden as unclean.

Birds of prey and birds living on carrion were unclean, but all other birds with only two feet were clean.

All winged creeping things were unclean, except they have legs above their feet with which to hop, and in which case they were clean.

Now, when we come to the New Testament, we do not find any special laws given to Christians concerning clean and

unclean meats; but, to the contrary, Jesus said, "There is nothing from without the man, that going into him can defile him." And this he said, "making all the meats clean." Mark 7:15, 19.

How can we harmonize Jesus' words here with what he said in the Sermon On the Mount?—"Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till the heaven and the earth pass away, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished." Matt. 5:17-18.

It is not hard to harmonize these two passages when we take the whole New Testament together; for many passages tell us that the Law contained but types, shadows of the truth, and that all pointed forward to Christ and his Gospel as the substance or truth of all those things.

John writes: "The Law was given thru Moses; the grace and the truth became thru Jesus Christ." John 1:17. Paul writes, that Christians now serve the Law "in newness of spirit, and not in oldness of letter," or type. Rom. 7:6. And Paul also distinctly states in Heb. 10:1, that the Law had but "a shadow of the good things to come," the good things of the Gospel. And he specifically mentions the meats, with drinks, new moons, feast days, and sabbaths, as being a shadow, now fulfilled in Christ, Col. 2:16-17.

Then, if the Christians must keep every jot and tittle of the laws about clean and unclean animal foods in their spiritual meaning, we must learn what that spiritual meaning is under the Gospel.

Those clean and unclean animals now represent characters of human beings, and we eat of them by taking them into our minds and hearts to fellowship them. Peter learned this by a vision, as we read in Acts 10:10-16, 28. As those animals in the vision were all clean in the great sheet let down from heaven: so all human beings in the heavenly grace of Christ are sanctified and made clean. The preacher, like Peter, kills them with the Gospel, and he eats them when he fellowships them. This is not strange, for we all know that the heart and soul hunger as truly as the body, and many

people are starving their souls while they richly feed their bodies.

As beasts and birds of prey were unclean by the Law and forbidden for food: so Christians are forbidden to fellowship such characters in human beings. They are the persecutors, profiteers, grafters, racketeers, and demons.

Birds living on carrion were forbidden: so we must not fellowship the impure and corrupt.

Crawling things, and things that creep with feet or many feet, and creeping things that also fly were all forbidden for food: so the Christian must not fellowship characters that are low and groveling, secretive, venomous, hateful, degrading, earth-bound.

But creeping things that had legs above the feet to hop were clean: so we must fellowship those, however lowly, who will rise up above what is base and worldly.

Animals that both chew the cud and part the hoof were clean. These by chewing the cud symbolize quiet, gentle, reflective characters, who call to memory and reflect on their words and conduct and the things of God, and profit by the lessons learned; and by parting the hoof also these symbolize that they apply the lessons gained by reflection to their walk toward God and man.

But animals that chew the cud and do not part the hoof, or that part the hoof and do not chew the cud, were all unclean; for it is not enough to reflect and not practice, or to try to practice without reflection.

Water animals with fins and scales were clean. The fins symbolize those who are against the world and push it back and away. The scales symbolize those who protect themselves from the world and who live separate from it.

Those water animals which have legs to paddle and walk with were unclean. They symbolize those who walk according to this world.

Those water animals with eelish bodies to worm themselves along thru the waters symbolize those deceitful characters who make their way thru the slime of this world ever trying to hide from detection.

All shell animals were also unclean. They symbolize those dissocial souls who encase themselves in their own hardness

and live to themselves and for themselves.

If we eat of only the clean characters, avoiding all the unclean characters, we shall indeed be true and holy Christians.

The typical Law to fleshly Israel also forbade them to eat even a clean animal which died of itself, or was torn by beasts: so we must not fellowship those who backslide, or those who get overcome by evil passions. The world may eat of such characters, but not the true Christian. Let the world have them. Deut. 14:21.

It was forbidden to eat the blood with the flesh: so while we eat of the good qualities of others, we must not eat of their soul-life that produces those good qualities: in other words, we must fellowship others for their good as well as for our own.

"Hearken diligently unto Me," saith the Lord, "and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2.

LESSON 124

A Mother's Love and Faith and Prayers

Matt. 15:21-28 with Mark 7:24-30

We are now studying the third and last year of our Saviour's ministry in the mortal body. As we have seen by several previous lessons, the multitudes were stumbling at his doctrine, and even many of his disciples were forsaking him. And the Pharisees and scribes had brot a grievous and public charge against him for not keeping the tradition of the elders. The synagogues were now closed against him, and the Jewish leaders in Jerusalem were already seeking to kill him.

He had many things to say and do yet, before his time to die. To delay and quiet the opposition for awhile, Jesus sought a place of hiding among the Gentiles where he had not, as yet, labored. He chose the border countries to the north of Palestine, as we read in

Mark 7:24

"(24) And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house; and

would have no one know it; and he could not be hid."

Jesus will not stay where he is not welcome and where people prefer false doctrines and cultivate ingratitude, doubt, and hate. It is a rest to Jesus to get far away from such.

But Jesus could not be hid, even in "the borders of Tyre and Sidon." No house can hide him. If we have him in our house, people will know it. If we try to hide Jesus and live a secret Christian life, we shall be horrified some day to find out that we did not have him at all. If he is in our hearts and homes, he cannot be hid. If we hide Jesus in our hearts, he will manifest himself in our words and works.

Jesus could not be hid, even in the heathen country of Tyre and Sidon, for we read in

Matt. 15:22

"(22) And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O lord, thou son of David; my daughter is grievously vexed with a demon."

Jesus will hide from faithless and cruel people; but he cannot be hid from those who suffer and sorrow and pray. True seekers will go where they can find Jesus.

Mark says that this woman had heard of Jesus before (Mark 7:25). She had heard of his kindness and goodness and grace and love. She had heard of his teaching and works. Now she was ready to receive him personally to heal and save her little daughter.

She came to Jesus humbly. Mark says she "came and fell down at his feet." She came penitently, fervently, and reverently, with a mother's heart of love and compassion for her little suffering daughter.

From what we have read of Jesus before, we should think that Jesus would respond to such a prayer at once, and we are at first shocked to read in

Matt. 15:23

"(23) But he did not answer her a word. And his disciples came and besought him, saying, Send her away; for she crieth after us."

The silence of Jesus, however, was not the silence of indifference and rejection;

and his real attitude toward the woman was very different from his impatient and unsympathetic and imperfect disciples, for Jesus had no mind or heart or will to send her away with her true and fervent prayer unanswered.

We must pause to take a lesson from this. Because the Lord is sometimes silent to our prayers and we seem to pray in vain; there may be a reason, and our prayers may be heard and the answers may come in God's own time and way, if we endure and persevere.

Jesus soon explained his silence to the woman and to his disciples by saying in

Matt. 15:24

"(24) But he answered and said, I was not sent but for the lost sheep of house of Israel."

This answer might imply that Jesus had rejected her plea, but it does not definitely say so. From the fact that Jesus did not at once send her away, she gleaned a ray of hope.

It is true she was not an Israelite according to the flesh. Matthew says she was a "Canaanitish woman"; Mark says she was a "Greek, a Syrophenician by race." That is: by nationality she was a Canaanite; by residence a Syrophenician; and by language a Greek. The Jews considered the Gentiles as dogs, and the Canaanites as under a special curse from Ham, their ancient progenitor. Hence the disciples, still uncured in their Jewish bigotry, wanted this Canaanitish Gentile dog to be sent away, forthwith!

But this Gentile woman had heard better things about Jesus, and now his kindly sympathetic looks and tones gave her encouragement outside the implied meaning of his words.

And her hopes were founded better than she knew: for Jesus had been baptized as the Lamb of God to take away the sins of the world, and not Jewish sins only; and at the very beginning of his ministry he had publicly announced himself as the Saviour of the world; and he had said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and he had offered the living water to even a Samaritan woman; and he had healed a Roman centurion's servant, and commended his faith,

saying, "I have not found so great faith, no, not in Israel."

Perhaps this Canaanitish woman had heard of some of Jesus' great unsectarian sayings and works, and her faith had grown by meditation on those things. At any rate, her unselfish mother heart could not be denied by silence or merely implied rejection. She would not think that Jesus' great heart would or could reject her plea and send her away.

Matt. 15:25

"(25) But she came and revered him, saying, Lord, help me!"

O how this must have moved the deep feelings of that great heart of Jesus! for he knew the great love of a mother from the tender care of his own sweet mother in his childhood. "Lord, help me!"—the Word of healing rushes to the Saviour's lips, but it must not yet be spoken! even a deeper faith must first be awakened in that mother's heart. So Jesus, putting her faith to a deeper test, answered her in an evasive and trying way:

Mark 7:27

"(27) And he said unto her. Let the children first be filled: for it is not well to take the children's loaf and cast it to the dogs."

This seemed harsh and insulting; and it would have been harsh and insulting, only it was uttered by one who could not be harsh and insulting. This woman could easily have gotten mad and returned some tart answer to Jesus and left him in disgust; but, in deep humility, feeling her unworthiness, hear her words of abiding faith in

Matt. 15:27

"(27) But she said, Yea, lord: for even the dogs eat of the crumbs which fall from their lords' table."

Now Jesus could restrain himself no longer. The woman had fully prepared herself for the blessing she had so humbly and persistently and fervently sought. Now read the blessed conclusion:

Matt. 15:28

"(28) Then the Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from

that hour." Or as Mark relates it: "And he said unto her, For this saying go; the demon is gone out of thy daughter. And she went away unto her house, and found the child laid upon the couch, and the demon gone out of her." Mark 7:29-30.

This whole story is a prophetic sign. The mother was a sign of the mother spirit in the true Church on the third Gospel day. And the little daughter "grievously vexed with a demon" was a sign of the wicked class in their great struggles to be free on that great third day of the Gospel. As it was hard to find mercy for the demon-possessed child, so it will be hard to find mercy for that wicked class, who will come out of Gehenna at the end of the thousand years to come.

At first Jesus was silent to the plea: so in this first Gospel age Jesus sends no word of the Gospel to the wicked class.

Then at the next plea, Jesus says, "I was not sent but for the lost sheep of house of Israel." So that wicked class will still be denied in the age to come.

But when the mother pled that "the dogs eat of the crumbs which fall from their lords' table," then the fountain of mercy was opened for the demon-possessed child, and the mother's prayer was heard. So the children of the devil will find mercy from the last crumbs of the children's bread when they come in humbly like poor and submissive dogs, eager to find the bread of life, the Gospel of salvation.

LESSON 125

The Healing of a Deaf and Difficult Speaker

Mark 7:31-37

"(31) And again, having gone out of the borders of Tyre, he came thru Sidon into [the region of] the Sea of the Galilee, above the borders of Decapolis. (32) And they bring to him a deaf and difficult speaker; and they beseech him to put the hand upon him. (33) And having taken him away from the multitude by himself, he thrust his fingers into his ears; and, having spit, he touched his tongue; (34) and looking up into the heaven, he sighed, and saith to him, Ephphatha, which is, Be opened.

(35) And his ears were opened, and the bond of his tongue was loosed, and he spake correctly. (36) And he charged them to tell it to no one: but the more he charged them, the more a great deal they preached it. (37) And they were beyond measure astonished, saying, He hath done all things well; and the deaf he makes to hear, and the speechless to speak."

Only one notable act is recorded of Jesus' mission to the borders of Tyre and Sidon. This we studied in our last lesson. After this notable act, he returned to his home country, and began his work on the northern shores of the Sea of Galilee. His first work there is recorded in our present lesson, the text of which is quoted above.

The man in this narrative had a double affliction: 1st, he was deaf, so that others could not communicate to him; 2nd, he had a difficulty of speech, so that he could not communicate to others. He had to be brot to Jesus by some people who were benevolently interested in his welfare. And he could not even ask for himself, for he could not utter words to be understood. His helpers had to ask Jesus for him.

And Jesus did not choose to heal him in the presence of the multitude, but took him away privately by himself. This was strange and unusual, but significant, as we shall soon see.

His method, too, of healing the man is strange and significant, and a subject for much study.

Strange, too, that Jesus charged his helpers to tell about the healing to no one; and strange that they told it the more to glorify Jesus, saying, "He hath done all things well; and the deaf he makes to hear, and the speechless to speak."

The miracles of Jesus were done for signs. They were sermons in action. There were things which Jesus could not tell them plainly by word, and he told them by parables and signs, to be interpreted by the Holy Spirit later.

The great miracle we are now to study is one of those marvellous signs. The afflicted man is a sign of those who shall be separated when Jesus returns to earth with his elect. The benevolent helpers of the afflicted man are a sign of the elect, who will bear the humble

and outcast and afflicted to Jesus in the day of Judgment. Jesus taking the man aside from the multitude to heal him is a sign of how Jesus in the day of judgment shall separate the children of the flesh from the children of the devil.

Thrusting his fingers into the man's ears is a sign of how Jesus shall put forth his power to help those to hear the Word of the Gospel who shall be separated from the wicked in the day of judgment. Touching the man's tongue with spittle from Jesus' mouth is a sign of how those who shall then be saved shall be able to make confession of Jesus and his Gospel.

Jesus' charge to them to tell no one was really fulfilled, for they but told the sign, not the reality. The thing thus signified cannot be told till the age to come. Then this Gospel shall be preached the more a great deal, and the ears of the deaf shall be opened and the tongue of the dumb shall sing.

LESSON 126

The Miracle of the Seven Loaves

Matt. 15:29-39; Mark 8:1-10

The healing of the deaf and speech-broken man had aroused the people again that Jesus had returned to the shores of Galilee. People went everywhere proclaiming: Jesus has returned, Jesus has returned, and healed a deaf and speechless man!

It was near the northern shore of the Sea of Galilee, where perhaps about two months before Jesus had healed many sick people and miraculously multiplied five loaves and two fishes to feed five thousand men, besides women and children. Those people then were most enthusiastic about him, and wanted to make him their worldly king. Now they were aroused again, and came out to meet Jesus, and "he went up into the mountain and sat there. And there came unto him many multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking,

and the blind seeing: and they glorified the God of Israel." Matt. 15:29-31.

This great healing work continued for three days, and the people had consumed all in their lunch baskets. Then we read in

Matt. 15:32-38

"(32) And the Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. (33) And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? (34) And the Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. (35) And he commanded the multitude to sit down on the ground; (36) and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. (37) And they all ate, and were filled: and they took up that which remained over of broken pieces, seven baskets full. (38) And they that did eat were four thousand men, besides women and children."

This is another of the Master's great signs, or sermons in action.

This great multitude is a sign of the wicked class who will not get the bread of life in this age, or in the age to come: they will have to wait until the third day, the age following the age to come; and even then they will have to live over the things of this age and those of the age to come, and be healed of all their corruptions and deformities. Then Jesus will have compassion on them and feed them with the bread of agical life.

The seven loaves are a sign of the divine Word for the seven dispensations. This is now the fifth dispensation, and there are two yet to come, before we reach the perfect day. Jesus will then multiply the seven Words of the seven dispensations to feed all the former wicked class. That class will then be symbolized by four thousand. A thousand is a symbol of a family. And four thousand is a symbol of four families: 1st, the wicked class during the period from Adam up to the flood; 2nd, the

wicked class from the flood up to Abraham; 3rd, the wicked class from Abraham up to the Christian dispensation; 4th, the wicked class during this age.

The few small fishes are a sign of the few of the wicked class who have been saved by the Gospel in this age. Paul was one of those. The mercy shown to these few will be a feast for the rest of the wicked class on the third Gospel day.

The seven baskets full, left over, are a sign of the seven Words of God, with greater meaning, left over for the fallen angels, for Christ must reign until he has subdued all and delivered the whole creation. Praise the Lord for ever!

WHEN MERCY SHALL END

Mercy's end is not the tomb,
Nor the Judgment's awful doom;
O'er the lost 'tis ever sent
Till their souls shall full repent.

Mercy's end shall mark the day
When the Gospel has full sway;
Then no sin shall need its grace,
Sweetest love shall take its place.

Mercy's source the Father's love,
Boundless grace from God above;
Shines so clear from Jesus' cross,
Jesus bore our ev'ry loss.

Mercy still will draw and woo
Till each soul is made anew;
Ages shall roll in the past
While sweet mercy still shall last.

Mercy joys when sinners mourn,
Feel they're lost in sin, forlorn;
For she then can help and save,
Give the peace for which they crave.

Mercy calls, Repent and turn,
Gospel truth oh! come and learn;
Flee the judgment soon to fall,
Hear, O hear! this loving call.

Mercy full shall joy and glow
Till the Gospel all shall know;
Let us bask in its sweet light,
Showing mercy with delight.

Mercy is the need of all,
Mercy comes when sinners call,
Mercy flows from God's sweet grace,
May it shine in ev'ry face.

LESSON 127

The Sign Out of the Heaven to the Wicked Class

Matt. 16:1-4; Mark 8:10-13

After Jesus had fed the four thousand on the seven loaves and a few small fishes, which we studied in last lesson,

"He sent away the multitudes, and entered into the boat, and came into the borders of Magadan." Matt. 15:39. Mark calls "the borders of Magadan" "the parts of Dalmanutha," Mark 8:10. Matthew, perhaps, mentions the name of the town, and Mark the name of the region. It was located on the northwestern shore of the Sea of Galilee, or the Lake of Gennesareth. Jesus had crossed to about this same region some months before, just after he had worked the first miracle of the loaves and fishes. Then the people received him in a wonderful way; but now his enemies alone came forth, not to welcome and greet him, but to challenge and defy him, as we read in Mark 8:11, "And the Pharisees came forth, and began to question with him, seeking of him a sign out of the heaven, trying him." Matthew mentions that both the Pharisees and Sadducees came, Matt. 16:1.

These enemies had, no doubt, been very active since Jesus was in those parts some months before, and they had prejudiced and warned the people against Jesus, and now they wanted to give him no chance to teach the people again. So they rushed out to challenge him to show them "a sign out of the heaven."

They had seen and heard of Jesus' many signs on earth in healing the sick, multiplying loaves and fishes, etc., but to them he had showed no signs from heaven, like Moses and some of the prophets did. They thought that the signs on earth might be worked by demons, but the signs out of the heaven could alone be worked by a true prophet from God. They were sure that Jesus was not from God, because he did not observe their traditions, and hence they were sure he could not give them a sign out of the heaven: hence their bold and defiant challenge to show them a sign out of the heaven.

Jesus could have answered their challenge by giving them literally what they demanded, if this were according to God's will. Or he could have tried to explain to them that his signs on earth were signs of love and mercy out of the spiritual heaven, true signs that the Messiah had come to save them. But he chose to do neither of these two things. He had no mission or message of salva-

tion to that class of people, for they are self-righteous, bigoted, sectarian, traditionalists, conceited, and hypocritical. They need first to be poor in the spirit, penitent, meek, and hungering and thirsting after righteousness. It is upon such that Jesus pronounces the blessing, Matt. 5:3-6.

So, instead of wasting time in trying to answer those Pharisees and Sadducees, we read that Jesus "groaned up in his spirit, and saith, Why doth this generation seek a sign? verily I say, If a sign shall be given unto this generation—" Mark 8:12.

If Jesus had shown them a sign out of the heaven, it would be something like a bolt of lightning to strike them into death, for no other sign would be suitable to a wicked and adulterous generation. Jesus was not sent to give such signs, but signs of love and grace from heaven to the poor and lowly.

Yet Jesus did later give one sign to that wicked class, as he promised in Matt. 16:4, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah." We explained this sign in lesson 103, and more fully in our little book on "The Prophet Jonah, The Sign Man." All our readers should have it. It is a most wonderful study!

With those few words out of his burdened soul, Jesus began and ended his mission into the parts of Dalmanutha, the briefest mission of his ministry—a sign from heaven that Jesus has no time for the wicked class until they are humbled and penitent. So we read, that Jesus "left them, and again embarking, departed to the other side." Mark 8:13.

LESSON 128

Beware of the Teaching of the Pharisees and of Sadducees and of Herod

Matt. 16:5-12

"(5) And the disciples came to the other side and forgot to take loaves. (6) And the Jesus said unto them, See and beware of the leaven of the Pharisees and of Sadducees. (7) And they reasoned in themselves, saying, Because we did not take loaves. (8) But the Jesus knowing it said, Why do you reason in your-

selves, little-believers, because ye do not have loaves? (9) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took? (10) Neither of the seven loaves of the four thousand, and how many large baskets ye took? (11) How do ye not understand? Because I spake to you not concerning loaves, but Beware of the leaven of the Pharisees and of Sadducees. (12) Then they perceived that he did not say unto them, Beware of the leaven of the loaves; but of the teaching of the Pharisees and of Sadducees." See also Mark 8:14-21.

Jesus and his disciples had departed so suddenly and quickly, and under such unpleasant and unhappy circumstances from their brief landing on the north-western shore of the lake, that they had forgotten to take provisions for the journey. They were mindful of their neglect when Jesus said to them, "See and beware of the leaven of the Pharisees and of Sadducees."

This care for their neglect of earthly things caused them to misinterpret this very important commandment of Jesus. They seemed to think that Jesus had suspected they had bot some loaves of bread from the Pharisees and Sadducees, and now he was warning them not to eat of it, because those evil men had just treated Jesus so mean; but they, on the other hand, were worrying that they had not bot some loaves before they had embarked for their return trip to the northeastern side of the lake, and wondering what they could now do for something to eat.

Jesus reproves them for their lack of faith, and addresses them as "little-believers." Mark relates that they had bot one loaf along (Mark 8:14); but, thot they, what was one loaf for Jesus and his twelve disciples, and now they were in the desert place, where Jesus had so recently fed four thousand on seven loaves and a few small fishes; and but a few months before in the same region had fed five thousand on five loaves and two fishes, and in each instance there was a great supply left over.

Jesus reminded them of these things to reprove them, and revive their faith, and help them to understand that even one loaf under the blessing of Jesus

could feed his disciples and have much left for others.

When Jesus had thus reproved them, and revived their faith and understanding, he called their attention to his true meaning when he said, "See and beware of the leaven of the Pharisees and of Sadducees." He told them he was not speaking to them "concerning loaves," but "leaven." Then they perceived that Jesus used the word "leaven" figuratively as being "the teaching of the Pharisees and of Sadducees."

Tho they did not know it, that leaven was already beginning to work in them, namely: Depending upon physical signs, and not spiritual realities.

The earthly loaves are a sign of the heavenly realities; for as we eat of the earthly loaves to sustain the earthly life: so we must eat of the heavenly loaves to sustain the spiritual life.

The "one loaf" which they had along symbolized the one Gospel loaf, which, under the blessing of Christ, can be multiplied eight times in the things of each of five dispensations, making forty loaves in all; and the more we eat of that bread, the more it multiplies, and the more we have left for others.

This spiritual leaven Jesus wanted to have in his disciples, and not the earthly leaven of Pharisees and Sadducees and Herodians; for all those three classes interpreted the Bible in material ways, and not the true spiritual way. They emphasized the letter of the Law in all its forms and ceremonies, and even added to these many other forms and ceremonies of their own. They could not see that the Law had but shadows, types, signs, of spiritual things, and that Jesus came as the truth, or antitypes, or substances, or realities of those things. Hence they wanted Jesus to do two things: 1st, To uphold and proclaim the letter of the Law and all traditions handed down concerning it; 2nd, To work material signs, especially signs from the material heavens, to prove that he is the promised Messiah, or Christ, to enforce the letter of the Law.

Now Jesus warns his disciples against this false leaven, this carnal or earthly doctrine. He indeed proclaims the Law and upholds it, even every jot and tittle; but not in letter, or type, or shadow: he

has magnified it from the shadow to the substance, from the type to its glorious antitype, from the letter to its wonderful spiritual meaning. Isa. 42:21; Heb. 8:5; 9:11, 23, 24; 10:1, 9; Col. 2:16-17; Rom. 7:6.

Yes, the Pharisees and the Sadducees and the Herodians wanted signs and signs and nothing but signs, because they were carnal. Jesus said to them, "An evil and adulterous generation seeketh upon a sign," Matt. 12:39; 16:4. They could not discern the spiritual signs from heaven that Jesus was working—signs of mercy, love, and grace—signs with their spiritual substances in them—they wanted just signs, while they rejected and opposed the spiritual substances. They could believe in shadows, but not the substances figuratively portrayed in the shadows. Such "leaven" leads away from Christ and his Gospel and his true Church and Kingdom; and the so-called Christian world is full of that leaven today, and the true faith is scarcely to be found.

THE GREATEST PROOF OF ALL

The heav'n's and earth abound with signs
To those with eyes to see aright;
The Bible, too, from end to end,
Is filled with signs of saving light.

Yet men will say, "Show us a sign,"
When many, many, now are shown;
Their meaning, too, is shining bright
Thru grace and heav'nly power known.

The proof of the Spirit still is giv'n
Is in its pow'r to make us new;
The fruit will then most sure attest,
And truth and understanding, too.

It is not signs we need the most,
Of these there is abundant store;
The meaning of the signs is best
And this we gain by heav'nly shore.

The Spirit lights the Word with truth,
A miracle above them all;
It rolls away the clouds of night
And lets the golden sunbeams fall.

The truth is greater than its signs,
And greater grace and power shows;
It proves that God is with us now,
The Spirit's light within us glows.

Still men will seek for outward signs
To prove the Spirit now is giv'n;
While greater proof than all the signs
We have the blessed Truth from heav'n.

LESSON 129

How a Blind Man Came to See

Mark 8:22-26

"(22) And they come into Bethsaida. And they bring to him a blind one, and they beseech him that he would touch him. (23) And he took the blind one by the hand, and brot him out of the village, and spitting into his eyes, putting the hands upon him, he asked him if he sees anything. (24) And looking up, he said, I see the men, because I behold them walking about as trees. (25) Then he put the hands again upon his eyes, and he saw thoroly, and was restored, and saw clearly all things. (26) And he sent him into his house, saying, Nor do thou enter into the village."

It appears there were two Bethsaidas: one a city on the northwest shore of the Sea of Galilee, and the other a village on the northeast shore of the Sea of Galilee. Mark 6:45 refers to the western Bethsaida, the city of Philip, Andrew, and Peter (John 1:44; 12:21). The Bethsaida of our present study refers to the eastern Bethsaida, a village near which Jesus had multiplied the loaves and fishes on two separate occasions and healed very many people, one of whom, on a recent occasion, was the healing of a deaf and speechless man, described in Mark 7:31-37. See Luke 9:10.

The miracle of our present lesson reminds us at once of the miracle of the healing of the deaf and speechless man in the same vicinity but a short while before, which we studied in lesson 125. In both miracles Jesus took the afflicted one aside from the public and charged silence about the healing; and the methods of healing were similar, in each case using his spittle and hands.

As our readers know, we take the miracles of Jesus to be signs, or sermons in action. These two similar miracles were necessary to illustrate the salvation of those who shall be separated to the right hand in the day of judgment. It took these two healings to be a full sign of salvation: 1st, the sinner must be enabled to hear and confess the Gospel: this was signified by the first miracle—the healing of the deaf and speechless man; 2nd, the sinner must have the eyes of his spiritual understanding opened

that he may perceive the spiritual truths of the Gospel.

Both miracles were done wholly by grace. In both instances the afflicted one had to be brot to Jesus by friends—a sign of how the elect will bring people to Christ in the age to come. Those friends in both instances interceded for the afflicted: so the elect shall plead as priests for others in the age to come, and they for whom they plead shall be separated from the wicked class and be healed. The healing in both these instances was thru the hands and spittle of Christ. The hands were a sign of the spiritual power of Christ, and the spittle was a sign of the Word of Christ. The healing of the blind one was not wholly done at once, for it was necessary that Jesus put his hands upon his eyes a second time before he "saw clearly all things." Jesus did not spit into his eyes the second time, but he put his hands upon his eyes the second time. This was a sign that the sinner will not need to get a new Gospel; but a second application of power, first to see the rudiments of the Gospel, and when he gets the gift of the Holy Spirit to see spiritual things clearly.

When Jesus healed the blind one, "he sent him into his house." This house was a sign of the Church of those saved thru the judgment of the age to come. Jesus also commanded him not to enter into the village of Bethsaida, for that village then represented the house of the wicked class, when the elect and those saved in the age to come were taken out of it.

LESSON 130

Some False Views of the Person of Jesus

Matt. 16:13-20

"(13) But the Jesus, coming into the parts of Caesarea of the Philip, asked his disciples, saying, Who do the men say the Son of the Man to be? (14) But they said, Some, John the Baptizer; but others, Elijah; but yet others, Jeremiah, or one of the prophets. (15) He saith unto them, But who do you say me to be? (16) But Simon Peter replying said, Thou art the Christ, the Son of the living God. (17) But the Jesus replying said to him, Blessed art thou, Simon Son of

Jonah, because flesh and blood hath not revealed it unto thee, but my Father who is in the heavens. (18) But I say unto thee, that thou art a rock, and upon this rock-substance I will build my Church; and gates of Hades shall not be strong against her. (19) I will give to thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind upon the earth shall be, having been bound in the heavens; and whatsoever thou shalt loose upon the earth shall be, having been loosed in the heavens. (20) Then he charged the disciples that they should tell no one that he is the Christ." See also Mark 8:27-30; Luke 9:18-21.

Jesus did not tarry around the village of Bethsaida on the northeast shore of the Sea of Galilee, where he had just healed a blind man, as we studied in our last lesson. He must have discerned a spirit of persecution arising there, for he told the healed man not to enter into the village. So Jesus departed at once with his disciples to go about 20 miles north in the country about the city of "Caesarea of the Philip."

This city was in the extreme north of Palestine, about 120 miles from Jerusalem. It was built by Philip, a Roman tetrach, in honor of his master, Tiberius Caesar. To distinguish it from another Caesarea in Palestine on the coast of the Mediterranean, it was called "Caesarea of the Philip"; one of the sons of the old Herod, and brother to Herod Antipas who murdered John the Baptist.

The "parts" about this city were a new field for Christ's ministry, and in a district mostly heathen. But it would be a refuge for Jesus from the rising tide of persecution on the borders of the Sea of Galilee.

No large crowds would here meet him and few persecutors would follow him so far. The country was well wooded and it was hilly and mountainous, being at the foot of Mount Hermon and at the two springs that are the sources of the upper Jordan River.

Here Jesus could have many quiet and heart-to-heart talks with his intimate disciples. One of them is given in our present study. Apart with true disciples, he could more fully manifest himself than in the presence of large and curious crowds.

So while "praying apart," the dis-

ciples being with him, he asked them, saying, "Who do the multitudes say me to be?" (Luke 9:18.)

Jesus had then been laboring among the multitudes thruout Palestine for about two years and a half, and now he wanted to know who the multitudes thot him to be and what they were privately saying about him. He knew what the Jewish leaders were saying about him, and that they were even seeking to kill him, for they deemed him to be an imposter, a sabbath breaker, a demon-possessed man, a deceiver, and a blasphemer. Now he only wanted to know what the common people thot of him, that is, of his person. There was no question about his acts: these all acknowledged to be good. But who is HE? what is his person? who is it doing these great works?—that was the question Jesus now wanted answered. Had he revealed HIMSELF, or only certain great works? What were the multitudes of the common people saying on this subject?

Why did Jesus then propose this question? It was because Jesus knew that the success of his whole ministry was not merely to give certain doctrines and precepts and do certain miracles and live a certain manner of life and die in a certain way: but to reveal, thru all these things, and by all these things, his person and office—HIMSELF.

We may know even all about Jesus, but if we do not know Jesus, the person of Jesus, we would still be unsaved. But we must know his person thru what he has said and done to reveal himself.

John came baptizing that Jesus "should be made manifest to the Israel." John 1:31. And Jesus taught and wrought to manifest himself to the true Israel. Tho Christianity truly is a set of doctrines and precepts and the plan of redemption: yet thru all these things, and by all these things, yea, and beyond all these things, Christianity involves the person, the blessed and glorious person, of our Lord Jesus Christ.

So Jesus raised the most important question of the age, "Who do the multitudes say me to be?"

The disciples replied, that some said Jesus is John the Baptizer risen from the dead; and others said that Jesus is Elijah returned to earth; and still others said he is Jeremiah, or one of the pro-

phets. These all were opinions of those who respected Jesus. The disciples did not tell Jesus what his enemies said him to be. They did not wish to bring anything unpleasant to his ears. This was good manners, and worthy of all imitation. Let the devil peddle his own lies and scandal. The opinion of bad people and bigots on questions of morals and religion is worth nothing anyway.

But tho the multitudes seemed to mean well, they were far off from the truth; for Jesus was not John the Baptizer risen from the dead, nor was he Elijah, Jeremiah, or one of the old prophets.

It was the guilty conscience of Herod Antipas that started the foolish notion that Jesus is John the Baptizer risen from the dead, Matt. 14:1-2.

Those who said that Jesus is Elijah took it from Mal. 4:5, "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." But Jesus had interpreted that prophecy as having been fulfilled by John the Baptizer, Matt. 11:14; 17:10-13.

Some thot Jesus was Jeremiah, because there was no record that he ever died, and it was supposed that he must have remained alive, somewhere on the earth, and now he had appeared under the name of Jesus, some said.

Some others said that Jesus must be one of the ancient prophets risen from the dead, because Moses prophesied in Deut. 18:15-19, that Jehovah would "raise them up a prophet from among their brethren," like unto Moses. They did not know that this prophecy referred to the Messiah, but supposed it must refer to the resurrection of one of the ancient prophets.

All those suppositions about the person of Jesus seem foolish now: but they were not so foolish as many beliefs in these times about the person of Jesus. We will cite a few of those false notions.

1. Many say Jesus is both God and man.

2. Some say that he was always begotten and as old as his Father.

3. Some say that he was conceived by the Holy Ghost, as said in a false translation of Matt. 1:20. See American Standard Version, margin.

4. Some say that he was the first creature God made.

5. Some make two persons of him: one called Christ, and the other called Jesus.

6. Some say he was just a mere man with a human father as well as a human mother.

7. Some say that he was the son of Joseph.

8. Some say that the angel Gabriel who appeared to Mary was a man who appeared to her as an angel, and that he was the real father of Jesus.

All these doctrines are of the devil to lead people away from the true Jesus by denying or clouding his real and true person.

Our next lesson will take up the true person of Jesus.

LESSON 131

The Office and Person of Jesus

Matt. 16:15-17

"(15) He [Jesus] saith unto them, But who do you say me to be? (16) But Simon Peter replying said, Thou art the Christ, the Son of the living God. (17) But the Jesus replying said to him, Blessed art thou Simon, son of Jonah, because flesh and blood hath not revealed it unto thee, but my Father who is in the heavens." See also Mark 8:29-30; Luke 9:20-21.

In office Jesus is "the Christ"; but in person he is "the Son of the living God." This Peter declared by revelation, and Jesus approved by inspiration.

The word Christ is from the Greek language, and it means the same as Messiah, which is from the Hebrew language. Christ and Messiah mean Anointed.

The priests and kings in Old Testament times were anointed with the holy ointment; and then they were called "Jehovah's Anointed," that is, "Jehovah's Messiah." The word "Messiah" occurs many times in the Original in the Old Testament where it is translated in our English version, "anointed."

Jesus is the antitypical Messiah, or Christ; for he has been anointed with the true "holy anointing oil," which is the truth of the Gospel, and the spiritual meaning of the types, promises, and prophecies of the Old Testament Scrip-

tures; and the wonderful gift of the Holy Spirit. Hence Jesus is the true Priest and King, the true Christ.

In person he is "The Son of the living God." It had been prophesied that the great Messiah, or Christ, should be the Son of God by begettal, as we read in Ps. 2:7-8, "I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." As Jehovah also says in 2 Sam. 7:14, "I will be his Father, and he shall be my Son." These two texts are quoted in Heb. 1:5 and applied to Jesus.

Jehovah also said in Ps. 89:26-27, "He [Messiah] shall cry unto me, Thou art my Father, my God, and the rock of my salvation. I will also make him first-born, the highest of the kings [elect] of the earth [new earth]."

Isaiah prophesied that a "virgin shall conceive, and bear a son." Isa. 7:14. A virgin cannot "conceive and bear a son" naturally, for in that case she would not be a virgin. So there is only one way a virgin could be a mother and still be a virgin; and that is, conception by divine begettal. This alone would be a "sign" from the Lord, as Isaiah prophesied it should be.

Thus, indeed, the person of Messiah can be none other than "the Son of the living God," as Peter declared of Jesus.

This great fact contains no mystery or myth. We can comprehend it and believe it: Son of God by divine and spiritual begettal; and Son of Man by conception of the virgin.

This clear truth is mystified and practically denied by the arch heresy that Jesus pre-existed as a person from all eternity as the second person of a triune god, infinite and eternal. If such were true, he never had a father or a mother, and never was begotten or conceived.

In 1912 we published a book entitled "The True God, The True Christ, and The True Holy Spirit." All our readers should have it. It vindicates and proclaims the true person of Jesus as "the Son of the living God."

Satan has ever tried to destroy or mystify the true person of Jesus. Every truth and experience of the Gospel rests

upon the great teaching that Jesus is "the Son of the living God."

When Peter made this confession, Jesus said to him: "Blessed art thou, Simon, son of Jonah." It is, indeed, most "blessed" to know that we have as "the Christ," the Messiah, "the Son of the living God" to be our Priest and King.

Peter was not the first to make this confession; for, at the very beginning of Jesus' ministry, Peter's brother Andrew said to him: "We have found the Messiah, which is, being interpreted, Christ." John 1:41. About the same time, Nathaniel said to Jesus: "Rabbi, thou art the Son of the God; thou art King of the Israel." John 1:49.

Peter's confession, too, was not exclusively his own, for he was speaking also for all the rest of the disciples present. Jesus had asked the question of them all, and Peter simply became their spokesman, as he generally was.

Let us not be satisfied with merely knowing the fact of the true person of Jesus. If we found a mine of rich treasures, we would go on and explore that mine and gather up those treasures. In Jesus we have such a mine—a mine of treasures innumerable and beyond comparison. Let us go on and explore this Mine and gather up its treasures by ever learning more of the true Person of Jesus and having more of his precious life planted in our own.

We can learn more about Jesus by reading and studying the Scriptures; for there Jesus is revealed in type, promise, prophecy, and truth.

We can learn more about Jesus by taking him as our Teacher, Example, Lawgiver, Redeemer, Life-giver, Priest, and King.

We can learn more about Jesus and of Jesus by getting his spirit and nature and engaging in his service to do his works.

We can learn more of Jesus by love and friendship and fellowship and association and co-operation.

We can learn more of Jesus by attending Church where Jesus is truly taught.

Let me more of Jesus know,
That his life within me glow;
Ever brighter till the day
May he be my Guide and Way.

O my Jesus, Father's Son,
He my being all has won;
Christ of God, my Priest and King,
All my love to him I bring.

I will walk his path of light,
Ever better ever bright;
With my Jesus in my soul,
Breathing peace and sweet console.

Then at last I'll step across
All that's mortal, all that's loss,
Into glory with the blest,
There to find unending rest.

LESSON 132

Building the Church

Matt. 16:18

"(18) But I [Jesus] say unto thee [Peter], that thou art a rock, and upon this rock-substance I will build my Church; and gates of hades shall not be strong against her."

Peter was not the only one having "this rock-substance," for even Peter himself says to the elect Church, "Ye also, as living stones, are built up a spiritual house." 1 Pet. 2:5.

Jesus did not say that he would build his Church upon Peter. Tho Peter means rock, and Jesus called him "a rock," yet Jesus never called him, The Rock; for that Rock is Jesus himself. Paul distinctly writes, "Other foundation can no one lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. Then he adds in verse 21, "Wherefore let no one glory in men."

Jesus said, "Upon this rock-substance I will build my Church,"—not upon Peter personally, but upon that substance that made Peter "a rock." The characters to compose Christ's Church must be of a solid, firm, stedfast, faithful nature: upon that nature alone can Christ build his Church.

"This rock-substance" was found in Peter and in all others who may form a part in the real Church of Christ. If we have this sincere and devoted and stedfast character, the Lord will build us into "living stones."

"Living stones" are built up by growth, like all living things. Growth comes from within first. If we have Jesus within and feed upon the things of Christ, and if we walk and work in the light of Christ, we shall grow, and be

true living stones, fit for a place in the true Church.

The true Church is now called the "house of God," 1 Tim. 3:15, and the "temple of Living God," 2 Cor. 6:16. In this sense, the Church is in preparation and process of building, and it is not to be fully set up till the age to come, when all the "living stones" will have been found, shaped, and polished; and they will then come together, each to his place, and the glorious building will be erected, in antitype of Solomon's temple, which "was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building," or in process of erection. 1 Kings 6:7. All the stones were made ready before that time. So we must be made ready now in this age to form a part of that temple. It will be too late then.

We must now be growing into a holy temple in Lord, as we read in Eph. 2:21. We must now "know in part" till "that which is perfect is come," then "that which is in part shall be done away." 1 Cor. 13:9-10. The Church of the elect will be complete when Jesus comes, and no more can ever be added to it to form a part of it. Many are called to this high and glorious calling, but few compared to the number called shall be chosen. Many professed Christians prove themselves to be unworthy and unfit to form a part of that glorious temple and priesthood of the age to come. Tho they may then be saved thru fire, yet they shall surely "suffer loss" of the high calling of God in Christ Jesus to be a part of the elect Church, who shall then be the bride of Christ, the temple of God, the priests, and the kings.

As the tabernacle preceded the temple: so we now have the antitype of that tabernacle before we have the full erection of the antitype of the temple built by Solomon.

The tabernacle was not built of stones, which symbolized living Christians; but of materials and things which symbolized only the things of Christ and God. Hence that tabernacle is a type of Christ, and he only is its altar, its sacrifice, its priest, its all; and we come to God by him. Then we find Jesus to be also the foundation of the antitype of

Solomon's temple, and we become living stones for that temple to be set up and filled with glory in the age to come.

Jesus is not only the foundation, but he is also the model stone. We must all be sized and shaped and polished like Jesus. He is also, in a special sense, "the foundation of the apostles and prophets, himself being chief corner stone," Eph. 2:20. The apostles and prophets are corner stones, but Jesus is their foundation, for he is their "chief."

If we are built upon Christ Jesus as the foundation of the apostles and prophets, then we shall be growing "into a holy temple in Lord," "into a habitation below of the God in Spirit." Eph. 2:21-22.

As the temple was prepared and built by workmen: so the antitypical temple, tho built by Christ, must be prepared and built by those who work with Christ and for Christ and under Christ.

A good workman must not try to boss the job, but must first know the plans of the Master Workman and conform himself to them. Then he must work with the tools provided, and on the material given, and where he is sent, and in harmony and co-operation with his fellow-workmen.

The Master's plans are fully outlined and illustrated in the New Testament, and include all the Gospel.

The tools provided are the truth, the grace of God, the Holy Spirit, and divine providence.

The place to work is not in sects and apostasies; and not under creeds of men, and not under popes and priests and some preachers who lord-it-over the flock and usurp the authority of Christ; neither is it in social isolation and individual independence. But the true place to work is in the true Church, each in his own place in the Body, and in harmony and co-operation with his fellow-workmen, recognizing Jesus as the only Lord under God.

Then knowing the Master's plans, and receiving the tools with which to work, and finding the place to work, we are ready to engage in the actual work itself.

How we must work: we must be diligent, watchful, steadfast, self-denying, loving, faithful, wise, spiritual, consecrated, hopeful, happy, and holy.

Thus Jesus is building his true Church by the co-operation of his true workmen, and getting ready for that glorious time when that blessed Church shall be set up over the earth as the place and refuge for all peoples.

Then the "gates of hades shall not be strong against her," for the true Church will be composed of immortal people who have gained power over death and the grave, and they will then be able to help all others into the same victory, till death itself is abolished and all know the Lord from the least to the greatest.

LESSON 133

The Keys of the Kingdom of the Heavens

Matt. 16:19

"(19) I [Jesus] will give to thee [Peter] the keys of the kingdom of the heavens; and whatsoever thou shalt bind upon the earth shall be, having been bound in the heavens; and whatsoever thou shalt loose upon the earth shall be, having been loosed in the heavens."

When we know the spiritual and heavenly nature of the kingdom of the heavens, we can understand how it is barred and locked to men, and we can see the need of the divine keys to open it to men.

Before this kingdom could be open to men it must be open for men. Jesus alone could open it for men; and he did not do this fully until he ascended on high and received gifts for men. Jesus did not say, I give to thee the keys; but "I will give to thee the keys." Peter did not fully get the keys until the outpouring of the Holy Spirit on the Day of Pentecost, when the kingdom came with power, as Jesus said it should, Mark 9:1. Then the disciples became a kingdom, a nation, "brot forth at once," a land, "born in one day." Isa. 66:8. Thus the kingdom was open for men, open by the Lord Jesus, never to be shut again. "Thy gates also shall be open continually; they shall not be shut day nor night." Isa. 60:11. Those gates are Jesus after the flesh and Jesus after the Spirit. Those two gates are really but one door into the kingdom of God, for Jesus after the

flesh and Jesus after the Spirit are really but one person.

Jesus says, "Behold, I have given before thee a Door opened, which none can shut." Rev. 3:8. This Door requires no keys, for it is not locked, nor shut, and it will be open till all shall have come thru it into the kingdom of God.

It is the people who are barred and locked against the kingdom of the heavens and it takes the keys of the kingdom to unlock them and unbar them that they may enter the kingdom. The kingdom is unlocked to them when they are unlocked to the kingdom.

After Jesus opened the kingdom for all men, he gave his ministers the keys to open it to all men, now to the first fruits, the elect, and in the two ages to come to the two other classes.

Jesus did not say that Peter alone should have these keys, or that Peter should hand down these keys to successors, or that Peter should have any successors. The necessary mission and work of all true ministers of Christ is to open the kingdom to all.

When Jesus said to Peter, "Feed my lambs"; "Tend my sheep"; "Feed my sheep" (John 21:15-17), he did not thereby give Peter the exclusive right and power to do these things: so when Jesus said to Peter, "I will give unto thee the keys of the kingdom of the heavens," he did not promise to give the keys to him exclusively.

These "keys" did not symbolize dignity and authority to lord-it-over the flock, or that they made Peter and his assumed successors infallible. Read Matt. 18:1-6; 20:20-28; 23:8-12.

Peter did not understand that having the keys of the kingdom made him a pope, or lord over other ministers and head over the Church. For he did not allow people to bow to him, Acts 10:25-26, or even to look upon him in a worshipping way, Acts 3:12.

Paul did not consider Peter a pope, for at Antioch he withstood Peter to the face, Gal. 2:11.

Peter was not deemed superior in the council at Jerusalem, mentioned in Acts 15, where the counsel of Jacob, the Lord's brother, prevailed.

Peter's writings do not exhibit a popish spirit over others, and his writings

are not exceeded by any in teaching and exemplifying humility and meekness.

If, then, the possession of the "keys" did not symbolize authority and dignity, what did their possession symbolize? Manifestly the answer is: They meant humble service and usefulness in opening the kingdom of the heavens to others.

This prepares us to study five questions: 1st, What the keys are; 2nd, What the locks are; 3rd, How to use the keys to open the locks; 4th, Who has the keys today; and 5th, What men must do to open the unlocked doors that they may enter the kingdom.

What the Keys Are:

The Gospel, which unlocked the kingdom for men, will unlock the kingdom to men; for the Gospel "is the power of God unto salvation to every one that believeth," Rom. 1:16.

The Gospel represents the truth of God, the grace of God, and the power of God. The Gospel is seen in Christ as teacher, example, lawgiver, redeemer, life-giver, priest, and king. This Gospel is the power of God to unlock the kingdom of the heavens to all that hear, and it never fails when applied. And all true ministers must have these keys. The Gospel involves more than one key: this we shall understand as we study what the locks are.

What the Locks Are:

There are really two locks to the human soul to prevent it from entering the kingdom of the heavens; and these require two keys: 1st, The Word of the truth; 2nd, The Holy Spirit. (Eph. 1:13). The truth sets people free, as Jesus said in John 8:32, "Ye shall know the truth, and the truth shall make you free."

When a place is unlocked in our soul to receive and obey the truth of the Gospel, we have the forgiveness of sins and peace with God and are made free from the burden of guilt, and then we have entered the outer gate into the vestibule of the kingdom of God. Many go no farther than this, and never fully enter the kingdom of the heavens.

An inner door of our souls must also be unlocked to receive a greater freedom than the truth alone can offer. Paul

speaks of this greater freedom in Rom. 8:2, "The law of the Spirit of the life in Christ Jesus made me free from the law of the sin and of the death."

Both of these doors are locked and need opening before we can fully enter into the kingdom.

The things that lock the first door are: ignorance, hardness of heart, unbelief, and disobedience. The truth of the Gospel is the key to unlock this door. The light of the truth of the Gospel removes ignorance; the love and grace of the truth of the Gospel removes hardness of heart and give repentance; the goodness and mercy of the truth of the Gospel remove unbelief and give faith; and the power and authority of the truth of the Gospel remove disobedience and lead to obedience to the Gospel.

The things that lock the second door are: the Adamic generation, the carnal nature, wrong habits, and bad association. To be free from these things we need another powerful key: The Gift and gifts of the Holy Spirit. These give us the regeneration from above and make us partakers of the divine nature, by which the Adamic generation is put down, the carnal nature is put away, the evil habits overcome, and the bad associations dismissed, and we are set free in the kingdom of the heavens.

How to Use the Keys

Keys in ancient times were usually made somewhat like a harrow, with one end extending for a handle. The key to the outer door was larger than the one to the inner door, for the outer door was larger and thicker than the inner door. The pegs of the harrow-like end of the key fitted into corresponding holes in the bar or bolt, displacing other pegs that formed the lock in the bar or bolt, and all these pegs had to be pushed back before the lock was opened.

The minister uses the first key when he preaches the true and full Gospel; and he uses the second key when he ministers the true Holy Spirit and its gifts, by prayer and the laying-on-of-hands, and spiritual teaching, and exhortation.

Who Have the Keys Today:

The answer is: Those ministers who have the full truth of the Gospel and the

power of the true Holy Spirit. The churches of the great apostasy certainly do not have these keys, and they cannot open the kingdom of the heavens to any one, but, rather, they shut it to themselves and their devotees by their false doctrine and delusive spirits.

What Men Must Do to Open the Doors

The minister may unlock the doors, but it is not his province to open the doors: people must do that for themselves. They do this by accepting the truth of the Gospel, by repentance, by faith, and by baptism: thus they open the outer door. Then they must go on and open the inner door by reception of the gift of the Holy Spirit, by consecration to the holy life, and by laying hold of the true hope of the Gospel.

LESSON 134

Binding and Loosing

Matt. 16:19

As we saw in our last lesson, the true minister, like Peter, has the keys of the kingdom of the heavens to open it to others. Now we want to study how the true minister has also the work of binding and loosing them after they come into the kingdom of the heavens. For after Jesus said to Peter, "I will give to thee the keys of the kingdom of the heavens" he immediately added, "and whatsoever thou shalt bind upon the earth shall be, having been bound in the heavens; and whatsoever thou shalt loose upon the earth shall be, having been loosed in the heavens.

Jesus did not say that Peter alone should have this work of binding and loosing, or that he should transmit this right to popes in Rome. What Jesus was here saying to Peter he was saying to all true ministers, and according to his words in Matt. 18:18 every local congregation also has the right and duty to bind and loose.

This binding and loosing must be done "in the heavens" or it will not be real "upon the earth." No churches, or ministers, or popes, by their own will or authority, can bind or loose unless by the Word of God and the Spirit of God, which are the will and authority of God.

LESSON 135

Jesus Foretold His Sufferings and Death

Matt. 16:21-23

A true minister or a true Church bind and loose by teaching, preaching, example, ordinances, and fellowships or disfellowshippings.

They thus bind themselves and one another to the New Testament and to all that it truly teaches; that is, to truth, grace, power, love, righteousness, divine nature, good habits, pure society, good works, endurance of trials, patience in sufferings, victories, joys, hopes, and seasons of refreshing.

And by the same blessed means and help from on high they loose themselves and one another from everything that is false, such as false teaching, false gods, false hopes, false ordinances, false names, false fellowships, false witness, false spirits, false charity, false society, false practices. Thus they are loosed from everything that is dangerous, such as: danger of the judgment, danger of the present effects of sin, danger of being left when Jesus comes, danger of losing part in the first resurrection, danger of many stripes or few, danger of the second death, danger of losing the hope of the first born, danger of neglect, danger of hardening the heart, danger of departing from the living God, danger of pride, danger of evil habits, danger of worldliness, and many other dangers without and within.

Thus binding and loosing is the great business and work of the true minister and the true Church. We must bind people and ourselves to the good and loose from the evil. We must never reverse this by loosing from the good and binding to the evil. It is only in the most extreme cases, cases of flagrant wickedness, that people should be turned out of Church. In all other cases we should still labor with them to bind them to the good and loose them from the evil.

It is a sorry thing for those who refuse this true and gracious binding and loosing, for they thus get bound by satan to the evil and loosed from the good, and go on their way to the awful judgment of the great day!

Reader, do the Word of truth and the blessed Holy Spirit bind you to the good, and loose you from the evil? Let no pope, or minister, or sect bind you to anything else.

"(21) From that time Jesus began to show unto his disciples, that it is necessary for him to go away into Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and on the third day to be raised." See also Mark 8:31; Luke 9:22.

Tho Jesus had now been gathering disciples for over two years, he had never told them plainly that he would finally be rejected and killed. They had believed from the first that he is the Messiah, the Christ, the great King, promised in all the ancient Scriptures, who should rule all Israel and all the nations of the earth. Peter, as the spokesman for all the disciples, had just declared to Jesus: "Thou art the Christ, the Son of the living God," and Jesus had acknowledged and approved the declaration. Matt. 16:16-17. Thus the disciples would not think that Jesus could ever be overcome by his enemies and suffer and die, for he was to overcome all his enemies, or cause them to suffer or die, as they thot the Scriptures to teach.

Jesus knew that the time had now come that his disciples must learn of his sufferings and death and resurrection as necessary to his messiahship. This, at the first, would be sad knowledge to them, and, perhaps, a great trial to their faith. Now they had great faith in Jesus and love for him, and hence they could the better endure the sad news of his soon rejection in Jerusalem and of his sufferings and death.

But Jesus did not tell them the sad news only, for he announced the good news also, that "on the third day" he should "be raised."

If they had then understood it, even his sufferings and death would have been good news also, for the Gospel teaches that he suffered for all and died for all, and thus he becomes our redeemer and gains the kingdom over us and becomes our Messiah, our Christ. It was too early then for the disciples to understand these things, or even to believe them. Yet they must even then learn to

face the facts that Jesus was soon to suffer and die and be raised up. They would soon know it anyway; and by telling them some months beforehand, it would help them to prepare to endure it, and it would be a proof to them when it happened that Christ divinely foreknew it, and hence they could then believe that it all happened to fulfill some great and good purpose.

Now Jesus only told them it was "necessary" that these things happen. First, it was "necessary" that he go into Jerusalem, for there were the headquarters of the whole typical system of the Law, and the types must be done away where the antitypes begin. Second, it was "necessary" that he be rejected by "the elders and chief priests and scribes," for these three classes of rulers were but types of Christ, and the types cannot receive the antitypes. When they rejected Christ, their antitypes, they were rejected themselves, and no longer stood as types. They were the three shepherds prophesied of in Zech. 11:8, where Jesus prophetically says, "And I cut off the three shepherds in one month." That "one month" was the Law Dispensation, which is as a moon, or month, to reflect the light of the Gospel. Jesus also fulfilled it in one literal month, month one of the Jewish year, the Passover month.

But Peter did not think it was "necessary" at all for Jesus to suffer and die, and so the next verse says:

"(22) And the Peter taking him to him, began to rebuke him, saying, [God be] merciful to thee, lord; this shall certainly not be to thee!"

It is hard to understand how Peter could dare to say such words to Jesus, and especially just after he had said to Jesus, "Thou art the Christ, the Son of the living God." Matt. 16:16. The explanation can partly be given from the fact that Peter was still an unregenerate man, because he had not yet received the gift of the Holy Spirit. But a fuller explanation is found in the fact that Peter had a weakness for rash and irreverent expressions. He once told Jesus, "Depart from me; for I am a sinful man, O lord." Luke 5:8. And when Jesus was being tried before the high priest, Peter denied his lord three times, even with cursing and swearing. Matt. 26:69-75. His weakness along these lines gave satan a

chance to get possession of him before he had received the gift of the Holy Spirit. Luke 22:31-34.

Perhaps, too, the good word Jesus had just said of him had puffed him up, Matt. 16:17-19, and he imagined himself to be such a great man that he could even rebuke "the Christ, the Son of the living God." The next verse gives Jesus' reply to Peter:

"(23) But he turning said to the Peter, Go under behind me, satan: thou art of me a stumbling-block: because thou mindest not the things of the God, but the things of the men."

This was a stunning rebuke to Peter, and it shows how deeply Jesus was grieved and offended at Peter's words, and it also shows the very tender relation that had existed between Jesus and Peter.

Peter's words in themselves were not bad, and seem to have been kindly meant. He wished the mercy of God to Jesus; and said, that certainly Jesus would not be given over to his enemies to suffer and be put to death. Why, then, was Jesus offended, yea, deeply offended, and said to his beloved and favored disciple Peter: "Go under behind me, satan: thou art of me a stumbling-block"? The answer is that Peter had broken the dear and tender relation that had existed between Jesus and himself by assuming equality or superiority to Jesus, thinking he could rebuke and correct Jesus, or put up his own ideas against the words of Jesus. He had broken and destroyed the relation between himself and Christ, so that he no longer stood as a disciple of Christ, seeking mercy and guidance, but had even the audacity to say to Jesus "[God be] merciful to thee." Nothing but satan could have possessed Peter to violate the divine order and say such things. So Jesus' stinging rebuke to Peter showed his divine wisdom and power, and was just the thing that Peter deserved and needed.

Jesus, too, was sensitive on that particular point, for he knew and realized what his sufferings and death and resurrection meant for the salvation of all mankind, and for the establishing of his kingdom over men, and as an example to his disciples in suffering and death for his Cause.

Peter must have instantly repented,

and Jesus must have graciously forgiven him, for he continued to follow Jesus as one of the most favored apostles. Matt. 17:1.

Jesus turned the unhappy incident into an occasion to tell some of the marks of a true disciple, and these we are to study in our next lesson.

LESSON 136

Some of the Marks of a True Disciple

Matt. 16:24-28

"(24) Then the Jesus said to his disciples, If any one wills to come after me, let him deny himself, and take up his cross, and follow me."

Thus, to be a true disciple of Christ, we must, first, be willing; second, we must come after Christ, that is, take him as our leader, teacher, example, and law-giver; and we must be humble, and not try to correct Jesus or criticize his words or ways, as Peter then did; third, we must deny ourselves; fourth, we must take up our cross; fifth, we must follow Jesus.

To bear these five marks of a true disciple of the blessed Lord Jesus the Christ, we must be thoroly converted—spirit, soul, and body; we must receive the gift of the Holy Spirit; we must be partakers of the divine nature; we must get the body under and keep it under; we must conform our business life, our industrial life, and our social life to the principles and requirements of the Gospel; and we must live with reference to the world to come, and not set our hopes and aims and ambitions and affections on the fleeting things of this life.

If trials come, as come they will, Jesus gives us warning, comfort, counsel, and hope in the following words:

"(25) For whosoever wills to save his soul shall lose it; and whosoever shall lose his soul for my sake shall find it.

(26) For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul? (27) For the Son of the Man shall come in the glory of his Father with his angels; and then shall he give forth to each according to his practice. (28) Verily I say unto you, There are certain ones of those standing

here, who shall surely not taste of death, until they shall behold the Son of the Man coming in his kingdom." See also *Mark 8:34-38; 9:1 and Luke 9:23-27.*

"Whosoever wills to save his soul shall lose it." Mere nominal Christians will try to save their souls from self-denial and cross bearing and from humility and entire subjection to Christ. Such are weather Christians, not worthy Christians. They want a popular Christianity, not a pure Christianity. They would follow the Lord for the loaves and fishes, not in his laborings and sufferings. They want the crowning bye and bye, but not the crucifying here and now. Thus they lose the heavenly treasure while they gain the earthly pleasure. They crucify Christ and crown themselves. They live for this life while they lose the life to come. They may gain some passing fame, but they reap a lasting shame. If they will not endure the judgment of the world for Christ's sake, they will have to endure the judgment of Christ for their own sake.

All souls are lost in Adam, but all souls in Christ are saved. When a soul in Christ refuses to follow Christ, it gets lost from Christ, lost in worldliness, pleasure, selfishness, pride, sin, darkness, death.

"Whosoever shall lose his soul for my sake shall find it." The true disciple of Christ follows Christ whatever trial and self-denial it may involve, even unto persecution and martyrdom. His soul is lost to selfishness, pride, carnality, and evil spirits. He finds his soul in divine love, humility, purity, and true spirituality. The Christian life liberates the soul and makes it great and grand.

The selfish life deceives and defeats itself: "For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?" Such a man is "bunkoed," for in seeking to save his soul and get gain, he loses his soul and loses his gain also. He gave his soul in exchange for the world, and then lost both his soul and the world.

It is our conduct that counts—the riches in the soul, not the bubble in the bank; the joys in the Spirit, not the lusts in the flesh. "For the Son of the Man shall come in the glory of his Father with his angels; and then shall he give

forth to each according to his practice." It is not how much we have now, but what we shall have then. Shall we then be found rich in faith, love, good works, fidelity, endurance, grace, and power? Then we shall get the riches of eternal life, everlasting home, and the eternal kingdom of God.

The disciples were then not ready to see the kingdom of God in self-denial, poverty, suffering, and death, first in Jesus the Messiah, as their leader; then in themselves, as his followers. But they would soon come to understand it, for Jesus in closing this brief but great discourse said: "Verily I say unto you, There are certain ones of those standing here, who shall surely not taste of death, until they shall behold the Son of the Man coming in his kingdom." They could see this clearly on the day of Pentecost, less than a year later, when they received the gift of the Holy Spirit and power from on high. Then "the kingdom of the God came in power." (Mark 9:1).

LESSON 137

The Transfiguration

Matt. 17:1-9

(1) *And after six days the Jesus taketh with him the Peter, and Jacob, and John his brother, and bringeth them up into a high mountain apart: (2) and he was transfigured before them; and his face did shine as the sun, but his garments became white as the light. (3) And behold, there appeared unto them Moses and Elijah talking with him. (4) But the Peter answering said to the Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tents; one for thee, and one for Moses, and one for Elijah. (5) While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This one is my Son, the beloved, in whom I am well pleased; hear ye of him. (6) And the disciples hearing it fell upon their face, and feared greatly. (7) And the Jesus came to them, and, touching them, said, Arise, and fear not. (8) But lifting up their eyes, they saw no one, except Jesus only. (9) And as they were descending out of*

the mountain, the Jesus commanded them, saying, Tell the vision to no one, until the Son of the Man be risen out of dead ones. See also Mark 9:2-10; Luke 9:28-36.

Many err in the study of this Scripture by supposing the scene here enacted to be a literal occurrence. They suppose that Moses and Elijah actually appeared here and talked with Jesus, and hence they conclude that the dead are not dead, nor sleeping, but awake and conscious and active. Thus they make out Jesus to be a medium to materialize the dead and bring them back in the flesh to talk with him and to be seen and heard by others.

But Jesus himself spoils all this supposition by calling the whole thing a "vision"—"tell the vision to no one, until the Son of the Man be risen out of dead ones," verse 9. A vision is something that appears as real, but is not real; and the meaning of the vision is to be sought by the significance of the things of the vision.

Thus Moses and Elijah did not actually appear, but only seemed to appear, for it was a vision. The Bible teaches that the dead are asleep and silent and know nothing until the resurrection.

Let us now study the symbolic meaning of this vision and the circumstances surrounding it.

It occurred on a high mountain: a symbol of Christ's kingdom. It was after six days: thus symbolizing the sabbath rest that we have under the Gospel—not a day of twenty-four hours, but an unending sabbath. The transfiguration of Jesus was a symbol of his resurrected body. His face shining as the sun represented the full light of immortality shining for all. His garments being white as the light represented his robes of priesthood and kingship.

Moses in the vision symbolized the Law; and Elijah symbolized the Prophets. These were heard in the vision talking with Jesus, for the Law and the Prophets bear witness of Jesus by their types and prophecies.

The bright cloud that overshadowed them in the vision represented the gift of the Holy Spirit. The vanishing of Moses and Elijah in the vision signified that the Law and the Prophets should

be fulfilled in the truth of the Gospel and pass away.

Peter's offering to make three tents, one for Christ, one for Moses, and one for Elijah, symbolized the unwise proposals of some disciples who want to put up the Law and the Prophets with and equal to the Gospel. Such disciples know not what they say, for the Law was but the shadow of the good things to come under the Gospel; and the Prophets only foretold the glorious times of the Gospel. The shadows pass away when their substances appear; and the prophecies cease when fulfilled.

The bright cloud overshadowing the disciples symbolizes that the Holy Spirit forms but one tent, one Church. The voice out of the bright cloud represented the voice of the Spirit of God declaring Jesus to be the Son of the living God, and enjoining all to hear his Gospel. But most professed Christians have turned away their ears from the truth, and they give heed rather to tradition, creeds, popes, and doctrines of demons. By so doing they put up another Jesus than the Son of the living God.

Jesus' touching his disciples and bidding them arise and fear not signified the power and comfort and cheer that Jesus brings to us under the Gospel. We rise out of all our fears by his spiritual touch and by his saving Word.

Thus the "vision" had wonderful meaning of wonderful things!

LESSON 138

How Elijah Has Come and Restored All

Matt. 17:10-13

(10) And his disciples asked him, saying, Why then say the scribes that Elijah must first come? (11) And he answered and said, Elijah indeed cometh, and shall restore all: (12) but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of the Man also suffer of them. (13) Then understood the disciples that he spake unto them of John the Baptist. See also Mark 9:11-13.

At the time of this lesson Jesus and three of his disciples were coming down from the mountain where on the eve-

ning before, they had a vision of Moses and Elijah talking with Jesus, in which Moses and Elijah finally vanished, and "they saw no one save Jesus only." (We studied that vision in our last lesson.)

Having seen Elijah in the vision, reminded the disciples that the scribes had taught that Elijah must come before the Messiah. The scribes were the learned expounders of the Jewish Scriptures, or what we call the Old Testament. They based their view of Elijah's return on Mal. 4:5-6, which says,

"(5) Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. (6) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

The scribes took this prophecy in a literal and personal way, and hence taught that the literal and personal Elijah was to come and do this great work prophesied of him.

Jesus did not answer the question his disciples asked of him. It was no concern to Jesus as to what the scribes taught, and it should have been no concern to those disciples. Jesus had warned his disciples to beware of the leaven of their teaching. They were strict liberal tists, and could not understand the Bible in a spiritual way.

But Jesus does not ignore his disciples' question. He answers it by giving his own teaching, that Elijah is truly to come before the Messiah, and restore all; yet he is not to come personally, but in spirit and power, upon the person of another. And Jesus pointed out that Elijah had already come, and that the scribes and others knew him not. "Then understood the disciples that he spake unto them of John the Baptist."

Jesus had told them this before, as we read in Matt. 11:14, where Jesus said of John the Baptist, "This one is Elijah, that is to come." Lesson 91.

This was according to what the great angel Gabriel said to Zacharias before he became the father of John the Baptist. This angel told Zacharias that his child "shall go before his [Messiah's] face in spirit and power of Elijah, to turn hearts of fathers to children, and the disobedient in the wisdom of the

just; to make ready for Lord a people prepared." Luke 1:17.

What did Jesus mean when he said, "Elijah indeed cometh"? Answer: He did not mean that Elijah's coming was still future, for he said in the next verse, "Elijah is come already." Matt. 17:11-12. The language seems contradictory, but it is not, for when Jesus said, "Elijah indeed cometh," he plainly meant that Elijah indeed cometh according to the Scripture, or It is truly foretold in Scripture that Elijah is to come.

Notwithstanding all this, there are some who still look for the personal Elijah to come just "before the great and terrible day of Jehovah." But the prophet Malachi did not say "just before." John the Baptist did come "before" that "great and terrible day."

And again it is objected that John did not "restore all," nor did he "turn the heart of the fathers to the children, and the heart of the children to their fathers," as Malachi prophesied Elijah should do. In reply, we would say: This objection betrays great spiritual blindness, for John did those very things prophesied of Elijah when he baptized Jesus "to fulfill all righteousness." Matt. 3:15. When John baptized Jesus, he baptized the whole human race in Jesus, for the remission of sins. Thus John "restored all" and became the true Elijah prophesied of by Malachi—restored all in Jesus, and it will work out at last thru Jesus. See Lesson 91.

LESSON 139

Jesus Can Save to the Uttermost

Matt. 17:14-20; Mark 9:14-29; Luke 9:37-43.

These references say that on the next day after the great vision in the mountain, Jesus and his three disciples came down from the mountain, and Jesus worked a great and wonderful sign. The fullest account of it is given in

Mark 9:14-29

(14) *And having come to the disciples, they saw a great multitude about them, and scribes questioning with them. (15) And straightway all the multitude, seeing him, were greatly amazed, and running to him saluted him. (16) And he*

asked them, What question ye with them? (17) And one of the multitude answered him, Teacher, I brot my son unto thee, having a speechless spirit; (18) and wherever it does seize him, it doth tear him, and he foameth, and grindeth the teeth, and he is pining away; and I spake to thy disciples that they should cast it out; and they were not able.

(19) But he answering, saith to them [the scribes], O faithless generation, until when shall I be unto you? until when shall I be burdened unto you? bring unto me. (20) And they [the multitude] brot him unto him, and having seen him, the spirit straightway convulsed him, and having fallen upon the earth, he rolled foaming. (21) And he asked the father of him, How long time is it since this has become to him? But he said, From childhood. (22) And many times also it cast him into fire and into water, that it might destroy him: but if thou art able to do anything, help us, having compassion upon us.

(23) But the Jesus said to him, The thing [is], if thou art able. All powers are to the one believing. (24) Straightway the father of the child, having cried out, said, I believe; help thou mine unbelief.

(25) But the Jesus, having seen that a multitude doth run together, rebuked the unclean spirit, saying to it, the speechless and deaf spirit, I command thee, come out from him, and no longer enter into him. (26) And having cried out and having convulsed him many times, it came out; and he became as one dead, so that the many said that he died. (27) But the Jesus, having seized his hand, raised him, and he stood up.

(28) And he having come into a house, his disciples asked him privately, That we were not able to cast it out. (29) And he said to them, This kind it is possible to cast out in nothing except in prayer.

[The 28th and 29th verses, are reported as follows in:]

Matt. 17:19-20

(19) Then the disciples having come to the Jesus privately said, "Why were we not able to cast it out? (20) But he saith to them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard, ye

shall say to this mountain, Remove hence [to] there, and it shall remove; and nothing shall be impossible to you.

This great miracle, like each of Christ's mighty works, was a sign. The great multitude that ran to Jesus was a sign of the great multitude of the common people that shall run to Jesus when he comes with his elect in the age to come. The afflicted son, unclean, speechless, and deaf, was a sign of the wicked class. The father of that son was a type of the Adamic class, out of which the wicked class are begotten. Those scribes were a type of false religionists who are without faith that Jesus and his disciples can bring salvation to the wicked class at last. Jesus said to them: "O faithless generation, until when, shall I be unto you? until when shall I be burdened unto you." They are a burden to Jesus because they limit his grace and mercy to save.

As the disciples failed to heal this unclean and afflicted son: so now we fail to minister salvation to the wicked class. Why? Jesus says, it is because of our lack of prayer and our little faith. We lack prayer for the wicked class because the Holy Spirit does not lead us to pray for that class. Read 1 John 5:16, where John says that we should not pray for the one who sins unto death. Jesus said that such an one shall not be forgiven in this age, or in the age to come: it will require the age following that before mercy can reach them. They are guilty of an age-lasting sin—not of an eternal sin as some "scribes" falsely translated it.

And not only do we lack prayer, but we also have little faith to minister salvation to the wicked class. Why? Because Paul writes: "The faith is from hearing, and the hearing is by Word of Christ." Rom. 10:17. If the Word of Christ promised salvation to the wicked class in this age or in the age to come, we could have faith to go ahead and minister it to them.

Hence we cannot get the prayer in the Spirit and the faith in the power of God to minister deliverance and salvation to the wicked class until the age following the age to come. Then even that class shall be brot to Jesus, and all shall be "astonished at the magnificence of the God." Luke 9:43.

The "grain of mustard" grows up and forms branches and the birds come and lodge in the branches. So our faith now grows up into the first branch, to minister salvation to the elect.

In the age to come it will grow up into the second branch, to minister salvation to those to be separated to the right hand then. And in the age following, our faith will grow up into the third branch, to minister salvation to even that wicked class. But that wicked class must first go away into age-lasting punishment before they can be saved.

Then we shall be able to say with Jesus to "this mountain," the mount of Christ's kingdom over the elect, "Remove hence to there." And not only the wicked class of men shall be saved at last, but even the fallen angels shall come and lodge in the faith branches of the mustard tree. Then the whole creation shall be delivered, and death shall be no more, nor tears, nor pain. O it is so wonderful! Glory! Glory!

LESSON 140

A Second Time Jesus Foretold His Death

Matt. 17:22-23; Mark 9:30-32; Luke 9:43-45.

"Gathering themselves together in the Galilee, the Jesus said to them, The Son of the Man is about to be delivered into hands of man, and they shall kill him, and in the third day he shall be raised up. And they were exceeding sorry." Matt. 17:22-23.

"And departing from thence, they proceeded thru the Galilee, and he did not will that any one should know it, for he taught his disciples. And he said to them, The Son of the Man is delivered into hands of men, and they shall kill him; and being killed, with three days he shall stand up. But they understood not the word, and they feared to ask him." Mark 9:30-32.

"But they marvelling over all that he did, he said unto his disciples, Put you into your ears these words: For the Son of Man is about to be delivered into hands of men. But they understood not this word, and it was having been concealed from them, that they should not perceive it, and they were afraid to ask

him concerning this word." Luke 9:43-45.

It is interesting to compare these three records, as quoted above from Matthew, Mark, and Luke. They each tell us something that the others do not, and by having them all, we get a fuller and better idea.

Jesus had just been spending some days or weeks in the parts about Caesarea of the Philip (Matt. 16:13), in partial seclusion with his disciples; and he had just done one noted and public miracle in the healing of the demon-possessed boy. But his mission in that extreme northern part of Palestine was now ended, and he must cross over the upper Jordan river into northern Galilee, and wend his way toward Jerusalem, 120 miles to the south.

So he gathered his disciples together and proceeded down thru Galilee; but not in a public way as before, for he had many bigoted and cruel enemies there among the Jewish leaders, who would be too ready to renew their persecutions with greater venom and cruelty. Hence he avoided the most public thoroughfares and larger towns.

But he was not idle in this journey, for we read, "He taught his disciples." All the way, from day to day, from Mount Hermon to the Sea of Galilee, "He taught his disciples." It must have been a blessed journey to them. There were things he could say to them that he could not say to the world. Jesus knew that he must soon leave the world, and then his disciples alone would represent him on earth. Hence he must put most of his last work upon them to prepare them for their great work. It is still true, that those who do true Gospel work in public must often and long be in private with Jesus. Walk with him, talk with him, hear him, heed him.

But there was one thing on this journey to mar, one thing that even those disciples were not ready to receive, one thing that made them "exceeding sorry"; and yet that one thing was what should have made them the most happy, if they had understood it. That one thing that made them so "exceeding sorry" was that Jesus was about to be delivered into the hands of men and be killed. They loved Jesus; they received him as the Christ, the Messiah; they had

left all to follow him; and all their hopes were in him: and now, alas; he is about to be delivered over to his enemies, and they are to get power over him and kill him! and all their sacrifices and love and hopes be vain! We can imagine something of their "exceeding sorrow."

It is true, Jesus told them, "In the third day he shall be raised up." But this gave them no comfort, for such a promise would have no value from one who could not defend himself from his enemies. They did not yet know that his death and resurrection were necessary to his true and full Messiahship. They supposed he could be the Messiah and redeem people by his teaching, his example, his laws, and his great and kindly powers. Why he should also have to die and be raised from the dead was beyond their understanding. Yet they might have known it; for their Scriptures had foretold it, as in Isa. 53, and elsewhere.

Luke says, that they did not understand this word, and that it was "concealed from them, that they should not perceive it."

It seems strange that Jesus did not explain the matter to them at that time, as we read that he did after his resurrection, Luke 24:44-47. Perhaps it was concealed from them to try their faith and to sift out some unworthy disciples. Perhaps, too, it may have been too strong meat for them at that time that Jesus should have to die for their sins and the sins of all mankind to bring the grace of pardon: many people stumble at that even yet, and many who believe it do not understand it, and some teach it in such a way as to make out of it a dangerous and heretical doctrine. Thus we see the wisdom of Jesus in not trying to explain it to his disciples at that time.

Altho it was then a great sorrow to learn that Jesus was soon to be delivered into the hands of men and be killed, yet it was better that Jesus tell them beforehand, for this would give them time to fortify their minds, and when it happened it would be another proof that Jesus was a true prophet.

Jesus had plainly told them this same thing once before, as we read in Matt. 16:21-23 (See lesson 135.) We must invite our readers to turn to that lesson and read it again. At that time the disciples did not seem to believe it would

really happen as Jesus said, for Peter said, "This shall certainly not be to thee." But Jesus turned then and rebuked Peter.

Now in our present lesson, we read that the disciples really believed that Jesus was really about to be put to death; but they did not understand why it should be, and "they were afraid to ask him." Their fear was likely based in the severe rebuke that Peter received on the previous occasion. They each loved Jesus, and they feared to grieve him by some doubtful or opposing remark: so they preferred to bear their great sorrow in silence.

As in the case of these disciples, our greatest sorrows may bring our greatest joys; and often our great sorrows are because we do not understand. At any rate, let us look on the bright side and walk by faith that all shall be for good at last.

LESSON 141

How the Missionary Pays His Way

Matt. 17:24-27

"(24) *And they having come into Capernaum, those receiving the didrachmas came unto the Peter, and said, Doth not your teacher pay the didrachmas? (25) He saith, Yea. And when he came into the house, the Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from what certain ones do they receive toll or tribute? from their sons, or from others? (26) But he saying, From the others, the Jesus said to him, Therefore truly the sons are free. (27) But, in order that we do not offend them, go, cast a hook into sea, and take up the fish that first cometh up; and, having opened his mouth, thou shalt find a stater: that, having taken, give unto them for me and thee.*"

This tax was probably a tax imposed by the Roman Empire on all of its subjects in Palestine who were not Roman citizens, and it was probably a poll tax.

The sum required was a didrachma, or double drachma, a Greek coin worth in our money about 30 cents. A stater was also a Greek coin, equal to two did-

rachmas, and hence enough to pay for both Jesus and Peter.

Peter and Jesus were getting into Capernaum in advance, because the rest of the company had been slowing up on account of their questioning about who was greatest among them. We will study that subject in our next lesson.

Perhaps, too, Jesus had requested the rest of the disciples of his company not to enter into Capernaum with him, lest his coming make too much public stir and arouse persecution.

As we saw in our previous lesson, Jesus was making a private journey from northern Galilee toward Jerusalem, holding no public meetings, and teaching his disciples only.

Now he had reached Capernaum, where he was well known, and where he and his twelve disciples made it their home, and where he had so often taught and worked great signs and wonders. His present entrance was private and quiet. Only one disciple was with him, and Jesus soon sent him to the sea, near by, to fish again as he used to do.

A tax collector alone spied Jesus and his disciple Peter. It is hard to hide from a tax collector, and it was worse then than now. No one was hated so much in Palestine as a Roman tax collector. If a Jew engaged to collect taxes for the Romans, he was turned out of the synagogue. They were called publicans. The reason the Jews hated the publicans so was that the Jews did not like to pay taxes to the Romans, nor to have the Romans rule over them; and, too, the publicans were often cruel and unjust and oppressive and dishonest.

The tax in question was not oppressive, and was for a specific amount, and upon all alike. Peter told the tax collector at once that Jesus did not object to paying it.

But Jesus and Peter had no money. Judas, the treasurer, had the bag, and he had not arrived with them. So Peter started in the house to see Jesus about it.

If a true missionary now has a difficulty in paying his way in this world, he cannot go to Jesus as Peter did; but he can go freely to God in Jesus' name: and God will open up ways and means for him. And God is concerned about the matter, too; and He knows what we

need before we ask Him, like Jesus knew before Peter asked him.

What Jesus told Peter to do was only a sign of what God now tells all true missionaries to do.

Missionaries and all other Christians can learn a great lesson from this sign.

In the first place, Peter had to go by faith. So a true missionary or minister must go out by faith that God will give him the means to pay his way in this life.

Next, Peter had to have a "hook" and "cast" it into a "sea." The "hook" is a symbol of the Gospel to man individually. Its bait is salvation by grace. We cast it into a "sea" when we boldly preach it unto men in this troubled life. "The fish that first cometh up" is a sign of the elect, the first-fruits. The opening of that fish's mouth was a sign of the confession of the elect—when we get our mouths open to confess Jesus and his true Gospel. That was the fish that had the money to pay the way for Jesus and Peter. And this, symbolically, is just the kind of disciples that pay the way for the true Jesus and his true preachers. If disciples have nothing to say for Jesus, they will have nothing to do for Jesus. A silent Christian is dead born. When people get the true religion welling up in their hearts to their tongue, it will also be in their hands and feet, and they will do and go and give.

People will surely give to support a true minister of the Gospel, if they first take in the true Gospel, and then open their mouths to confess it. Jesus said: "Give, and it shall be given unto you." Luke 6:38. And he said to his ministers: "Freely ye received, freely give." Matt. 10:8. Again Jesus said: "When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing." Luke 22:35. Paul writes: "Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel." 1 Cor. 9:14.

Jesus and his true ministers get their support from those who make confession of the Gospel.

Jesus brot up another great matter in the verses we are studying. He said to Peter, "What thinkest thou, Simon? the kings of the earth, from what certain ones do they receive toll or tribute? from their sons, or from others? But he say-

ing, From others, the Jesus said to him, "Therefore truly the sons are free."

What did Jesus mean? The great and rightful King over all the earth is God. His sons are Jesus and his disciples—all who are generated from above. Therefore they should be free of all toll and tribute on the earth.

But Jesus did not want his disciples to use this right and freedom, for the present governments would not recognize their right to freedom from toll and tribute, and offence and trouble would follow. And here we learn another great lesson, that we should be peacemakers in this world. Better to waive our rights for the time being when to insist on our rights would cause others to stumble.

But the time is coming in the age to come when the elect shall rule the earth, and no more pay toll or tribute to any kingdom of the Adamic man.

LESSON 142

Who Is Great in the Kingdom of the Heavens?

Matt. 18:1-6

"(1) In that hour came the disciples to the Jesus, saying, Who then is greater in the kingdom of the heavens? (2) And he having called unto a little child, stood it in midst of them, (3) and said, Verily I say to you, Except ye turn, and become as the little children, ye shall not, not enter into the kingdom of the heavens. (4) Whosoever therefore shall humble himself as this little child, this one is the greater one in the kingdom of the heavens. (5) And whoever shall receive one such little child upon my name, receiveth me: (6) but whoever shall cause one of these little ones that are believing into me to stumble, it is better for him that an ass-pertaining millstone should be hanged about his neck, and he should be sunk in the depth of the sea." See also Mark 9:33-37; Luke 9:46-48.

The disciples did not formally ask Jesus which of them was greater than the others, as Matthew seems to say in verse one. Mark and Luke say that Jesus read their thots and saw the questioning in their hearts as to who of them should be greater than the others in the kingdom of the heavens. Jesus knowing their

thots and hearts, discerned that they had been discussing that subject as they lingered behind Jesus and Peter while journeying from northern Galilee to Capernaum.

It always slows people up to discuss a question like that. We should not stop to consider how great we shall be, but go on and consider the love and gratitude and service we may render. Then we may keep step with Jesus, and not trail along out of sight behind. Peter was spared from that vain discussion because he kept up with Jesus, and his thots were on Jesus, not on himself.

The other disciples were tempted to consider this question because Jesus had but recently told them for the second time that he would soon leave them, and they thot it would be necessary for some one of their number to take his place and be their leader, and hence be greater than the others. They, no doubt, thot it would be Peter, or Jacob [falsely translated James], or John. These three seemed to be especially favored of Jesus, and they had but recently been alone with Jesus in a mountain where they had seen a great vision of the transfiguration of Jesus. Perhaps most of them thot Peter would be greater than the others because Jesus had named him Peter, which means a rock, and upon a rock-substance Jesus said he would build his Church. And Peter seemed to be by nature and common consent the spokesman for the other disciples. Of course Jesus had rebuked Peter several times, and once even called him a satan. And some, no doubt, thot Peter would not be the final choice, but, more likely a man like John, or Jacob, or the learned Levi, called also Matthew. And so the discussion raged, pro and con, while they lingered farther and farther behind the Master, now out of sight. Unless Jesus had tarried for them in Capernaum, they would have lost him altogether.

Now, when Jesus knew their thots and discussions on this vain and useless subject, what did he do and say? First, he "called unto a little child, and stood it in the midst of them." Mark says that Jesus also embraced the little child. Actions speak louder than words, and actions add meaning and force to words. That little child standing in their midst,

with the arms of Jesus about him, was a sermon.

Who shall be greater than all the others? Ah! forget it! throw the question away! cease the discussion! Behold the little child in the midst, with the arms of Jesus about it. See the meekness and humility of the little child, with the arms of Jesus symbolizing the divine love and power. No puffed up disciple, minister, priest, bishop, pope, or rabbi; but true greatness in meekness, humility, divine love, and divine power! There is the sermon. Jesus wanted to make the deepest possible impression upon the minds of his disciples on this subject. He would shame them out of all future discussions of that subject by the meekness, gentleness, and humility of a little child, standing in their midst, embraced in the arms of Jesus.

It is not a proper question as to who shall be greater than others; but who shall be meek, gentle, humble. Such are the ones about whom are the arms of divine love and power.

When Jesus gave this object lesson, he added, "Verily I say to you, Except ye turn, and become as the little children, ye shall not, not, enter into the kingdom of the heavens."

"Not, not" means "certainly not." A church that puts up great ones to lord it over the flock is "certainly not" in the kingdom of the heavens, but in a worldly kingdom, for Jesus said to his disciples in another place: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your deacon [servant]; and whosoever would be first among you shall be your bond-servant: even as the Son of the Man came not to be ministered unto, but to minister, and to give his soul a ransom for many." Matt. 20:25-28. We must serve one another, but not lord it over one another. Peter says, "Yea, all of you gird yourselves with humility, to serve one another." 1 Pet. 5:5.

Disregard to our Saviour's teaching on this subject has wrought untold evil. There is that depravity in the human nature that leads people to want to rule over others and be reckoned some great one. That depravity gathers its inspira-

tion from the devil and his angels. Along with every other sin it must be cast out, if we would become Christians. In Christ we must be content to serve our fellows, not lord it over them.

If we seek to rule by serving, that is good. If we seek to be great by meekness, gentleness, humility, that is good, too.

Humility shows true greatness because it is based in truth and knowledge; because by it we may grow up, not puff up; because it puts a great and right and good motive into our work for others; because it helps us to bear patiently the oppositions of men; and because by it alone can we approach to God and come into contact with Him.

Jesus did not want puffed up dignitaries to lead his Church. A minister means a servant, and no minister in New Testament times was ever called Reverend or Doctor of Divinity. We do not read in the New Testament of Rev. Paul D.D., or Rev. Peter D.D.

Jesus said to his ministers: "Be not ye called Rabbi: for one is of you the teacher, and all ye are brethren." Matt. 23:8 "Rabbi" means "great one." "Reverend" is applied only to God in the Bible. Ps. 111:9, "Holy and Reverend is His Name." It is blasphemy to put that title to any man's name, or for any man to wear that title. How can a minister be an example of meekness and humility with such a title—a title of God only! Certainly such titles do not become a Protestant minister, who claims to take the Bible only for his guide. Brother and elder are good old titles still, and there is nothing in them to puff the flesh up.

Lack of meekness and humility in a minister often causes others to stumble, either to reject the Church or to follow the bad example. Jesus makes a most serious matter of this when he said, "Whoever shall cause one of these little ones that are believing into me to stumble, it is better for him that an ass-pertaining millstone should be hanged about his neck, and he should be sunk in the depth of the sea." A millstone large enough to require the strength of an ass to turn it would be more than heavy enough to sink a man in the sea. This means that if one is a leader in the Church and he is not meek and humble,

it would be better that he get out of the Church and get tied up to great worldly business and sunk in the affairs of the world: then he would not cause meek and humble Christians to fall by his bad leadership and bad example.

LESSON 143

Stumblings

Matt. 18:7

"(7) Woe to the world from the stumblings! for the stumblings are necessary to come; notwithstanding woe to the man thru whom the stumbling comes." See also Luke 17:1-2.

The Christian religion in this age is not designed to be a world religion. This world is to get worse and worse, and finally to perish. Jesus is the Saviour of the world, but not this world that is to pass away and at last be forgotten: it is the world to come that is to be subject to Christ. Heb. 2:5; Rev. 11:15; Isa. 65:17; Isa. 66:22; 2 Pet. 3:13.

Jesus said: "When the Son of the Man cometh, shall he find the faith on the earth?" Luke 18:8.

The churches that call themselves "catholic" are apostasies from the true Christian religion. By "catholic" they mean "universal," and the true Church is not to be universal in this age, but is to be despised and rejected by this present evil world. John 16:33; 17:15; 1 John 3:13; 5:19.

"Woe to the world from the stumblings," said Jesus. The world stumbles at everything truly Christian.

The Gospel teaches that the Father alone is God. The world stumbles at this, and retains its gods many and lords many, such as the money god, the pleasure god, the fashion god, the liberal god, the political god, the war god, the mythical god, and the unknown god.

With all its false gods, no wonder the world stumbles at everything truly Christian. Salvation by grace only; regeneration from above; the gift of the Holy Spirit; the holy life; entire consecration to God; living with reference to the world to come; not laying up treasures on this earth, but in heaven—the world stumbles at all these things, and

still rejects the only Saviour God has sent to man.

"Woe to the world from the stumblings." When the number of God's elect are found and made ready and taken out of the world, then the world will come into its great time of trouble, such as never was since there was a nation, as, in type, it was in the days of Noah, and as it was in the days of Lot.

But what cares the world for this warning? On it rushes to destruction! with its burden of guilt and of woe!

Yet Jesus said, "The stumblings are necessary to come." If the Gospel had not been preached in the world, the elect would not have been found. Of course, the preaching of the Gospel in the world has brot increased condemnation and woe to the world, but the world was lost anyway. And by the salvation of the elect, as the first-fruits, it will furnish a groundwork for the salvation of the people of this lost world in the age to come in the new world, for the promise is that the elect are to bless all the families of the earth.

Not only will stumblings bring a woe of destruction to this carnal world, but Jesus also said: "Woe to the man thru whom the stumbling comes."

There is a great difference between occasion and cause. Jesus himself occasioned many of the Jews to stumble; and sometimes even his own disciples stumbled for a time at his sayings. Jesus, indeed, occasioned their stumbling, but the cause of their stumbling was in themselves, not in Jesus. The sayings of Jesus and his apostles have occasioned uncounted millions to stumble, but all without cause. It is not the Scriptures that cause people to err, but the perversion of the Scriptures.

If we hold to the truth and let it shine in these days, we shall occasion many people to stumble; but the cause of their stumblings may be only in themselves and their apostate sects, and then we may not be to blame for their stumblings. Tho we cannot avoid occasioning others to stumble, we can avoid causing others to stumble.

The ones most liable to stumble at the truth and true Christianity are: the beginners, the young, the weak, the careless, the proud, the selfish, the sinful,

the carnal, the hypocritical, the pleasure-loving, the rich, the fashionable, the worldly-minded, the conceited, the domineering, the self-exalted, the would-be leaders, the opinionated, the lukewarm, the liberal, the fault-finders, the fickle-minded, and those falsely indoctrinated.

Some of these will stumble whatever a true Christian may say or do. We must not try to please and hold people by the sacrifice of truth and true spirituality, or we would destroy the very things that we want to lead them to and into. It is the work of the beast to "cast down truth to the ground." (Dan. 8:12.) The true Church is the "pillar and ground of the truth" (1 Tim. 3:15); and it is sanctified in the truth, as Jesus prayed that it should be. (John 17:17.) No, we must stand for the truth and let it shine, at whatever trial or cost, and never lower the standard to please men, or win disciples, or hold the young people, or raise money, or win popularity, or anything else. If this attitude occasions some to stumble, let them stumble and go to their own—they do not belong to the true Church anyway, and their blood is on their own heads, and they must answer for it in the day of judgment. Jesus said: "Think ye that I am come to give peace in the earth? I tell you, Nay, but rather division." (Luke 12:51.)

Yet Jesus ever tried to please men for their good, and never gave anyone just cause to stumble at him. Paul followed his example in this, and sought to "please all men in all things." (1 Cor. 10:33.) Yet the same Paul, when the true Gospel was involved, said, "If I were still pleasing men, I should not be a servant of Christ. (Gal. 1:10.) We should "please all men in all things" to win them to the true Gospel; but never try to please men when by so doing we displease God, or Jesus, or grieve the Holy Spirit, or modify or change the Gospel, or put up another gospel.

To win and hold people to the true Gospel, and to give none a just cause of stumbling, we must be sociable and friendly and kind and gentle and patient and sympathetic and generous and helpful; and we must be sincere, loyal to convictions, conscientious, faithful, stedfast, and honest; and we must be

tion from the devil and his angels. Along with every other sin it must be cast out, if we would become Christians. In Christ we must be content to serve our fellows, not lord it over them.

If we seek to rule by serving, that is good. If we seek to be great by meekness, gentleness, humility, that is good, too.

Humility shows true greatness because it is based in truth and knowledge; because by it we may grow up, not puff up; because it puts a great and right and good motive into our work for others; because it helps us to bear patiently the oppositions of men; and because by it alone can we approach to God and come into contact with Him.

Jesus did not want puffed up dignitaries to lead his Church. A minister means a servant, and no minister in New Testament times was ever called Reverend or Doctor of Divinity. We do not read in the New Testament of Rev. Paul D.D., or Rev. Peter D.D.

Jesus said to his ministers: "Be not ye called Rabbi: for one is of you the teacher, and all ye are brethren." Matt. 23:8 "Rabbi" means "great one." "Reverend" is applied only to God in the Bible. Ps. 111:9, "Holy and Reverend is His Name." It is blasphemy to put that title to any man's name, or for any man to wear that title. How can a minister be an example of meekness and humility with such a title—a title of God only! Certainly such titles do not become a Protestant minister, who claims to take the Bible only for his guide. Brother and elder are good old titles still, and there is nothing in them to puff the flesh up.

Lack of meekness and humility in a minister often causes others to stumble, either to reject the Church or to follow the bad example. Jesus makes a most serious matter of this when he said, "Whoever shall cause one of these little ones that are believing into me to stumble, it is better for him that an ass-pertaining millstone should be hanged about his neck, and he should be sunk in the depth of the sea." A millstone large enough to require the strength of an ass to turn it would be more than heavy enough to sink a man in the sea. This means that if one is a leader in the Church and he is not meek and humble,

it would be better that he get out of the Church and get tied up to great worldly business and sunk in the affairs of the world: then he would not cause meek and humble Christians to fall by his bad leadership and bad example.

LESSON 143

Stumblings

Matt. 18:7

"(7) Woe to the world from the stumblings! for the stumblings are necessary to come; notwithstanding woe to the man thru whom the stumbling comes." See also Luke 17:1-2.

The Christian religion in this age is not designed to be a world religion. This world is to get worse and worse, and finally to perish. Jesus is the Saviour of the world, but not this world that is to pass away and at last be forgotten: it is the world to come that is to be subject to Christ. Heb. 2:5; Rev. 11:15; Isa. 65:17; Isa. 66:22; 2 Pet. 3:13.

Jesus said: "When the Son of the Man cometh, shall he find the faith on the earth?" Luke 18:8.

The churches that call themselves "catholic" are apostasies from the true Christian religion. By "catholic" they mean "universal," and the true Church is not to be universal in this age, but is to be despised and rejected by this present evil world. John 16:33; 17:15; 1 John 3:13; 5:19.

"Woe to the world from the stumblings," said Jesus. The world stumbles at everything truly Christian.

The Gospel teaches that the Father alone is God. The world stumbles at this, and retains its gods many and lords many, such as the money god, the pleasure god, the fashion god, the liberal god, the political god, the war god, the mythical god, and the unknown god.

With all its false gods, no wonder the world stumbles at everything truly Christian. Salvation by grace only; regeneration from above; the gift of the Holy Spirit; the holy life; entire consecration to God; living with reference to the world to come; not laying up treasures on this earth, but in heaven—the world stumbles at all these things, and

still rejects the only Saviour God has sent to man.

"Woe to the world from the stumblings." When the number of God's elect are found and made ready and taken out of the world, then the world will come into its great time of trouble, such as never was since there was a nation, as, in type, it was in the days of Noah, and as it was in the days of Lot.

But what cares the world for this warning? On it rushes to destruction! with its burden of guilt and of woe!

Yet Jesus said, "The stumblings are necessary to come." If the Gospel had not been preached in the world, the elect would not have been found. Of course, the preaching of the Gospel in the world has brot increased condemnation and woe to the world, but the world was lost anyway. And by the salvation of the elect, as the first-fruits, it will furnish a groundwork for the salvation of the people of this lost world in the age to come in the new world, for the promise is that the elect are to bless all the families of the earth.

Not only will stumblings bring a woe of destruction to this carnal world, but Jesus also said: "Woe to the man thru whom the stumbling comes."

There is a great difference between occasion and cause. Jesus himself occasioned many of the Jews to stumble; and sometimes even his own disciples stumbled for a time at his sayings. Jesus, indeed, occasioned their stumbling, but the cause of their stumbling was in themselves, not in Jesus. The sayings of Jesus and his apostles have occasioned uncounted millions to stumble, but all without cause. It is not the Scriptures that cause people to err, but the perversion of the Scriptures.

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To win and hold people to the true Gospel, and to give none a just cause of stumbling, we must be sociable and friendly and kind and gentle and patient and sympathetic and generous and helpful; and we must be sincere, loyal to convictions, conscientious, faithful, stedfast, and honest; and we must be

spiritual, prayerful, enlightened in the truth, and well versed in the Bible, always contending for the faith once delivered to the saints.

LESSON 144

Getting Rid of Members that Cause Stumbling

Matt 18:8-9

"(8) *And if thy hand or thy foot causeth thee to stumble, cut it out, and cast it from thee: it is good for thee to enter into the life maimed or lame, rather than having two hands and two feet to be cast into the agical fire.* (9) *And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into the life one-eyed, rather than having two eyes to be cast into the Gehenna of the fire."* Read also Mark 9:48-48; Matt. 5:29-30.

These words cannot be interpreted in a literal way; for literally one of our feet, or one of our hands, or one of our eyes could not cause us to stumble and the other foot, or other hand, or other eye not cause us to stumble: the feet go together, and the hands work together, and the eyes see together.

It might be interpreted that we should be willing to make any sacrifice, tho it be as hard as to give up a bad foot, or a bad hand, or a bad eye, in order to avoid the agical punishment and to get the agical life.

By agical punishment is meant punishment pertaining to an age—age-ical. Dr. Young renders it "age-during." But literally it is age-pertaining. We are not coining a new word, as some say, but applying an old inflection (-ical) to an old word (age), and so we have "agical," which exactly expresses the meaning of the original. It is certainly not true to render this original word by the word eternal or everlasting. Those who try to get a hell of eternal life in torments from these words of Jesus, must first mistranslate them. There is, indeed, to be a hard punishment and a long punishment, but not for ever; for Jesus shall draw all to him at last, and he must reign till he has subdued all, and then there shall be no more tears, nor death, nor mourning, nor crying, nor pain. God's mercy endures for ever. And he

has promised that He will not keep his anger for ever. All these things the Scriptures state.

The fire here spoken of is not literal fire. The Scripture says that God is a consuming fire, and Jesus said that he came to cast fire on the earth, and even Christians get baptized in fire, and the fire shall try every man's work. This fire is spiritual. It is something that starts up a flame of conviction in the sinner's soul, that gives punishment, that leads to repentance, that burns up pride, lust, harshness, selfishness, meanness, and all other evil things. Blessed fire! Praise the Lord! That which burns up a wicked man, root and branch, will make a good man of him. That fire will be purifying. What is it? Well, in the first place, it is God when in friction with evil. That fuel that keeps the fire going till the evil is consumed is the Gospel of truth and grace and power.

"The Gehenna of the fire" is that state and degree of the fire that shall be visited upon the wicked, following the judgment of the age to come. It will involve the second death and the state of the second death. It will last for an age, and be agical destruction, and agical punishment. Hence it is far better to sacrifice even a foot, or a hand, or an eye, for a little while, if any of these cause us to stumble, than to sacrifice all at last for an age, and lose the life and all its blessings and joys for an age.

But our Saviour's words can also be interpreted with reference to the Church. The Church is a body. The evangelists are the feet. The workers are the hands. The teachers are the eyes. These may become corrupt and poison all the body. In that case the Church should cut them off or pluck them out. Paul writes, "Put away the wicked one from among yourselves." 1 Cor. 5:13. And he wrote to the Churches of Galatia: "Tho we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema [put up]." Gal. 1:8-9. To keep bad people and false preachers and teachers of false doctrine in the fellowship of the Church will cause the Church and others to stumble, and will lead the Church to destruction in the judgment.

WHY DO YOU STUMBLE?

O why do you stumble, my brother,
And lose all the blessing and grace?
The truth has been brot you so plainly,
Its ways you were willing to pace.

Are sects so attractive with error,
And truth not needed and wrong?
Is peace found by warring with Jesus?
Or hope with apostasy's throng?

Come out, says the Master, from error,
Be joined with people in light;
Forsake all the darkness of evil, *the*
Be true in the service of right.

Shall woe be your portion in judgment
Because of forsaking the way?
Repent now, my brother, of stumbling,
Return while yet lingers the Day.

The sects shall be falling in ruin,
The truth shall be standing alone,
When Jesus is coming in glory,
To sit on his glorious throne.

Be one of that comp'ny enduring,
Whatever the trial may be;
Then Jesus will count you as faithful,
His glory you surely shall see.

But darkness shall meet you in judgment,
The Master has said it for sure,
Unless you repent now of stumbling,
And make your salvation secure.

uttered a similar parable, as we read in Luke 15:3-7.

The one lost sheep is the elect. The ninety-nine are the self-righteous, who have no need of repentance, because they are not yet convicted of their sinful, lost, and helpless condition. There is now no joy over them. But when the elect sheep is found, it shall be borne home on the shoulders of Jesus, who bears our sins and burdens, yea, and ourselves too, and bears us to our everlasting home; and then "he calleth together his friends [his co-workers] and his neighbors [the holy angels], saying unto them, Rejoice with me, for I have found my sheep which was lost." (Luke 15:5-6.)

Those who would be of God's elect must realize that they are, like that lost sheep, helpless and not able to save themselves. Then the Master will hear their humble and plaintive cry, and come quickly to their relief, and save them from their darkness and ruin. He brings us into his true Church now as a foretaste of our everlasting home. And the joy of the true ministers and the ministering angels is a foretaste of that fullness of joy in the ages to come.

Let us, then, not despise one of these little ones, however poor and humble he may be in this world. If the Father rejoices over him, if Jesus rejoices over him, and if ministers and angels rejoice over him, shall his brethren lightly esteem him, or look down upon him, or despise him? Shall any of us feel above him, tho in the flesh he is poor, afflicted, ill-formed, illiterate, and not of our nationality or color? Shall we seek to rule over him because we think we are superior? To ask these questions is to answer them.

Let us, then, vie with each other in humilities and service, not in dignities and lordship. And let us rejoice in all true brethren, however lowly. The greatest in God's sight is the most lowly.

If we should be tempted by the flesh or demon to despise one of the Master's little ones, let us remember "that the angels of them in heavens do always behold the face of my Father, the One in heavens." Do we want those angels to bear a message against us to the Father? Then let us not despise one of the Master's little ones. In place of looking down upon the humble ones, look up to

LESSON 145

The Way of Humility

Matt. 18:10-14

"(10) See [beware,] despise not [do not belittle] one of these little ones: for I say to you, that the angels [the messengers] of them in heavens do always behold the face of my Father, the One in heavens.

(12) What does it seem to you? if a hundred sheep become to a certain man, and one out of them should be led astray, will he not leave the ninety-nine upon the mountains, and, going, seek the one being let astray? (13) And if he should succeed [become] to find it, verily I say to you, he rejoices over it rather than over the ninety-nine, the ones not having been led astray. (14) So it is not a will [what is willed] before my Father, the One in heavens, that one of these little ones should be lost [should lose himself].

Jesus, on another occasion, and later,

them, and try to be more humble than they. This is the Gospel way, the way of blessing.

THE HUMBLE WAY

Tune: "The morning light is breaking"

A humble way is marked us,
The way our Master trod;
We see his foot-prints shining,
The way that leads to God.

Despise not any lowly,
Nor carry lofty look;
Be meek as little children,
No airy way to brook.

Beware, ye proud, exalted,
The angels note thy ways;
They sure will be against thee,
The meek alone they praise.

Rejoice when lowly people
Return from darkness long,
To find in Christ their Saviour,
Their joy and hope and song.

O show them love and kindness,
With joy and service too;
Nor seek to rule, but bless them,
Let all thy ways be true.

The angels then thy servants,
The lowly one thy friend;
The Christ of God thy Leader
To glory ne'er to end.

LESSON 146

Preserving Harmony in the Church

Matt. 18:15-22

"(15) *But if thy brother sin, go, reprove him between thee and him alone: if he hear thee, thou hast gained thy brother.* (16) *But if he hear not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.* (17) *But if he hear contrary to them, tell it unto the Church: but if he hear contrary to the Church also, let him be unto thee as the Gentile and the publican.* (18) *Verily I say unto you, Whatsoever ye shall bind upon the earth shall be, having been bound in heaven; and whatsoever you shall loose upon the earth shall be, having been loosed in heaven.* (19) *Again, I say unto you, that if two out of you shall harmonize upon the earth concerning every matter whatsoever they shall ask, it shall become to them from my Father, the one in heavens.* (20) *For where two or three are gathered to-*

gether into my name, there am I in the midst of them.

(21) *Then the Peter, having come unto him, said, Lord, how often shall my brother sin against me, and I forgive him? . . . until seven times? . . . (22) The Jesus saith to him, I say not unto thee, Until seven times; but, Until seventy times seven."*

Jesus gave the teaching, example, and laws for building his Church, and in the words above quoted we have some very important matters to consider.

The design of the Gospel is to make men good and save them from sin and its penalty; but "many are called and few are chosen." Even among Christ's chosen twelve apostles there was one who was a devil.

A true assembly of the Church cannot avoid dealing with the problem of the brother who sins. Sin cannot be winked at nor condoned in the true Church. Open sin must be repented of, or the sinner must be disfellowshipped. The Church is called the temple of God, and it must be holy. We must not bring the Standard down to the people; but bring the people up to the Standard.

Yet in doing this, we must be careful to show mercy and grace, and we must try to win and save the sinner. He must be given time and opportunity to repent. Helpers with kindly mission must be sent to him, until all charity and patience are exhausted, before it is made a public matter in the Church.

And even then if the sinner later repents, he must be forgiven, as Jesus said in Luke 17:3-4, "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him."

Jesus puts it even stronger in the text we are studying in this lesson, for he said we should forgive, not seven times only, but seventy times seven.

While showing so much mercy and grace, we must beware that we do not make light of sin and belittle righteousness. The sinner who will not repent and change, after mercy and patience are exhausted, should be unto us "as the Gentile and the publican" were to the Jews, as a foreigner and as one in rejection and contempt.

Paul writes: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in spirit of gentleness; looking to thyself, lest thou also be tempted." Gal. 6:1. We cannot have too much mercy if we have enough righteousness to go with it. As Jude writes: "On some have mercy with fear; hating even the garment spotted by the flesh." Jude 23. "Be not yoked with those of another kind, with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" 2 Cor. 6:14. "Now we charge you, brethren, in name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." 2 Thess. 3:6. Read all of 1 Cor. 5, the last sentence of which says, "Put away the wicked one from among yourselves."

Babylon is "a habitation of demons," and a hold of every unclean spirit, and a hold of every unclean and hateful bird" (Rev. 18:2): but the Church is a "holy temple," "buildd together into a habitation below of the God in Spirit." Eph. 2:21-22. The Church is the place to find mercy and get rid of sin; but not the place to trifle with mercy and live in sin. "Wherefore Come ye out from among them, and be ye separate, saith Lord, and touch no unclean thing; and I will receive you, and will be to you Father, and ye shall be to me sons and daughters, saith Lord Almighty." 2 Cor. 6:17-18.

Unity in the truth and grace of the Gospel is most pleasing to God—unity in holiness, righteousness, and love. Jesus says to such a holy Church, "Verily I say unto you, Whatsoever ye shall bind upon the earth shall be, having been bound in heaven; and whatsoever ye shall loose upon the earth shall be, having been loosed in heaven." (Verse 18.)

The true Church will bind on themselves only what God has bound on them; and they will loose from themselves only what God has loosed from them. And they will take the Bible alone to guide.

Some churches bind creeds of men, and sects of perdition, and doctrines of demons on themselves, and on others when they can; and they loose them from the true Bible teaching and from

the true Church of Apostolic days. They vainly think that these words of Jesus authorize them to do such things. But Jesus did not say, "Whatsoever liars and apostates bind on the people is bound in heaven. The true Church has bound certain things and loosed certain other things, and the Record of these things is in the New Testament, and in heaven; and no pope or conference or sect can change it, and the Record will meet apostates in the Day of Judgment.

The true Church of these days binds on themselves only what the primitive Church bound; and looses from themselves only what the primitive Church loosed.

Of course there are some things not bound by the New Testament that the Church must bind in these days. Such as: Times for meetings, places for meetings, duration of meetings, places for baptism, water for baptism whether running water, still water, cold or warm water, and we must take into consideration the change of custom and adapt some sayings of the New Testament to new conditions. It is no longer a shame for a woman to speak in meeting or to be unveiled; but it would now be a shame for her to refuse to speak in meeting if she has a gift and message for so doing.

The Church can bind upon the earth only what has been bound in heaven; and loose upon earth only what has been loosed in heaven. A Church can make a mistake, as well as an individual.

The reader is requested to read again lesson 132, where we studied our Saviour's words to Peter in Matt. 16:19. That is a text quoted by the Roman Catholics to prove that Peter alone had the power to bind and loose, and that Peter transmitted this power to the popes. Nothing could be more false. Jesus did not say that he was giving that power or right to Peter exclusively, and the text we are considering in this lesson utterly forbids the view that Peter alone could bind and loose, for Jesus here in Matt. 18:18 gave this same power or right to the primitive Church. And the right never did extend to any one or any Church only to that degree that God had already bound or loosed in heaven. In the Gospel the greatest is the one most humble. Jesus alone is Head of the

Church. The doctrine of popery is anti-christ.

Binding the church in the truth and grace and power of the Gospel, and loosing the Church from the world, the flesh, and the devil makes a strong unity and harmony in the Church. Jesus says of such a Church: "Again, I say unto you, that if two out of you shall harmonize upon the earth concerning every matter whatsoever they shall ask, it shall become to them from my Father, the One in heavens. For where two or three are gathered together into my name, there am I in the midst of them." (Vrs. 19-20.)

These verses are a very great encouragement to the members of the church to cultivate and maintain unity and harmony. Verses 15 to 18 tell of the trouble and sorrow and parting that may result from sin and disagreement; but the two verses quoted above are a message of the opposite kind, for they show what will result if even two Christians "harmonize upon the earth concerning every matter whatsoever they shall ask." Their prayer shall be answered, but, of course, in God's own time and way. And, moreover, Jesus said that he would then be "in the midst of them." Prayer is useless, and sometimes sacriligious, where there is sin and inharmony.

Divine love produces brotherly love, and brotherly love attracts the love and help of the Father and the presence of Christ in the Spirit.

In the wilderness journey Israel made no progress when there was sin in the camp: so the Church must put away sin and disunity to make progress and victory on the way to our everlasting home.

HARMONY! A GRACIOUS WORD!

Tune: "Rock of Ages"
 Harmony! a gracious word!
 Sweeter sound was never heard,
 Tells me of my Saviour's love,
 Message of the heavenly Dove.
 Charms my soul with sweetest sound,
 Makes all grace to me abound.

Harmony! sings all the stars,
 There no evil comes or mars;
 Each his lot and station fills,
 Each with light and beauty thrills.
 Like the stars we now shall be
 If we dwell in harmony.

On the earth, so sad and low,
 Seeds of discord ever grow;
 Jesus came to give us peace,

All who know him find release.
 In his love so pure and kind,
 We have found the tie to bind.

Harmony within his fold,
 Love and peace and joy untold!
 Mercy to the poor and lost,
 Harbor safe for tempest tossed.
 Let us like our Saviour do,
 Dwell in love and mercy too.

All in Christ we find complete,
 Harmony and mercy seat;
 Here we drop our strife and woe,
 Hand in hand we onward go.
 Naught but brightness shines ahead
 While his love thru us is shed.

Harmony with God and grace,
 Jesus is our resting place,
 No more strife we hence shall know,
 Onward with the good we go,
 Shining with the Gospel light,
 Peace and love our great delight.

When we reach that golden strand,
 In the blessed promised Land,
 Then for e'er we shall rejoice,
 Harmony we made our choice.
 Joy shall beam and ever glow
 In the Home we yet shall know.

LESSON 147

The Parable of the Unmerciful Bondservant

Matt. 18:23-35

"(23) On account of this the kingdom of the heavens was likened unto a man, a king, who willed to take up jointly a matter with his bondservants. (24) But of his beginning to take it up, there was borne one to him a debtor of ten thousand talents. (25) But of his not having to pay, the lord commanded him to be sold, and the wife, and the children, and all things whatsoever he has, and payment to be made. (26) Therefore the bondservant, falling, prostrated to him, saying, Be longsuffering over me, and I will pay all things to thee. (27) But the lord of that bondservant, being compassionated, released him, and forgave him the debt.

(28) But that bondservant, coming out, found one of his fellow-bondservants who owed him a hundred denarii; and, seizing him, he choked him, saying, Pay what thou owest. (29) Therefore his fellow-bondservant, falling down, besought him, saying, Be longsuffering over me, and I will pay thee. (30) But

he did not will it; but, departing, cast him into prison, until he should pay what he is owing.

(31) Therefore his fellow-bondservants, seeing the things which were becoming, were exceeding sorry; and, having come, they fully made known to the lord of themselves all things which were becoming.

(32) Then, calling unto him, his lord saith to him, Wicked bondservant! all that debt I forgave thee, because thou besoughtest me. (33) Was it not binding also on thee to be merciful to thy fellow-bondservant, as I also was merciful to thee? (34) And his lord, being angry, delivered him to the testers, until he should pay all that he is owing. (35) So also my Father, the heavenly One, shall do to you, if ye forgive not each one his brother from your hearts."

The "king" in this parable is God. His "bondservants" are the whole human race, who owe it to God to be his servants. God "willed to take up jointly a matter" with them when He commenced to reveal his Word, involving his laws and covenants.

Those borne to Him first are the ones called to be the first fruits, or elect. These each owe "ten thousand talents," that is, a perfect character, for ten is a symbol of perfection or completion. A perfect character has ten points: 1st, a perfect character knows the truth; 2nd, turns to the truth; 3rd, trusts the truth; 4th, obeys the truth; 5th, receives the Spirit of the truth; 6th, does the works of the truth; 7th, has the hope of the truth; 8th, gets the eternal life of the truth; 9th, dwells in the truth; 10th, is reigned over by the truth.

Now when God takes up this matter with the human race, even those first borne to him are found defective in all these ten points, and figuratively owe "ten thousand talents," which literally would equal in our money about ten million dollars, which is a very strong figure to symbolize the awful debt we all owe to God, the crushing load of guilt and condemnation that rests upon us all for our defective characters that are lacking in every point of perfection.

And to make the matter worse, we not only have the awful debt, but, as the parable says, we are "not having it to

pay." Try how we will, we are "not having it to pay," for we cannot render even the first point of a perfect character.

Now what does Justice decree? The parable says: "The lord commanded him to be sold, and the wife, and the children, and all things whatsoever he has, and payment to be made." So God no longer recognizes man as his bondservant, but as "sold under sin," Rom. 7:14. Jesus said: Every one that doeth the sin is the bondservant of the sin." John 8:34.

When the first-called come to God, they realize their lost and helpless state. Then, as the man in the parable, they also have to give up "the wife, and the children, and all things whatsoever" they have. The wife is the flesh to which they are joined; and the children are the carnal works. These are all sold into bondage to sin, and are no longer bondservants to God.

When the first-called realize this, as the man in the parable, they "prostrate" themselves, and cry helplessly to God, "Be longsuffering over me, and I will pay thee all." We can make this promise, because we are redeemed by Christ when he died for us on the cruel cross, but with a price, the precious blood of Christ. We can confidently now call upon God's longsuffering, because we have the price, not only to pay the awful debt of the past, but to put up a guarantee for the future thru the priesthood of Christ.

And God is graciously willing, for He releases us from condemnation and forgives the debt, as the parable says. And now we serve in newness of spirit and under the Law made for a spiritual man, and we are to walk in love as Christ loved us and gave himself for us. But this is a high calling and we must produce the ten points of a perfect character, while the longsuffering of God is held over us thru the priesthood of Christ. Many are called, but few are chosen. Many fail in showing that mercy and grace to others that has been shown to them. People are always more willing to receive than to give. Jesus uttered this parable against that very class of professed Christians, who freely accept the Spirit of grace and mercy for their own salvation, but do not live it out in dealing with their fellows.

void the Law by their traditions, and yet they thought they were the more zealous for the Law by so doing. They had denied the Law by denying the one typified in the Law. One denies a picture when he denies the one whom the picture represents. We deny the shadow when we deny the substance that cast the shadow.

So Jesus said to them, "Why do you seek to kill me?" They sought to kill Jesus in two ways: literally and spiritually. But they were blinded to their own wicked state, for they replied to Jesus: "Thou hast a demon; who seeketh to kill thee?" They did not know that hatred was already murder conceived in the heart. (1 John 3:15.)

Jesus answers their vile language by recalling the wonderful work he had done in Jerusalem a year and seven months ago, when he healed the impotent man in a sabbath. He knew their hearts were still hating him for that. Now he tells them their inconsistency. For they themselves will circumcise a male child when it is eight days old, even though that happens sometimes on a sabbath. If they will do this for a little child, they should not condemn Jesus for the much greater work of making a whole man sound and well who had been thirty and eight years in his helpless infirmity. They did not answer this argument, nor could they. But argument with such people counts for nought anyway: passion rules them, not reason.

Then Jesus concluded the matter by saying: "Judge not according to sight, but judge the righteous judgment." The righteous judgment is according to truth (Zech. 8:16), and without prejudice (Lev. 19:15). But those false leaders were judging Jesus contrary to truth and according to prejudice and bigotry.

LESSON 151

More Doubters And Opposers, And How Jesus Meets Them

John 7:25-36

"(25) Therefore certain ones out of the Jerusalemites said, Is not this he whom they seek to kill? (26) And behold, he speaketh openly, and they say nothing unto him. Did not the rulers truly know that this one is the Christ?"

(27) But this one we know whence he is; but the Christ, when he comes, no one knoweth whence he is.

(28) Therefore Jesus cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come from myself, but the One sending me is true One, whom you do not know. (29) I know Him; because along side of Him I am, and that One sent me.

(30) They sought therefore to seize him, and no one cast the hand upon him, because his hour was not yet come.

(31) But out of the multitude many believed into him; and they said, The Christ when he should come will not do more signs than this one did.

(32) The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers in order to seize him.

(33) The Jesus therefore said, Yet a short time I am with you, and I go unto the One who was sending me. (34) Ye shall seek me, and shall not find me; and where I am, ye are not able to come.

(35) The Jews therefore said unto themselves, Where is this one about to go that we shall not find him? is he about to go into the dispersion of the Greeks, and teach the Greeks? (36) What is this word which he said, Ye shall seek me, and shall not find me; and where I am, ye are not able to come?"

This lesson is a continuation of the last lesson, where we studied how Jesus met some of his false friends and open foes at the feast of tabernacles, or festival of tent-pitching. Now we are to study about another set of doubters and opposers on the same occasion.

As in our last lesson, Jesus was speaking in the sacred enclosure of the Jewish temple, and it was about the fourth day of the festival.

The vast throngs of people going and coming would give him a new audience at frequent intervals. Those who now form his audience are "certain ones out of the Jerusalemites," that is, people who resided in Jerusalem. These knew that the Jewish leaders were seeking to kill Jesus. The multitude of our last lesson did not know this. (See verse 20.)

These Jerusalem Jews were wondering why the Jewish leaders did not now

seize Jesus; for Jesus had now come up to Jerusalem and was teaching and preaching even in the temple courts in the very presence of the Jewish leaders, "and they say nothing unto him."

Two doubts came into their minds: 1st, Perhaps this Jesus is not the one they are planning to kill; 2nd, Maybe the rulers "know that this one is the Christ," the Messiah. But these Jerusalem Jews were quite independent in their thot; for they concluded, that, even if their rulers should believe Jesus to be the Christ, yet they themselves would not believe him to be the Christ; for, said they, "This one we know whence he is; but the Christ, when he comes, no one knoweth whence he is."

Their doubts showed that they did not have implicit faith in the sincerity of their rulers. Their own opinion, too, was ill-founded and contrary to Scripture, that Messiah was to be of unknown origin. The prophets tell us plainly that Messiah was to be born in Bethlehem, of the seed of David, of a virgin, and that he was to be the Son of the God. They were basing their own opinion on a Jewish tradition, not on Scripture. A tradition said that when Messiah would be born in Bethlehem, he would be snatched away by spirits and tempests; and that when he returns, no one will know from whence he will come.

Pre-conceived ideas, tradition, and prejudice often hinder people from accepting even what is plain and evident and of unbounded importance. We must beware that none of these things is actuating or controlling our thots. To reason correctly we must see that all our premises are well founded, and that we are drawing only just and true conclusions from them.

Jesus knew the thots of these Jerusalemites as they stood before him in one of the courts of the temple, and he adapts his manner and discourse to their needs. He ignores their suspicion about their leaders, and their false opinion about the origin of Messiah. He knew that the only thing that would convince such quibblers and doubters was a demonstration of the truth. So "Jesus cried in the temple, teaching and saying, Ye both know me, and know whence I am." The genealogy of Jesus was in the public record in Jerusalem, which show-

ed that Jesus was born in Bethlehem, and of Mary the wife of Joseph. And it was known that he was for the first thirty years of his life a resident of Nazareth in Galilee. They also knew that he had been teaching and working great miracles and gathering disciples for about two years and seven months, and some of his great teachings and signs had been done in their very city Jerusalem. In view of those things, it was an awful shame that they were now doubting and quibbling, instead of humbly bowing and receiving Jesus as Messiah. As Jesus cried out these things in a loud and mighty voice, it must have made their very soul tremble as they felt that never man so spake. Jesus brot these doubters face to face with facts. Doubts and theories and quibbles and opinions cannot argue against facts.

But did these people now accept the conclusion, namely, that Jesus must be the Messiah? No. Why? There was one vital thing they did not know, and that was: they did not know the One who sent Jesus. So Jesus continued to cry out to them in the loud and mighty voice: "I am not come from myself, but the One sending me is true One, who you do not know."

They knew of God, but they did not know God. We may know even much about a being without knowing the being himself. Many religious people do not know God—they just know something of Him. These people to whom Jesus was speaking were religious, even very religious, and they worshipped the true God only, and according to the Law of God as given thru Moses: and yet Jesus says that they did not know God. To know God is to come into personal contact and relation to Him. This we can do only thru Christ and the Gospel. Jesus said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." John 14:6. Also Jesus said: "If ye knew me, ye would know my Father also." John 8:19.

These people to whom Jesus was now speaking had two great faults: 1st, they did not know God; 2nd, they did not know Jesus as sent by Him. If they had known either, they would have known both. God had borne witness concerning Jesus by mighty deeds and words, that Jesus is the Christ, the Messiah. But

but the sinner to the truth. Jesus said: "Ye shall know the truth, and the truth shall make you free." John 8:32. There should be liberty, but not liberalism; and there should be union, but not unionism. Liberalism and unionism have no standard, but make liberty and union to be ends, instead of means to ends. We should allow liberty and have union, that we may bring all up to the Standard of the Primitive Church. If people refuse that Standard, there should be no liberty or union. If they are casting out demons of error, apostasy, and sin, over the name of the true Christ, good and well, we forbid them not, they are on our behalf, and we are united with them, wherever they may be.

NO SECT SHALL CROSS THE BAR

Tune: "There is a land of pure delight."

Where'er the good, where'er the right,
Tho us they follow not,
With such should be our full delight,
No word or frown should blot.
The Gospel service is our field,
And not a sect or clan;
Then let us seek the greatest yield,
On workers put no ban.

Whoever casts the demons out
And lights the darkened soul,
With him we have no strife or bout,
The same our blessed goal.
The grace of God is deep and wide,
And truth shines ev'rywhere;
No soul can reach its border tide,
Nor build for light a lair.

Then let us cease this clannish way,
And feel all good is ours;
Our Cause is broad as light of day,
As great as heavenly pow'rs.
So shall our souls grow sweet and kind,
With God and Christ at one;
The Church so true we then shall find,
In truth and grace begun.

When we shall reach that glory Land,
Beyond the things that mar,
The good alone shall form that Band,
No sect shall cross the bar.
Why put the wine in bottles old
To burst the brittle jar?
The grace of God no sect can hold,
By grace we cross the bar.

LESSON 149

Jesus' Reply to Unwise Advice

John 7:2-9

"(2) *But the festival of the Jews, the tent-pitching, was near.*"

This festival, generally called the "feast of tabernacles," was held in the

seventh Jewish month, corresponding to the beginning of our fall; or latter part of our September and first part of October. The Jews called this month Tisre, which means beginning, and it had once been the beginning of their year, until their redemption from Egypt, when it became the seventh month instead of the first month. On this seventh month the Jews had many religious duties. We read of these in Lev. 23:23-36, 39-43. It was a great moon, or month, with them. And as all those things were typical, they have great significance under the Christian system. It was required of every Jew living in Judea to be at Jerusalem every day of the festival of tent-pitching, beginning with the 15th of the month and ending eight days later. But it was not binding upon Jesus and his disciples to be there, for they were not dwelling in Judea, which then measured the extent of the Holy Land. Jesus and his disciples generally attended the required festivals in Jerusalem, tho not bound to do so. But it seems that he was at this time making no preparation to attend this festival, the festival of tent-pitching. So we read in the next verses:—

"(3) *His brothers therefore said unto him, Depart hence, and go into the Judea, that thy disciples also may behold thy works which thou doest. (4) For no one doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. (5) For not even his brothers believed into him.*"

The names of Jesus' brothers were Jacob, Joseph, Simon, and Judas. Matt. 13:55. These, of course, were but half-brothers to Jesus, having the same mother, but not the same father, for the Father of Jesus was God. These brothers of Jesus afterwards believed into Jesus, and two of them wrote inspired Books in the New Testament—the Book of Jude and the Book of Jacob (not James, as falsely translated).

These four half-brothers believed in Jesus, but not into Jesus. To believe into him would imply, at least, some change of attitude toward him in recognizing him as one sent from God as the Messiah.

The Jews as a nation had already rejected Jesus as the Messiah, and their

leaders were even seeking to kill him. But we would suppose that his brothers, at least, knowing him so intimately, would believe into him: so we are surprised that "not even" they believed into him at that time. But, on reflection, we can account for this by the fact that they had known him from childhood so intimately in the common walks of life that it was harder for them to readily think of him as the great Messiah. This is seen from the fact that they did not hesitate to give him some brotherly advice, as perhaps, they had often done at the parental home. They did not doubt that Jesus was doing great and mighty miracles, even sufficient to prove him to be Messiah; but they did not believe that he would ever actually get to be Messiah until he demonstrated these great powers to the world. And they thought Jerusalem would be the proper place for this, and the great festival of tent-pitching (feast of tabernacles) would be the proper time; for at that time there would be millions of Jews from all nations of the earth gathered there for eight great days. He could there and then assemble the world, so to say, before him to behold some of his great miracles, and the people would at once proclaim him the Christ, the Messiah, and thus make him universal king, and all nations would come under his great and miraculous sway, as the prophets foretold. A big scheme they had for him! and that right away! But it was some more of the devil's dope which he offered to Christ in the beginning. (Matt. 4:1-11.) But Jesus had put all such bargains and ambitions behind him, and was seeking, in meekness and lowliness and grace and truth and divine power, a kingdom in men's hearts by regeneration into the divine nature. Public displays on the spectacular order advised by these brothers of the flesh would defeat the Master's whole spiritual mission to set up the kingdom of the heavens, first in the hearts of the elect, and then over the earth thru them, as the prophets truly foretold.

The disciples of Christ do not require that Jesus do his great works for display and parade and outward fame and worldly glory: they love him the more because he enters the humble homes of the poor and sad and afflicted and peni-

tent to give true riches and joy and health and holiness. There will be enough public demonstration before people get thru with it, and the world shall believe in God's own time, but not now, nor in this age. The elect must first be found. They are now the "hidden ones," as we read in Ps. 83:3, and in I John 3:1-2. But in the age to come they shall be manifest to all men. Jude 14-15; Isa. 61:9.

Now we shall be interested to know how Jesus answered the irreverent and idle advice of his fleshly brothers:—

"(6) The Jesus therefore saith to them, My season is not yet present; but your season is always ready. (7) The world cannot hate you; but me it hateth, because I testify concerning it, that its works are evil. (8) You go up into the festival: I go not up into this festival; because my season has not yet been fulfilled. (9) And saying these things to them, he remained in the Galilee."

Jesus was always saying deep things, which the natural man could not understand, but which would become plain and wonderful to the spiritual man. That "festival of tent-pitching" was only typical of a real festival of tent-pitching at the end of this dispensation, when we shall come out of the earthly house of this our bodily frame and be clothed with an immortal body as our house from heaven. 2 Cor. 5:1-9. That will be Christ's "season." He will be present at that season—the Day of the Lord.

Jesus said to those nominal brothers, "But your season is always ready,"—that is, the season for celebrating the tent-pitching in the mortal body.

It was not according to the types that Jesus was to be put to death at the festival of tent-pitching, but at the festival of the passover, six months later, at the beginning of the next year.

The season of the festival of tent-pitching was a season of great rejoicing for the Jews from all over the world, and Jesus did not feel like rejoicing with a nation whose rulers then hated him and were seeking to kill him. So he said to his misguided brothers: "The world cannot hate you; but me it hateth, because I testify concerning it, that its works are evil."

Then Jesus tells those brothers: "You go up into the festival: I go not up into

this festival; because my season has not yet been fulfilled." He did not say, that he would not go up to Jerusalem during that festival, for, as a matter of fact, he did go up a few days later, tho not publicly. But he meant that he officially would not go up to that festival to then fulfill its antitype. So when he did go up a few days later, it was only to teach some great matters, which we hope to take up in our next lesson.

LESSON 150

False Friends And Open Foes, And How Jesus Meets Them

John 7:10-24

"(10) But as his brothers went up into the festival, then also he went up, not openly, but as in secret."

This was the festival of tent-pitching, or the feast of tabernacles, as it is called. Jesus went up to that in secret as a sign that its secret or spiritual meaning had reference to Jesus and his day, as we saw in our last lesson.

"(11) Therefore the Jews sought him in the festival, and said, Where is that one?"

By the words, "The Jews," John evidently means the leaders of the Jews. Those leaders were not seeking Jesus for any good, but to kill him, and he was known among them as "that one." Those in the high-up secret gang knew whom they meant when they said, "That one."

"(12) And complaining concerning him was much in the multitudes. The ones, indeed, said that he is good; but others said, No, but he deceives the multitude. (13) Yet no one spake openly concerning him thru the fear of the Jews."

We have the same kind of people today: always ready to give their criticisms and complaints, and yet not willing to risk anything or suffer anything in maintaining them. Many are the cheap friends in prosperity, but few and precious are the friends in adversity.

Those who said, "He is good," had every reason for so saying; for in all his words and works he was kind, gracious, unselfish, righteous, holy, mighty, and true. Everything in his public life

demonstrated the super-human and divine. If Jesus was good, as these men were forced to admit, then he must have been divine, the Messiah, the Christ, the Son of the living God.

Many people today say, "Jesus was good"; but, like some false friends in those multitudes, they will not confess that his goodness was of such greatness and power, that he must also have been divine, the Messiah, the One whom God has sent to save mankind, as he himself declared. Jesus does not accept their false praise, for they are worse than open enemies. An open foe is not so bad as a false friend.

Those who said that Jesus is not good, because he "deceives the multitude," were at least consistent in their falseness. If he were indeed deceiving the multitude, of course he would not be good, even tho he said many good words and did many good deeds, for the good that he said and did would only make the deception the greater. If Jesus was not truly the Messiah, the Christ, the only saviour and mediator between God and men, then he was the greatest liar and hypocrite and deceiver the world has ever seen. But deceivers could not do the mighty works that Jesus did, works which even his enemies had to acknowledge; nor would deceivers do such benevolent and gracious works with no selfish and worldly end in view.

The false friends and enemies of Jesus, then and now, have no grounds to reject Jesus as the only Messiah and Saviour sent of God to men.

Now we shall see how Jesus faces these people in the next part of our lesson.

"(14) But being already middle of the festival, Jesus went up into the temple and taught. (15) The Jews therefore marvelled, saying, How does this one know learned matters, not having been disciplined? (16) Jesus therefore answered them, and said, My teaching is not mine, but of the One sending me. (17) If any one wills to do the will of Him, he shall know concerning the teaching, whether it is out of the God, or I speak from myself. (18) The one speaking from himself seeks his own glory; but the one seeking the glory of the One sending him, this one is true, and unrighteousness is not in him."

The middle of that festival would be its fourth day. Jesus waited till then as the most fitting time for his open appearance, for during the first three days the people would be busy preparing their booths and making their personal offerings.

He began to make himself known by teaching. He who is the Truth is known by the truth. His words struck people with awe, as tho God were talking to them; and, indeed, God was talking to them thru Jesus. They marvelled at the words of grace and power that proceeded out of his mouth. "Never man so spake."

Just what he taught on this particular occasion, we are not told. But it must have been something involving the technical terms and theology of the learned scribes. These things were to be learned only in the college of the scribes, and Jesus did not wear the garb or profession of a scribe, and hence had never been a pupil at such a school. How then could he know these things? marvelled those leading Jews in his audience. And it was a marvel, a miracle, as much so as if a layman, who had never been to a medical school, should stand up before an audience of doctors and should discourse to them on medical topics and use the technical language known only in medical schools.

This miracle gave Jesus an opportunity to bear witness to them. They could see and acknowledge that he had just taught in the language of the learned scribes, why could they not also see and acknowledge that he taught in the words of God? The fact was that they were blind and deaf to the truth because of their bigotry and priestly pride and self-glory, as Jesus told them when he said, "If any one wills to do the will of Him, he shall know concerning the teaching, whether it is out of the God, or I speak from myself."

That is the great difficulty with mankind still: what people are not willing to fulfill, they are not willing to believe is true. Jesus was too holy, too kind, too true, and held up too high a standard for selfish, carnal, and designing man: they did not want such a way, and hence refused to believe in Jesus, and tried to make him out bad, to ease their own conscience. The psychology

of the case is plain. And men are like that now in relation to a true servant of God and his teaching; and the worst foes are the priestly sectarian bigots, who think that they have a corner on religion, when they are not even in a corner of true religion.

In all of Jesus' words and works he was seeking, not his own glory, but the glory of the true God. This should have been a proof to them that no unrighteousness was in him, and they should have believed him to be the true Messiah.

"(19) Did not Moses give you the Law? and not one out of you doeth the Law. Why do ye seek to kill me? (20) The multitude answered, Thou hast a demon; who seeketh to kill thee? (21) Jesus answered and said unto them, I did one work and ye all marvel because thereof. (22) Moses hath given to you the circumcision (not that it is of the Moses, but of the fathers); and in a sabbath ye circumcise a man. (23) If a man receiveth circumcision in a sabbath, that the Law of Moses may not be nullified; are ye wroth with me because I made a whole man sound in a sabbath? (24) Judge not according to sight, but judge the righteous judgment."

In these verses Jesus recalls to those Jewish leaders something that happened a year and seven months before, when Jesus was attending the passover in Jerusalem, in the beginning of his second year's ministry. We read of this in John the 5th chapter. In that chapter, we read of Jesus healing an impotent man at the pool called Bethesda. The man had been thirty and eight years in his infirmity. Jesus healed him in a sabbath day, and told him, "Arise, take up thy mat, and walk." The Jewish leaders then commenced to persecute Jesus, because he did these things in a sabbath. Then Jesus answered them, "My Father worketh until now, and I work." This angered them the more, for they falsely inferred that Jesus was thus "making himself equal with the God." (John 5:17-18.) From that time on they sought to kill him, and for a year and seven months Jesus walked no more in Judea, but in Galilee, until the time of our present lesson.

Jesus now said to them, "Not one out of you doeth the Law." They had made

void the Law by their traditions, and yet they thought they were the more zealous for the Law by so doing. They had denied the Law by denying the one typified in the Law. One denies a picture when he denies the one whom the picture represents. We deny the shadow when we deny the substance that cast the shadow.

So Jesus said to them, "Why do you seek to kill me?" They sought to kill Jesus in two ways: literally and spiritually. But they were blinded to their own wicked state, for they replied to Jesus: "Thou hast a demon; who seeketh to kill thee?" They did not know that hatred was already murder conceived in the heart. (1 John 3:15.)

Jesus answers their vile language by recalling the wonderful work he had done in Jerusalem a year and seven months ago, when he healed the impotent man in a sabbath. He knew their hearts were still hating him for that. Now he tells them their inconsistency. For they themselves will circumcise a male child when it is eight days old, even tho that happens sometimes on a sabbath. If they will do this for a little child, they should not condemn Jesus for the much greater work of making a whole man sound and well who had been thirty and eight years in his helpless infirmity. They did not answer this argument, nor could they. But argument with such people counts for nought anyway: passion rules them, not reason.

Then Jesus concluded the matter by saying: "Judge not according to sight, but judge the righteous judgment." The righteous judgment is according to truth (Zech. 8:16), and without prejudice (Lev. 19:15). But those false leaders were judging Jesus contrary to truth and according to prejudice and bigotry.

LESSON 151

More Doubters And Opposers, And How Jesus Meets Them

John 7:25-36

"(25) Therefore certain ones out of the Jerusalemites said, Is not this he whom they seek to kill? (26) And behold, he speaketh openly, and they say nothing unto him. Did not the rulers truly know that this one is the Christ?"

(27) But this one we know whence he is; but the Christ, when he comes, no one knoweth whence he is.

(28) Therefore Jesus cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come from myself, but the One sending me is true One, whom you do not know. (29) I know Him; because along side of Him I am, and that One sent me.

(30) They sought therefore to seize him, and no one cast the hand upon him, because his hour was not yet come.

(31) But out of the multitude many believed into him; and they said, The Christ when he should come will not do more signs than this one did.

(32) The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers in order to seize him.

(33) The Jesus therefore said, Yet a short time I am with you, and I go unto the One who was sending me. (34) Ye shall seek me, and shall not find me; and where I am, ye are not able to come.

(35) The Jews therefore said unto themselves, Where is this one about to go that we shall not find him? is he about to go into the dispersion of the Greeks, and teach the Greeks? (36) What is this word which he said, Ye shall seek me, and shall not find me; and where I am, ye are not able to come?"

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The vast throngs of people going and coming would give him a new audience at frequent intervals. Those who now form his audience are "certain ones out of the Jerusalemites," that is, people who resided in Jerusalem. These knew that the Jewish leaders were seeking to kill Jesus. The multitude of our last lesson did not know this. (See verse 20.)

These Jerusalem Jews were wondering why the Jewish leaders did not now

seize Jesus; for Jesus had now come up to Jerusalem and was teaching and preaching even in the temple courts in the very presence of the Jewish leaders, "and they say nothing unto him."

Two doubts came into their minds: 1st, Perhaps this Jesus is not the one they are planning to kill; 2nd, Maybe the rulers "know that this one is the Christ," the Messiah. But these Jerusalem Jews were quite independent in their thot; for they concluded, that, even if their rulers should believe Jesus to be the Christ, yet they themselves would not believe him to be the Christ; for, said they, "This one we know whence he is; but the Christ, when he comes, no one knoweth whence he is."

Their doubts showed that they did not have implicit faith in the sincerity of their rulers. Their own opinion, too, was ill-founded and contrary to Scripture, that Messiah was to be of unknown origin. The prophets tell us plainly that Messiah was to be born in Bethlehem, of the seed of David, of a virgin, and that he was to be the Son of the God. They were basing their own opinion on a Jewish tradition, not on Scripture. A tradition said that when Messiah would be born in Bethlehem, he would be snatched away by spirits and tempests; and that when he returns, no one will know from whence he will come.

Pre-conceived ideas, tradition, and prejudice often hinder people from accepting even what is plain and evident and of unbounded importance. We must beware that none of these things is actuating or controlling our thots. To reason correctly we must see that all our premises are well founded, and that we are drawing only just and true conclusions from them.

Jesus knew the thots of these Jerusalemites as they stood before him in one of the courts of the temple, and he adapts his manner and discourse to their needs. He ignores their suspicion about their leaders, and their false opinion about the origin of Messiah. He knew that the only thing that would convince such quibblers and doubters was a demonstration of the truth. So "Jesus cried in the temple, teaching and saying, Ye both know me, and know whence I am." The genealogy of Jesus was in the public record in Jerusalem, which show-

ed that Jesus was born in Bethlehem, and of Mary the wife of Joseph. And it was known that he was for the first thirty years of his life a resident of Nazareth in Galilee. They also knew that he had been teaching and working great miracles and gathering disciples for about two years and seven months, and some of his great teachings and signs had been done in their very city Jerusalem. In view of those things, it was an awful shame that they were now doubting and quibbling, instead of humbly bowing and receiving Jesus as Messiah. As Jesus cried out these things in a loud and mighty voice, it must have made their very soul tremble as they felt that never man so spake. Jesus brot these doubters face to face with facts. Doubts and theories and quibbles and opinions cannot argue against facts.

But did these people now accept the conclusion, namely, that Jesus must be the Messiah? No. Why? There was one vital thing they did not know, and that was: they did not know the One who sent Jesus. So Jesus continued to cry out to them in the loud and mighty voice: "I am not come from myself, but the One sending me is true One, whom you do not know."

They knew of God, but they did not know God. We may know even much about a being without knowing the being himself. Many religious people do not know God—they just know something of Him. These people to whom Jesus was speaking were religious, even very religious, and they worshipped the true God only, and according to the Law of God as given thru Moses: and yet Jesus says that they did not know God. To know God is to come into personal contact and relation to Him. This we can do only thru Christ and the Gospel. Jesus said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." John 14:6. Also Jesus said: "If ye knew me, ye would know my Father also." John 8:19.

These people to whom Jesus was now speaking had two great faults: 1st, they did not know God; 2nd, they did not know Jesus as sent by Him. If they had known either, they would have known both. God had borne witness concerning Jesus by mighty deeds and words, that Jesus is the Christ, the Messiah. But

they did not receive that witness, and hence, as Jesus said in John 8:19, "Ye know neither me, nor my Father."

So Jesus continued and concluded his great and mighty cry: "I know Him; because along side of Him I am, and that One sent me."

Jesus knew the Father, because he was generated from God and had come into personal contact and association with God, and had become God's apostle, or sent one, to speak God's words and to bring God's grace and truth and power to the lost and dying human race, and to bring the human race back to God. And he will succeed, altho it will take three great ages to do it.

When Jesus gave out this great and mighty cry, it stirred up the evil in the hearts of his bitter enemies, and the next verse of our lesson (verse 30) says: "They sought therefore to seize him, and no one cast the hand upon him, because his hour was not yet come." The truth hurts such people, and all the more when it is preached in power. It rouses their anger, but it also smites them with fear, and they may be held back from their evil intentions.

But this mighty message was not without its good effect also; for the next verse says: "But out of the multitude many believed into him; and they said, The Christ when he should come will not do more signs than this one did." The Word that Jesus spoke was living and powerful, and it begat faith in many of those doubting and quibbling hearts. People will get faith when preachers get power to preach the Word. If our preaching is strong enough to make bad people mad, it may be strong enough to make good people glad. We may talk very nice, but if we have not the power of the Holy Spirit it will produce conviction in no one.

But the success of Christ's preaching brot a fresh and more violent persecution to him, and from a worse enemy. For the next verse (32) says: "The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers in order to seize him."

These Pharisees had been standing aloof from the crowd, thinking they were more holy than others; but when they heard some of the crowd confess-

ing their faith in Jesus as the Messiah, and murmuring against those who did not believe in him, they were stirred to do some violence to Jesus. Fearing to undertake it themselves, they made the matter known to the chief priests in the temple, and in that way got officers to come to the scene to arrest Jesus.

When Jesus knew they were planning and working at this, he said: "Yet a short time I am with you, and I go unto the One who was sending me." This was fulfilled about six months later when Jesus ascended into heaven to the Father.

Jesus also said to those unbelieving and persecuting Jews: "Ye shall seek me, and shall not find me; and where I am, ye are not able to come." And so the Jews are still seeking their Messiah, and they do not find him, and where he is now they are not able to go, and when he comes again they will weep and wail. But the Jews do not understand Jesus' words now any more than they did then.

Some day the veil shall be taken away, 2 Cor. 3:12-18.

LESSON 152

Jesus' Great Call to the Thirsty Makes Disciples and Divides Enemies

John 7:37-52

"(37) *But in the last day, the great one, of the festival, the Jesus stood and cried, saying, If any one thirst, let him come unto me and drink. (38) The one believing into me, according as the Writing hath said, rivers out of his belly shall flow of living water. (39) But this he said concerning the Spirit, which the ones believing into him were about to receive: for not yet was Spirit, because Jesus not yet was glorified.*

(40) Out of the multitude, therefore, hearing these words, it was said, This one is truly the prophet. (41) Others said, This one is the Christ. But the [others] said, For not out of the Galilee the Christ comes. (42) Hath not the Writing said, that out of the seed of David, and from Bethlehem, the village where David was, the Christ comes? (43) A division, therefore, became in the multitude because of him. (44) But certain ones out of them willed to seize

him, but no one cast the hands upon him.

(45) Therefore the officers came to the chief priests and Pharisees, and those said to them, Why did ye not bring him? (46) The officers replied, Never a man so spake. (47) Therefore the Pharisees replied, Have you also been deceived? (48) Did any one out of the rulers believe into him, or [any one] out of the Pharisees? (49) But this multitude, the one not knowing the law, are accursed ones.

(50) Nicodemus says to them, the one coming to him before, being one out of them, (51) Does our Law judge the man, except it first hears along side of him and knows what he does? (52) They replied and said to him, Art thou also out of the Galilee? Search, and see that out of the Galilee ariseth not a prophet."

At the time of this lesson Jesus was still in Jerusalem at the festival of tent-pitching, or feast of tabernacles. We have had two lessons on this, and now we are about to study the third.

This festival lasted for eight days, and Jesus came to it on the fourth or fifth day, and began publically to meet the people. We have seen in the two previous studies how his enemies opposed him, and how he answered them.

Our present lesson brings us to the last day of the festival—the eighth day, about the fifth day of his great public discourses there.

"The Jesus stood and cried, saying, If any one thirst, let him come unto me and drink."

Jesus made this cry on a very fitting occasion. It was the great day of the festival. On this day the Jews celebrated the capture of Jericho, the first city of the Land to fall into the hands of their fathers. A great procession of pilgrims marched seven times around Jerusalem, following bands of music and choirs, blowing trumpets, and shouting, "Hosanna," meaning, "Save, we pray Thee." On this day, as on each of the seven previous days, the priests and other Levites went with golden vessels to the pool of Siloam and its stream to draw water to pour out to God at the side of the altar. The great multitude followed, drinking of the brook and chanting the words of Isaiah, "Ho, every one that thirsteth, come ye to the waters," "With joy shall we draw water

from the wells of salvation." These were all human cries and human enthusiasm. But they moved the great heart of Jesus, and he stood and cried in the voice and Spirit of God, "If any one thirst, let him come unto me and drink." "Never a man so spake." It went to people's hearts and conviction. The officers who had been sent to arrest Jesus turned back to those who sent them. And voices out of the multitude said, "This one is truly the prophet." Others in the multitude exclaimed, "This one is the Christ."

These believing ones had thirsted in their inmost souls for just what Jesus had come to give; that is, spiritual life and power, to help them subordinate the flesh, and live without sin. Paul speaks of this thirst, this longing, this heavenly desire, in Rom. 7:22-24, "For I delight with the law of the God after the inward man, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity in the law of the sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?"

As these believing ones heard Jesus make this great and mighty cry in the Spirit, they involuntarily felt that Jesus could give them that blessed water of life, and hence that he must be the Messiah, the Saviour of men. They were convinced by conviction, not by argument. The living water was manifested: what cared they for the arguments, doubts, quibbles, and condemnations of the Pharisees! it is the prophet, the Christ, the Messiah, the Saviour! and we believe into him! Why quibble about the place of his birth, when here HE is standing and crying in the Holy Spirit before us, "If any one thirst, let him come unto me and drink." If the Writing said that he would be born in Bethlehem, of a descendant of David, then he must have there and thus been born. We do not need to have the record before us: we have the Man Himself before us!—the greatest proof of all!

This experimental knowledge is the best and surest of all knowledge; and it is the absolute and indispensable element of the Christian religion. To know about Jesus, even a good deal about him, is not enough: we must know HIM, not merely about him. To know him means

to come into personal contact with him in the Spirit. This knowledge alone is the final proof that he is the Messiah.

Jesus still cries in the Spirit, "If any one thirst, let him come unto me and drink." We can come to Jesus by learning about his true person as the Son of the living God, by repentance unto the knowledge of the truth, by the faith of the truth, and by baptism into his death into the remission of sins. And we can drink of him by receiving the gift of the Holy Spirit, which comes freely to us thru his grace and name.

But Jesus not only cried that we should come to him and drink: he continued his cry by saying—

"The one believing into me, according as the Writing hath said, rivers out of his belly shall flow of living water.

The next verse says:

"But this he said concerning the Spirit, which the ones believing into him were about to receive: for not yet was Spirit, because Jesus not yet was glorified."

The "belly" of the body is the place of the vital organs: and so the "belly" of the spiritual man is the place of his heart, his inward breathing of the spiritual life, and the inward place of receiving and digesting his spiritual food, the Word of God.

"Rivers" flow out of the spiritual belly of a spiritual person in the form of continued streams of truth and grace and power—"living water," giving life and light and regeneration and blessing to others.

Christians are to give out these rivers in part now, but in fulness in the two ages to come, when all shall drink and live.

Jesus said these "rivers" are "according as the Writing hath said." The prophets spoke about "the wells of salvation," Isa. 12:3; and "the rivers on the bare heights," Isa. 41:18; and "brooks and streams of waters" upon every lofty mountain, and upon every high hill," Isa. 30:25, yea, and "rivers in the desert," Isa. 43:19-21.

Jesus said to the woman at the well, "Whosoever drinketh of the water that I shall give him shall not thirst into the age; but the water that I shall give him shall become in him a well of water springing up into agical life." That

blessed spiritual water now becomes a fountain in us; but it will also become rivers to all in the two ages to come.

The wonderful words of Jesus and their great effect on the multitude threw the enemies of Jesus in confusion and disagreement. The officers refused to arrest Jesus. The chief priests and Pharisees were angered and disappointed because their own officers would not arrest Jesus. Nicodemus, one of the chief rulers of the Jews, was opposed to the arrest of Jesus, averring insufficient cause of action; but he was rebuked scornfully by his fellows. Thus the head men were divided, and the officers were over-awed by the majesty of the words of Christ. The quibblers had little or no effect. While the believers confidently shouted: "This one is truly the prophet." "This one is the Christ."

JESUS CALLS!

Tune: "Jesus Saves."

Jesus is the way of life:
 Came to save! came to save!
 Calls you now from sin and strife:
 Came to save! came to save!
 You may now his Gospel find,
 If for mercy you but crave,
 Jesus is your Friend so kind:
 Came to save! came to save!

Hear him cry so loud and long:
 List and hear! list and hear!
 'Tis the voice of love so strong:
 List and hear! list and hear!
 He will make your soul anew,
 Save you from your sin and fear,
 Give you blessing like the dew:
 List and hear! list and hear!

See on Calv'ry's Cross the grace:
 All is paid! all is paid!
 Jesus will your sins efface:
 All is paid! all is paid!
 You may now have peace and joy,
 Let your faith in Christ be staid,
 He will save from all alloy:
 All is paid! all is paid!

Turn you at his call so true:
 Be baptized! be baptized!
 In the death he died for you:
 Be baptized! be baptized!
 Pardoned then your sins shall be,
 Grace your soul shall full suffice,
 And you shall be blest and free:
 Be baptized! be baptized!

Holy Spirit then shall flow:
 Gift of grace! gift of grace!
 Then your joy no bound shall know:
 Gift of grace! gift of grace!
 Child of God and heir of all,
 Always hence his love to trace,
 For you heard the Gospel call:
 Saved by Grace! saved by Grace!

LESSON 153

Jesus the Light of the World

John 8:12-20

"(12) Again therefore Jesus spake unto them, saying, I am the light of the world: the one following me shall not, not, walk about in the darkness, but shall have the light of the life.

(13) The Pharisees therefore said unto him, Thou bearest witness concerning thyself; thy witness is not true.

(14) Jesus replied and said unto them, Even if I bear witness concerning myself, my witness is true; because I know whence I came, and whither I go; but ye know not whence I come, or whither I go. (15) Ye judge according to the flesh; I judge no one. (16) But even if I judge, my judgment is true; because I am not alone, but I and the One having sent me. (17) But even in your Law it has been written, that the witness of two men is true. (18) I am the one bearing witness concerning myself, and the One having sent me, Father, beareth witness concerning me.

(19) They said therefore unto him, Where is thy father? Jesus replied, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

(20) These words spake he in the treasury, teaching in the temple: and no one seized him, because his hour was not yet come.

At the time of this lesson, Jesus was tarrying in Jerusalem after the festival of tent-pitching, or feast of tabernacles. He had delivered several discourses during the days of that festival, and we have been studying them in the three last lessons. At this time many thousands of the worshippers at the festival were leaving Jerusalem for their homes, which were thruout the Holy Land and many other places. Jesus had made many believers in him while at the festival; but the chief priests and Pharisees hated him the more because of his discourses and his great influence with the common people. Many must have marveled that he would still tarry in Jerusalem when the multitudes of the common people would be leaving for their distant homes, leaving him alone with his rich and powerful and deadly enemies and the prejudiced citizens of Jeru-

salem, with only a few chosen and poor disciples. But our Master knew that it would still be six months until he should be given over to death, and he knew that man could do nothing against him till his time came.

In commencing our present lesson with John 8:12, we are purposely omitting John 8:1-11, which gives the story of the woman taken in adultery. The American Standard and the British Revised Versions both say, that most of the ancient authorities omit this whole story; and the few that do contain it vary much from each other. So we prefer to let it alone. Something like that may have happened, but the weight of evidence is against it, and it is impossible to determine the matter at this distant time.

In our present lesson, Jesus proclaims himself "the light of the world." This indeed was a bold and marvellous utterance; and something his hearers were ill-prepared to receive. Jesus seemed to be inviting and defying death to utter these words in the face of his enemies. He seemed to them anything but the light of the world, with his few and despised followers, and his teachings so contrary to the formalities of the Law.

But Jesus knew that this great truth would attract all the more attention when uttered in the face of such opposition, and in the time of his great unpopularity. When people utter big things like that in times of great success, it is an indication of boasting and pride. But Jesus uttered these words under humble and despised circumstances. Hence they were untainted with pride or presumption. They were words of faith and truth.

Jesus did not mean that he was then the light of the world. Prophetically he was then standing over in the age to come, in the world to come, not this present evil world. He is not the light of this carnal world, and never will be. This world is to perish.

He is indeed the light for this world, but he is not the light of this world, for this world will not take it. But when the people of this world are raised up to form the world to come, then, and not till then, Jesus will be the light of the world.

Jesus is not now praying for the world,

but for those whom the Father has given him out of the world. John 17:9. Jesus said that the world would not believe and know the true saving Gospel till all the elect are made one. John 17:21-23. No Christian is one now, for he still retains the old generation: thus he is two, not one only—the old generation and the new generation. At death, however, he ends the old generation; and in the resurrection he will be one in the regeneration only.

When all the elect are made one in this way, then the world shall believe and know. Then Jesus will be the light of the world, the blessed and happy world to come. John saw this in vision in Rev. 11:15, "And the seventh angel sounded; and there followed great voices in the heaven, and they said, The kingdom of the world is become of our Lord and its Christ: and he shall reign into the ages of the ages."

Jesus said in John 9:5, "When in the world I may be, light I am of the world." This means, that any portion of the world that will admit Jesus, he will be its light. Thus Jesus is now the light of the world only in certain spots, that is, only in those hearts and lives that receive him.

In the Scripture quoted at the beginning of this lesson, after Jesus said, "I am the light of the world," he immediately modified his words by saying, "The one following me shall not, not, walk about in the darkness, but shall have the light of the life." He is truly the light of the world to come; but he is the light of the world in the present age only to those who follow him.

Jesus emphasized the matter by saying, "not, not," which means "certainly not," "not in any manner," shall those who follow him "walk about in the darkness, but shall have the light of the life."

So it is plain that we must follow Jesus if we would have him be the light of the world to us, and if we really do follow Jesus, we "shall not, not, walk about in the darkness, but shall have the light of the life."

What does it mean to follow Jesus? It means to follow him in his teaching, in his example, and in his commandments.

How can we do this? We must know the truth; forsake all and repent; have

the faith of Jesus and in Jesus; and we must be regenerated by submission, obedience, and the gift of the Holy Spirit. Only justified, sanctified, regenerated people can follow Jesus in his teaching, example, and commandments.

Many think they are following Jesus when in reality they are deceived. They may be following some sect of the great apostasy, or some opinions and ways of their own, or some types and shadows of the Law, or walking more or less in the flesh and disobedience, or trying to serve two masters, or trying to walk in opposite directions at the same time.

Only the true followers of Jesus "shall have the light of the life," now in foretaste, hereafter in fullness.

Jesus is the light of the world in a three-fold way: 1st, He gives the light; 2nd, He gives the sight; 3rd, He gives the things to see.

What he gives is just suited to the needs, for the world is in the dark, and without the power to see, and without the things to see.

Spiritually speaking the world has been in the dark ever since the sin of Adam. This darkness is the darkness of death. Without Christ this darkness of death lacks every property of light: for it has no luminous rays, no chemical rays, and no heat rays; that is, the world sees no way out of it, and it has no vitamin to get out of it, and no love and comfort in it. Hence it is a total darkness.

But Jesus brings light, real light, the three properties of light—luminous, chemical, and heat rays; that is, he shows the way out of death, he gives the life to quicken us out of death, and he gives us the love to sustain us in life. Thus he is a perfect light, and brings to our view the beautiful and blessed and glorious things of a new world, now in part, but in the age to come in fullness.

The Pharisees Object

When the Pharisees heard Jesus declare himself the light of the world, they said to him, "Thou bearest witness concerning thyself; thy witness is not true."

The Pharisees had reference to Deut. 19:15, which says, "At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established."

One witness was not enough. Jesus himself had previously admitted this, as we read in John 5:31, "If I bear witness concerning myself, my witness is not true." Now the Pharisees are saying the same of him.

How He Answered Them

"Jesus replied and said unto them, Even if I bear witness concerning myself, my witness is true; because I know whence I came, and whither I go; but ye know not whence I came, or whither I go." Because the Pharisees did not acknowledge Jesus' witness as being true, did not prove it was not true. They, too, would need to have two or three witnesses to prove Jesus was not true; and they did not have even one, for none of them knew where Jesus came from, or where he was going. If he had come from God and was going back to God, he could be the light of the world and give the light of life. One witness would stand if there was no real witness to the contrary.

Then Jesus said to them, "Ye judge according to the flesh; I judge no one." They thought Jesus was too meek and humble to be the Messiah, the light of the world. No long robes, no priestly miters, no attending servants, and no mighty bands of soldiers—Ah! how could he be the light of the world! it is not true! that they. They had judged after the flesh. But Jesus said, "I judge no one." No, he came to bear our judgment, not to inflict it.

Then he added: "But even if I judge, my judgment is true; because I am not alone, but I and the One having sent me." He and the Father judged us all in him; and this judgment is true, because it has two witnesses, Jesus and the Father; and because it brings the grace of salvation for all and demonstrates Jesus as the light of the world.

Then those doubting, quibbling, Pharisees said to Jesus, "Where is thy father?" They demanded Jesus to produce his other witness. But Jesus replied: ye know neither me, nor my Father: if ye knew me, ye would know my Father also." Jesus could not prove his case to them when he could not manifest to them his two witnesses. Humble and teachable people could see that Jesus is Messiah, and that God is with

him; but the proud and bigoted Pharisees were blind and deaf to the claims of Jesus. So it has ever been, and is still.

"These words spake he in the treasury, teaching in the temple: and no one seized him, because his hour was not yet come."

It was fitting that Jesus said these words in the treasury court of the temple, where the people put into the sacred chests their offerings, for Jesus was also presenting his great and marvellous offering of himself to be "The light of the world."

THE LIGHT OF THAT WORLD IS JESUS

Tune: "The Light of the World is Jesus"
The world that is coming shall banish the night,
The light of that world is Jesus;
No darkness and gloom in that land of delight,
The light of that world is Jesus.

Chorus—
Dawning today that world shines for all,
Christians reflect its rays and its call;
Those of this world shall reap darkest pall,
The light of that world is Jesus.

Then seek for the light of that coming bright day,
The light of that world is Jesus;
Come learn of the truth, and the life, and the Way,
The light of that world is Jesus.

Your eyes he will open to see the blest light,
The light of that world is Jesus;
He'll give you his grace and redemption and might,
The light of that world is Jesus.

This world will go down, but that world shall arise,
The light of that world is Jesus;
Then seek for its light, and its life and its prize,
The light of that world is Jesus;

Why grope in the dark as so blindly you roam,
The light of that world is Jesus;
This light is now shining to guide you to home,
The light of that world is Jesus.

LESSON 154

The Cross Shall Win the Victory

John 8:21-30

A Second Warning to the Jews

"(21) He said therefore again to them. I go away, and ye shall seek me, and in your sin ye shall die. Where I go, ye are not able to come."

Jesus had given the Jews this same warning before, as said in John 7:33-34.

In both instances it was a solemn and awful warning that they were, as a people, about to lose the Messiah, that had been sent to save them, and that they would be left to their desolation and ruin. How literally true this has been fulfilled even in this life. The Romans burned and destroyed their temple and banished the Jews, that still remained, out of their land. They are still seeking the Messiah, and they cannot find him. Jesus gave them every evidence; but their eyes were blinded by pride, prejudice and bigotry.

The Gentile flesh is just the same, and in the same predicament. For the Gentile world, too, has rejected Jesus; and soon he will be taken from them, and they will be left to the dark night of woe and destruction. They will then seek the Saviour, and they will not then be able to find him. Better take warning, and seek the Lord now while he may be found.

The Jews did not heed the Saviour's second warning, but even cast a reproach upon him, as said in

"(22) The Jews therefore said, Will he kill himself, that he saith, Where I go, ye are not able to come?"

What a shame that they should say such a thing of Jesus! Jesus would commit no self-murder—they were the ones that would murder Jesus by the bloody hands of Pilate, only six months later.

And the supposition that Jesus was about to kill himself to be where they were not able to come was unreasonable: for they, too, could kill themselves and thus be where he would be.

They could easily have learned what Jesus meant, for he had told them, "I go unto Him that sent me." John 7:33. He had often told them that his Father had sent him. They knew that Messiah should be the Son of God, and be born of a virgin, as their Scriptures had foretold.

By his ascension to his Father, he is separate from sinners, and no one can find him except in holiness and righteousness and goodness and truth, and by the blessed Holy Spirit. The sinner can start on the Way to find Jesus by learning the truth of the Gospel, by repentance unto the knowledge of the truth, and by faith of the truth. But none, not even saints, may now ascend to be

where Jesus is: we must wait till he personally comes again, to be personally with him, as he himself said in John 13:33; 14:3. Jesus did not go to God by dying, but by resurrection and ascension.

When Jesus was taken from the Jews and ascended to the Father, it meant sadness, loss, and death in sin to them as a nation; but when Jesus was taken from the disciples, it meant joy, the gift of the Holy Spirit, a new life, and a glorious hope. John 14:28.

Jesus answered the reproach of those Jews by saying,

"(23) And he said unto them, Ye are from the things below; I am from the things above; ye are of this world; I am not of this world. (24) I said therefore unto you, that ye shall die in your sins: for if ye do not believe that I am, ye shall die in your sins."

They were the ones who were to be killing themselves. Jesus returns their reproach upon their own heads. The typical sacrifices were ended at the Cross, when the true antitypical sacrifice was made: so the Jews, by rejecting Christ as Messiah, have no sacrifice and no priest, as foretold in Hos. 3:4-5.

If we die to sin, we shall not die in sin. If we live in sin, we shall die because of sin.

Jesus came to give a new and heavenly life, a holy generation, a generation from above. The Adamic generation had failed to bear the divine fruit; hence the only way to save man was to first make him good, and then he would bear the good fruit. This is the philosophy of Christ. Those Jews rejected him and his philosophy, and Jesus said, "Ye are from the things below"; "ye are of this world." Jesus said of himself, "I am from the things above"; "I am not of this world." To be like Jesus, we must be generated from above, and we must not have our minds and hearts on the things of this carnal and fleeting world. The Jews were too carnal and earth-bound to understand Jesus and his spiritual teaching. They did not take his words of warning to their hearts, but gave him a saucy retort, saying,

"(25) What certain one art thou?"

Jesus had just previously spoken of himself in an indefinite manner as "I am,"—"except ye believe that I am, ye

shall die in your sins." This gave them a chance to retort, "What certain one art thou?" Jesus gave them another indefinite expression, leaving them to answer their question for themselves:

"(25) *Jesus said unto them, The Beginning, that which also I speak to you.*"

If they did not understand what Jesus meant by "I am," much less could they understand what Jesus meant when he said that he is "The Beginning." "Light is sown for the righteous." (Ps. 97:11.) The truth is hidden from prejudiced, persecuting, and bigoted people.

Jesus is "the beginning," because he is the beginning of the new creation; and because all things and all people of the new creation were created in him. And he is "the beginning" because he is the first begotten on the heavenly plane, as he had told them in verse 23. The last has become the first, the end has become the beginning—a mystery? yes, but one that has saving knowledge to those whose understanding is enlightened.

If those bigoted Jews had said, Who are we, that we persecute One so good and great as Jesus, they would have found their Messiah; but they rejected the One whom the Father had sent to them. Hence Jesus continued to say to them,

"(26) *I have many things to speak and to judge concerning you; but He that sent me is true One; and things which I heard along side of Him, I speak into the world.*"

Those Jews and the Jewish nation are not thru with Jesus yet. They, like Gentile sinners who reject him, will have to meet him in the day of judgment, when he will have many things to speak and to judge concerning them, and they will not be able then to give saucy and impudent answers.

Jesus is not now sent to judge, but to bear our judgment. He speaks into the world in this age only the words of truth and grace which he heard along side of Him that sent him. The next verse says,

"(27) *They knew not that he spoke to them the Father.*"

Why did they not know this? Priestly pride and learned conceit had blinded their eyes, seared their conscience, and perverted their intelligence.

The Cross Shall Gain the Victory

"(28) *The Jesus therefore said, When ye have lifted up the Son of the Man, then shall ye know that I am, and I do nothing from myself, but according as the Father taught me, I speak these things.* (29) *And He that sent me is with me; He hath not left me alone; for I do always the things that are pleasing to Him.* (30) *As he spoke these things, many believed into him.*"

Those leading Jews, only six months later, caused Jesus to be "lifted up," crucified. That was the last they could do with him. Jesus said, "Then shall ye know that I am, and I do nothing from myself, but according as the Father taught me, I speak these things." Jesus did not say that they should immediately know these things as soon as they had caused him to be crucified. The word "then" means all the times of the Cross, this age and two more—"then" his death on the Cross shall give the light and power of salvation to all men, even to that wicked class who would not be saved until the third day. 1 Cor. 1:18-25; John 12:32-33; 1 Tim. 2:3-6; Hos. 6:1-3; Luke 13:21, 32, 33.

THE CROSS SHALL WIN THE VICTORY

Tune: "All Hail the Power of Jesus' Name."

However dark the soul may be,
And long the night befall,
The Cross shall win the victory,
And Christ be Lord of all.

Tho men may scoff and doubt and sin,
They shall at last be won;
Some day they'll let the Saviour in,
With life anew begun.

The Cross with grace shall ever shine,
'Til all to Christ be led;
This is the Gospel, true, sublime,
As God's own Word has said.

The pow'r of God to draw and save,
The Cross shall win the day;
Behold, the grace for which you crave,
The light, the truth, the way!

The Cross shall win the victory,
No soul can e'er withstand,
A love so great and full and free
Shall all at last command.

Then why resist and fight and fail,
And bear thy guilt and woe?
O let sweet love and grace prevail,
And joy untold you'll know.

LESSON 155

The Truth Makes Free

John 8:31-36

"(31) The Jesus therefore said to the Jews that had believed in him, If ye remain in my Word, ye are truly my disciples; (32) and ye shall know the truth, and the truth shall make you free."

The Jews who had just believed in Jesus had but a superficial faith. They were convinced that Jesus was a good man, and sincere, and that he gave good answers to the other Jews who were trying to criticize and condemn him. They may also have believed that Jesus was sent of God on some great mission, and, perhaps, to be the Messiah. But it is sure from the verses that follow, that they did not believe into Jesus as their saviour from sin and judgment, and neither did they feel that they were poor lost sinners, for the next verse says—

"(33) They replied to him, Seed of Abraham we are, and in not one thing have we been in bondage ever at any time: how sayest thou, Free ones ye shall become?"

They would believe in Jesus, yes, but he must not hurt their pride, or they will throw their faith in him away and join again with those who were seeking to kill him. And religious and sectarian pride is the worst of all—we call it, Bigotry. It is a common ailment of both Jews and Gentiles. Anything that strikes peoples' bigotry sends off a bomb.

Jesus intended no insult to these believers, but pride is always ready to take offence, whether intended or not. So Jesus' Word did no more remain in them, and they were no longer his prospective disciples, and they were blinded to the truth, and held down in their slavery to sin and death. But Jesus still would help them: and so he explains to them what he had meant by bondage and freedom:

"(34) Jesus replied to them, Verily, verily, I say to you, Every one that doeth the sin a slave he is of the sin. (35) And the slave doth not remain in the house into the age. (36) If therefore the Son shall make you free, ye shall be free ones in reality."

Thus Jesus told them that he did not mean that he would set them free from

political or social slavery. He knew they were not slaves in these two senses. In their pride and self-righteousness, they had not realized that they were slaves in a far worse sense—slaves to sin; and yet if they had been humble enough to consult their own inward consciousness, they would have known that they were slaves to that cruel monster sin, as Paul so clearly describes in Rom. 7:7-25.

Under the Law people were under a double bondage to sin—a bondage to the natural law of their conscience, and a bondage to the revealed Law as given thru Moses. Rom. 5:20.

In the law of types, God ordained that a Hebrew slave could be redeemed by a near relative at any time. In antitype of this we have the great Christian doctrine, that Jesus, the great and dear relative of humanity, has come and paid the price of our redemption to set us free from bondage to sin. It was not God's plan under the Law that a Hebrew slave abide in the house of slavery for the age. He must be set free on the year of Jubilee, and in no case held an unwilling slave longer than six years. Lev. 25:40-41; Deut. 15:12.

The Law did not have the truth to set men free from the bondage to sin. The offerings of animals to redeem from sin were only shadows of the truth. Jesus is the real Lamb of God that taketh away the sin of the world. The truth, the reality, makes us free. Jesus brings us the grace of pardon and regeneration into a new and divine life and the power of the Holy Spirit whereby we can have our fruit unto holiness and the end everlasting life.

This Gospel age is the jubilee year. The proclamation has gone forth. "Who-soever will, let him come and take the water of life freely." No one need abide in unwilling slavery to sin. All who will may be made free. Many are unwilling, and still remain in the prison house and bonds of slavery to sin. Some heed the call only in part, and try to serve two masters, and never get wholly free. And some think that we can not get wholly free, but must serve sin some at least! But Jesus says in verse 36, "If therefore the Son shall make you free, ye shall be free ones in reality." He gave the full price of our redemption, and he brings

the full power of our deliverance and protection.

The question is not, "Can we be made free from sin?" but, "Are we willing to be made free from sin?"

'Tis Jubilee, you may be free,
O sinner, rise, he calleth thee!
Believe and will, his call fulfil,
He calls, he calls, he calls you still!

"Not now," you say, another day?
In bands so tight, you still delay
'Til Jubilee is past for thee!
Then judgment dire you sure shall see.

Wilt die a slave, and judgment brave?
For freedom sweet you have no crave?
You turn away, sweet grace to spurn,
The truth that saves refuse to learn?

O sinner, hie! why will you die!
While life doth ebb, and days do fly?
There's hope and peace, and glad release,
For love still strives, nor will it cease.

Get free, O soul, in Love's control,
And find the hope of glory goal;
Repent of sin, let Christ within,
Your freedom full you sure shall win.

LESSON 156

Spiritual Parentage Determines Character

John 8:37-50

In this lesson we continue to study the Saviour's words to certain Jews at Jerusalem who had come to believe in Jesus in a superficial way. In the previous study we saw how they quickly stumbled over Jesus' words about the need of their being made free, and we saw how this gave Jesus an opportunity to bring out his great doctrine of spiritual freedom from slavery to sin. Now in our present lesson Jesus continues his talk to them to teach the necessity of spiritual regeneration from God as Father; and that the fleshly generation, even from Abraham, will not save from slavery to sin and Satan. Here are his words as he continues to speak to them:

"(37) *I know that ye are Abraham's seed; but [contrary to this] ye seek to kill me, because my Word is not placed in you. (38) I speak what I have seen near to the Father; and ye do therefore what ye heard from the father. (39) They replied and said to him, The father of us is Abraham. Jesus saith to them, If ye are [little] children of the Abra-*

ham, ye do the works of the Abraham. (40) But now ye seek to kill me, a man who hath spoken to you the truth, which I heard from the God: this Abraham did not do. (41) Ye do the works of your father. They said to him, We were not begotten from fornication; we have one Father, the God. (42) Jesus said to them, If the God was your Father, ye would love me: for I came out of the God, and have come; for I did not come from myself, but [contrary to this] That One sent me forth (43) Why do ye not know my speech? Because ye are not able to hear my Word. (44) Ye are from the father the devil, and the desires of your father ye will to do. That one was a manslayer from beginning, and he hath not stood in the truth, because truth is not in him. When he speaketh the lie, he speaketh out of his own things, because he is a liar and the father of it. (45) but because I say the truth, ye believe me not. (46) Which of you convicteth me concerning sin? If I say truth, why do ye not believe me? (47) The one being out of the God heareth the words of the God: on this account ye hear not, because ye are not out of the God. (48) The Jews replied and said unto him, Say we not well that thou art a Samaritan, and hast a demon? (49) Jesus replied, I have not a demon; but [contrary to this] I honor my Father, and ye dishonor me. (50) But I seek not my glory: there is the seeking and judging One."

Fleshly parentage has much to do in determining character; but it can be even greatly modified or changed by environment and culture. Not so with spiritual parentage; for the spirit which one is of determines his character. If one is a spiritual child of the devil, he will be devilish; but if one is a spiritual child of God, he will be godly. Jesus brings this out very clearly in his controversy with those Jews, as above quoted. Jesus did the works and spoke the words of God, because God was his Father; and those Jews did the works and spoke the words of the devil, because the devil was their father. They were fleshly children of Abraham, and this might have helped them some, if they had humbly tried to follow the faith and works of Abraham; but, as it was, they made an evil of the fact that they were fleshly children of Abraham, because they boasted of their

fleshly descent from Abraham while they rejected spiritual descent from Abraham, and thereby rejected Jesus as the promised Seed of Abraham, who was to bless all the families of the earth.

What did those Jews lack? In our present lesson, Jesus was teaching them their absolute need of spiritual and divine parentage. But here they were spiritually deluded by the devil, for they supposed that they were naturally children of God. They were indeed children of God in type and shadow, but not in antitype and reality. They needed a spiritual generation from God, as Jesus taught Nicodemus in the beginning of his ministry. (John 3:3-6.)

What ails the so-called Christian world today? Here it is: They are leaving out that great proclamation: "Ye must be born again!"

A few are holding it in an imperfect and partial way, but most are getting so liberal that they think that all are naturally children of God, and God is the great universal Father. This was the delusion of those Jews, as quoted above. They said, "We have one Father, the God." But Jesus said to them, "If the God was your Father, you would love me: for I came out of the God." Then he added: "Ye are from the father the devil, and the desires of your father ye will do."

People must get born again to call God their Father. And they must first receive the good Seed, the Word of the truth of the Gospel. And this must be quickened in us by the gift of the blessed Holy Spirit. Then God is our Father.

OUR FATHER

Tune: "Blessed Assurance."

God is our Father, source of our life,
Sin cannot slave us, freed from its strife;
Truth is our buckler, Spirit our might,
Sanctified fully, walking in light.

Jesus redeemed us, paid all the cost,
Sought us in mercy, when we were lost;
God came in Spirit, to the Seed sown,
Now He's our Father, we are his own.

Shout, Hallelujah! God we shall praise,
Sing it more loudly, sweeter our lays;
Sin is all vanquished, holy the call,
God is our Father, praise Him for all.

Refrain:

This is our heaven, walking in light,
Pathway of glory, way of delight;

This is our heaven, walking in light,
Pathway of glory, way of delight.

LESSON 157

Unending Life by Keeping the Word of Christ

John 8:51-59

In this lesson we study the final words of Jesus to certain Jews in Jerusalem who had come to believe in Jesus in a superficial way. In two previous lessons we have seen how they stumbled at Jesus' words, and how Jesus answered them. Now they stumble even worse than ever at some more of Jesus' words; and, no doubt, other Jews, more radical and bigoted, had joined them.

"(51) *Verily, verily, I say to you, If any one keep my Word, he shall not, not, see death into the age.*"

What must we do to apply this text to ourselves? First, we must know what the Word of Christ is; second, we must know what it means to keep it; third, we must know how it gives unending life.

At the time Jesus uttered this text, he had not yet given all his Word. To know what the Word of Christ is, we must study all thru the New Testament.

Christ's Word has its fundamental truths and laws; and it has its first principles and its advanced and deeper things; and it marks out the steps of the Christian life from the beginning to the end of the way. That is the Word which Jesus had reference to. There is very little knowledge of it in the world today. Men have turned away their ears from the truth, and have turned to fables and traditions of men. The great apostasy foretold is here. Sects of perdition have been born, and the faith once delivered to the saints is scarcely to be found upon the earth. People generally are farther from knowing, receiving, and keeping the Word of Christ today than those Jews to whom Jesus was talking.

Reader, be sure you have the knowledge of the Word of Christ, and then learn what it means to keep it.

To keep the Word of Christ we must first put away every work and every teaching opposed to it. And it must be supreme in our minds, hearts, wills, nature, body, works, and destiny. To keep

it means to watch it, guard it, preserve it, observe it, at whatever the trial or loss or labor or conflict, even to death itself.

How keeping the Word of Christ gives unending life:

Jesus said, "The words that I have spoken unto you are spirit, and are life." John 6:63. In his Word is life. Acts 5:20; 1 John 1:1; Heb. 4:12. His Word came with power. When he commanded the sick to rise and walk, they received the power to rise and walk. When he told Peter to come to him on the water, Peter could even walk on the water. When he commanded the blind eyes to see and the deaf ears to hear, they could see and hear. His Word had life and power.

His Word is the truth of the Gospel. Thru repentance, faith, and obedience to the Gospel our sins are taken away and our souls are regenerated with a new and divine life and nature. In this regenerated life, we never die, tho we die at last in the Adamic generation. Death to the Christian is but a sleep in Christ, until the resurrection in the new and immortal body, when death shall be swallowed up in victory.

Those carping Jews did not understand this, and so we read in the two next verses:

*"(52) The Jews said to him, Now we know that you have a demon. Abraham died, and the prophets; and you say, If any one keep the Word of me, he shall not, not, taste of death into the age!
(53) Are you greater than our father Abraham, who died? and the prophets died. Whom do you make yourself?"*

They thot Jesus was glorifying himself, and hence must have a demon. And they could not see how Jesus could be greater than Abraham and the prophets, who were not able to give unending life. In this they were blind, for Abraham and the prophets were not Messiah, but prophesied that it was Messiah who was to bring salvation, blessing, and life to the people.

"(54) Jesus replied, If I glorify myself, my glory is nothing. My Father is the One glorifying me, of whom you say, that He is your God: (55) and you have not known Him: but I know Him, if I should say, I know Him not, I should be like unto you, a falsifer: but [contrary

to this] I know Him, and I keep his Word. (56) Your father Abraham rejoiced that he should see my day; and he saw it, and was glad."

Jesus here denies their charge, that he was glorifying himself, and testified that it was God his Father who was glorifying him, but that they did not know this God, even tho they called Him their God. Their profession was false, for they had never been generated from above. We cannot know God as Father until we are his children, born again of the Word and the Spirit.

Abraham had seen Christ's day, for he had seen by faith that glorious day when his seed [Christ] should bless all the families and all the nations of the earth.

But the more truth Jesus told these carnal enemies, the more they hated him.

"(57) The Jews therefore said to him, You have not yet fifty years, and you have seen Abraham!"

In their willful blindness, they thot Jesus must have meant that he had been living away back in Abraham's time and ever since, and that his looks proved that he could not be more than fifty years old. Perhaps they laughed in scorn when they said it. But Jesus answers them with another great truth:

"(58) Jesus said to them, Verily, verily I say to you, I am before Abraham was to become."

Jesus was then the only begotten Son of God, the first-born. All must be begotten again, born again, thru Christ. In that true and blessed state, Abraham had not yet become. Jesus was the first-born among many brethren.

His enemies, not understanding this glorious spiritual saying, deemed him a blasphemer, and—

"(59) Therefore they took up stones that they might cast them upon him: but Jesus was hidden, and departed out of the temple."

They that are born after the flesh persecute those who are born after the Spirit. "The mind of the flesh is enmity against God." "They that are in flesh cannot please God." Rom. 8:7-8. Bigotry, strife, and hatred, lead to murder.

Jesus and his truth are both hidden from bigots. Let us hear the Word of Christ, heed it, and live by it for ever.

THE WORD OF CHRIST GIVES LIFE

Tune: "The Morning Light is Breaking"

I'll sing a song of Jesus,
The teacher tried and true;
His Word gives life unending,
It makes my soul anew.
He spoke in living power,
The demons fled away;
His Word gave faith and courage,
And life to full obey.

The deaf could hear the Master,
The lame could leap for joy;
The blind could see so clearly,
The dumb their tongues employ.
The wind and waves obeyed him,
His Word could 'wake the dead;
No man as he had spoken
To multiply the bread.

Men felt the truth he uttered
As tho his Father spoke;
His Word gave blessed freedom,
And broke the sinful yoke.
His Word was Seed for sowing,
'Twas planted in the heart;
A life sprung up, ending, *AMM*
With Christ to share a part.

I'll keep his Word so mighty,
So living, kind, and true;
No death shall overtake me,
His Word has made me new.
My hope shines bright and happy,
Tho outward man shall fail;
The life within is growing, *e*
O'er death I shall prevail.
(John 8:51.)

LESSON 158

Healing a Man Born Blind

John 9:1-7

"(1) And going along, he saw a man blind from birth. (2) And his disciples asked him, saying, Rabbi, who sinned, this one, or his parents, that he should be born blind? (3) Jesus replied, Neither did this one sin, nor his parents: but in order that the works of the God should be made manifest in him. (4) We must work the works of Him that sent me, while it is day: a night is coming, when no one is able to work. (5) When I may be in the world, I am light of the world. (6) Saying these things, he spit on ground and made clay of the spittle, and put the clay upon his eyes, (7) and said to him, Go, wash it into the pool of the Siloam (which is interpreted, Having been sent forth.) Therefore he went forth and washed, and came seeing."

Jesus could pass by doubters, critics

and persecutors; but he could not pass by a poor blind man. He could hide himself from those who would kill him, as we saw in our last lesson; but he could reveal himself to one who would receive his life. The man blind from his birth was not so blind as those persecutors, who thot they saw. It is better to have a little light within and dark without, than to have light without and great darkness within. Jesus could help a poor, humble, blind man; but not the rich, proud, Pharisees.

The disciples were much concerned about the cause of the poor man's blindness; but Jesus was concerned alone about his cure.

The disciples said to Jesus, "Rabbi, who sinned, this one, or his parents, that he should be born blind?" A strange question, and one that now seems foolish, for how could he sin before birth! The question, however, is not so foolish when we learn from the writings of certain Jewish leaders of that time, that God sometimes punished people for their sins before they committed the sins; and that He visited the sins of the parents on their children, as also said the Law. The disciples did not mean that this blind man may have sinned in some pre-existent state, as some vainly suppose; for some of the heathens, and they alone, taught the doctrine of the pre-existence of souls—a most absurd, unscriptural, and unscientific teaching. The disciples only wanted to know if God had punished this man for sins that He knew the man would do at some future time, or just for the sins of his parents.

Jesus replied, that neither the man nor his parents had sinned to cause the blindness; but that the man was born blind "in order that the works of the God should be made manifest in him."

Jesus did not mean that this is true of all pre-natal blindness. Some blindness may truly be caused by the sins of the parents. All Jesus said was that this particular case of blindness had happened "in order that the works of the God should be made manifest in him."

How would the healing of this blind man "manifest the works of the God?" The works that God did thru Jesus were signs, as we read in John 2:11; 20:30-31. They were sermons in action. They

all had a spiritual meaning; but the Spirit of God alone can tell us the meaning.

There is a spiritual blindness fallen upon our race, not from our sins, or the sins of our parents; but from the sin and fall of man in the beginning. Every one is born into it, and continues in it; and only regeneration can save him out of it. "The soulish man receiveth not the things of the Spirit of the God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." 1 Cor. 2:14. Jesus said to even Nicodemus, "Verily, verily, I say unto thee, Except one be begotten anew, he cannot see the kingdom of the God." John 3:4.

The way Jesus healed this man was a sign of the Way he heals men by the Gospel. The spittle from the mouth of Jesus was a sign of the word of the Gospel; and its being mixed thoroly with the dust of the ground was a sign of the thoro preaching of the Gospel into the mind and heart of man. The washing in the pool of Siloam signified the cleansing and renewing power of the Holy Spirit. Then we can see spiritual things. This man was willing, believing, and obedient; and he could say, "One thing I know, that, whereas I was blind, now I see." Verse 25. So if we are willing, believing, and obedient to the Gospel, we shall gain our spiritual sight, and all things shall be new.

Jesus called the minds of his disciples out of abstract theological speculations to something practical—to something to be done, right here and now. The blind do not need our speculations about the cause of their blindness, but the application of cure.

Jesus said, "We must work the works of Him that sent me, while it is day: a night is coming, when no one is able to work. When I may be in the world, I am light of the world."

That night is already falling upon the earth, and Jesus will soon come and take his elect out, and then it shall be as it was in the days of Noah and Lot—a night in which no one can work to minister salvation. The harvest is ended and the gleaning is nearly done. The day for the world is ending, and the night is falling.

HEALING A MAN BORN BLIND

Founded on John 9:1-7

Once Jesus left the proud and great,
But not the blind one at the gate.
He stooped so lowly to the dust,
To help the poor he felt he must.
And then he mixed the humble clay,
To show from God the gracious way.
He cast his spittle on the ground,
And mixed it well with what he found.
He put the clay on blinded eyes,
While humble faith began to rise.
Then bade him go to pool Siloam,
In darkness hence no more to roam.
The humble man the word obeyed,
No faltering foot his steps delayed.
He lowly bent unto the fount.
It stood so full on Zion's Mount.
He washed, and washed, and felt the
glow,
For something strange did o'er him flow.
The dust was gone, the eyes can see,
For him had dawned a jubilee.

The lesson here is great to tell,
If we shall learn the story well.
To things of God the world is blind,
The way of truth it cannot find.
It gropes about in dark and wrong,
A lost, benighted, mottly throng.
A few there be who know their state,
Who humbly long to mend their fate.
'Tis such that Jesus came to find,
For he is great and good and kind.
His grace is mixed in humble dust,
Our soul is changed to love and trust.
We hie to wash in water great,
Regenerated new our state.
That water is the Spirit free,
Our eyes are open, lo! we see!
We see a world of life and light,
A joyful thrill, a new delight.
What care we for the mock of foes,
So blinded in their sins and woes.
In darkness hence we shall not roam,
With Jesus now we journey home.

LESSON 159

*Some More Lessons From The Healing
Of The Man Born Blind*

In our last study we saw how the healing of the man born blind was a sign of how Jesus saves men by the Gospel. But the trials of that healed man were also signs of the trials which a saved person must encounter to have fellowship with Christ.

John 9:8-12

"(8) *The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, is not this one he that sat and begged?* (9) *Some said, This one is he: others said, No, but he is like him. That one said, I am he.* (10)

They said therefore unto him, How then were thine eyes opened? (11) He answered, That one who is called Jesus made clay, and anointed mine eyes, and said unto me, Go into the Siloam, and wash: so I went away and washed, and I received sight. (12) And they said unto him, Where is that one? He saith, I know not."

This poor blind man was so changed after his healing that his neighbors and acquaintances hardly knew him any more. That sad, heavy downcast look on his face was gone; and instead, his face was lit with smiles, his head was erect, his eyes open, and hope beamed upon his brow. No longer would he need to sit and beg for charity, but he could now stand and bestow charity. A new life and a new world had dawned for him. No wonder his neighbors and friends hardly knew him any more.

This was a sign of the great change that comes to a poor blind sinner when he becomes a real Christian. His spiritual eyes are open, and a new world of life and light has dawned upon him. The burden is rolled away. No longer is he a beggar for mercy: he has found it. Joy unspeakable fills his soul. He is born into a new life, and into the hope of endless glory. His unconverted neighbors and acquaintances cannot understand it, and he seems almost like a stranger to some of them. But they cannot mistake his confession. Then they ask him how the great change had come to him. The true Christian is always glad to tell that Jesus saved him by the Word of the Gospel and by the life-giving application of the Spirit of God.

Thus far the Christian knows Christ, but the people do not see Christ with him, and he has not yet known where Christ is, that is, he has not come into fellowship with Christ. He must now find Christ as the despised and rejected of men. And to find him there, he must himself go there. Meeting neighbors and acquaintances and testifying to them is not enough: the Christian must testify to even the enemies of Christ also, before he can have fellowship with Christ. So, in the sign, after the healed man had been brot to the Pharisees and tried and condemned and cast out, verses 13 to 34, Jesus found him and he found Jesus, verses 35 to 38.

John 9:13-34

"(13) They bring to the Pharisees him that aforetime was blind."

So the real Christian is soon brot into contact with the apostate leaders in false religions, and then will come a great battle and trial.

"(14) Now it was a sabbath on the day when the Jesus made the clay, and opened his eyes."

Yes, it was "a sabbath," a wonderful sabbath to the blind man when he found rest from his many years of blindness. What a life-giving rest to see for the first time the beauties and glories of nature and to look into the faces of father and mother and friends and neighbors he had never seen before! But it was also the weekly, typical sabbath of the Jewish law. And this latter fact is what made the Pharisees stumble. By putting all the stress on the letter of the law, they killed the spirit of the law, and destroyed the sabbath itself, so that it became not a sabbath to them or to any one else whom they could trouble. And they did not know that Jesus was leading into a greater sabbath than the sabbath of the law, and what was done to this poor blind man was only a sign of it. That sabbath is a rest from the old creation and in the new creation, and it lasts thru every day and every age. Praise the Lord for ever.

"(15) Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. (16) Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, how can a man that is a sinner do such signs? And there was a division among them. (17) They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet."

(18) The Jews [those leaders of the Jews] therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, (19) and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? (20) His parents answered and said, We know that this is our son, and that he was born blind: (21) but how he now

seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. (22) These things said his parents, because they feared the Jews [Jewish leaders]: for the Jews [Jewish leaders] had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. (23) Therefore said his parents, He is of age; ask him.

(24) So they called a second time the man that was blind, and said unto him, Give glory to the God: we know that this man is a sinner. (25) That one therefore replied, If he is a sinner, I do not know it: one thing I know, that, whereas I was blind, now I see. (26) They said therefore unto him, What did he to thee? how opened he thine eyes? (27) He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? (28) And they reviled him, and said, Thou art a disciple of that one; but we are disciples of the Moses. (29) We know that the God hath spoken unto Moses: but as for this one, we know not whence he is. (30) The man replied and said unto them, Why, herein is the marvel, that ye know not whence he is, and he opened mine eyes. (31) We know that the God heareth not sinners: but if any man be a worshipper of God, and do his will, him He heareth. (32) Out of the age it was never heard that any one opened the eyes of a man born blind. (33) If this one were not with God, he could do nothing. (34) They replied and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out [expelled him from the synagogue].

The trials of this healed man were a sign of the trials of a Christian as he begins the real Christian life.

He got no congratulations concerning his healing from any one; and even his neighbors and friends treated him almost as a stranger; and the sectarian religious leaders of his time treated him as tho he were a criminal and excluded him from fellowship and put their curse upon him. Even his own father and mother refused to stand by him all the way, for fear of losing their favor with others.

But the healed man himself was faith-

ful thru all his trials and testified for Jesus and what Jesus had done for him, both to those who were cold and distant to him and to those who doubted, scorned, condemned, persecuted, and cursed him. He was true to his great benefactor, Jesus, and ready always to speak in his defense, and was undaunted and unsubdued by trial, but grew stronger and bolder and more enlightened as trials and opposition increased.

Thus this healed man became a very fitting sign of a true Christian as he begins the Christian life.

And the faithfulness of this healed man under trial brot him another great blessing: a personal interview with Jesus, increased knowledge of Jesus, fellowship with Jesus, and membership in the true antitypical synagogue, the blessed fold of Christ, the true Church. We read of this personal interview in John 9:35-41, and of the true fold in John 10:1-21, and these we study in the next lesson.

CONFESSING CHRIST

Tune: "There Is a Land of Pure Delight"

The light of life has lit my soul,
The darkness all has fled;
I see a bright and blessed goal,
The sky is gold and red.
No more I'll wear the shades of gloom,
Or e'er be crushed with grief;
I see the light beyond the tomb,
The hope of full relief.

How did I find this greatest joy?
I am so glad to tell;
The Word of Christ, without alloy,
Within me full did dwell.
The Holy Spirit then applied,
My soul was made anew;
The richest grace was full supplied,
And glory came to view.

My chums and neighbors were estranged,
The change too great appeared;
Afar from worldly ways I ranged,
While God I loved, revered.
Apostates, too, were called to judge,
The sentence dire to give;
But ah! they found me not to budge,
In Christ I walk and live.

A greater blessing then ensued,
A fellowship divine;
In Jesus' way I had pursued,
He is for ever mine.
Now Jesus comes to me in love,
His presence dear I know;
'Tis Jesus' spirit from above,
Sweet blessing to bestow.

Since Jesus comes my soul to bless,
 Let evil men decry;
 I'll still the Son of God confess,
 In him alone rely.
 'Tis Jesus, yes, he tells me so,
 I love, believe, adore;
 His Saviour hence shall with me go,
 My Saviour evermore.

LESSON 160

Faithfulness Under Trials Brings Fellowship With Jesus

John 9:35-41

"(35) Jesus heard that they had cast him out; and finding him, he said, Do you believe into the Son of the Man? (36) That one answered, And what certain one is he, lord, in order that I may believe into him? (37) The Jesus said to him, you have both seen him, and the one speaking with you is that one. (38) But he said, Lord, I believe it. And he did reverence to him.

(39) The Jesus said, Into judgment I came into this world, in order that the ones seeing not may see; and the ones seeing may become blind ones.

(40) They from the Pharisees, the ones being with him, heard these things, and they said to him, Are we also blind ones? (41) Jesus said to them, If you were blind ones, you would not have had sin: but now you say that, We see. Your sin remains."

We have had two lessons on the healing of a certain blind man. In the first study, we saw this healing as a sign of the way Jesus heals men by the Gospel. Then in the second lesson, we studied the trials of the healed man and his endurance and faithfulness as a sign of what a true Christian must encounter.

Our present lesson takes up the next stage in the experience of this healed man.

The Jewish leaders had just turned him out of the synagogue for his faithfulness and devotion to Jesus, who had healed him of his blindness. Up to this point he had met Jesus, known of Jesus, obeyed Jesus, and had received his sight thru Jesus. But a deeper knowledge of Jesus now awaited him; namely, a fellowship with Jesus. The Jewish synagogue had just disfellowshipped him; but Jesus finds him and brings him into a new and heavenly fellowship in the true Church.

He had believed in Jesus and about Jesus, but now he believed "into" Jesus.

All of this was a sign of how it is under the fuller revelation of the Gospel. We first get spiritual power and experience; then we testify and endure trial and persecution and rejection; then we gain a dear and precious fellowship with Jesus.

Many professed Christians never reach this advanced stage of the Christian life, for they fail in one or both the earlier stages.

After bringing the healed man into his fellowship, Jesus added: "Into judgment I came into this world, in order that the ones seeing not may see; and the ones seeing may become blind ones." Jesus came into this world to be judged, that he might bear the judgment of all, and bring saving grace to men. But in the present age, this cannot be applied to all, for people first must realize their need of it, and seek it, and those who do are few. They are the ones who realize that they are blind to spiritual and eternal things and who long to be healed from death and darkness. Jesus finds and heals those during "this world." The others will not be healed till the world to come, when they must go thru the judgment. They reject Jesus in "this world," and say, "We see." Thus they shut themselves up in their blindness and "become blind ones." Their "sin remains;" because, when they could get the infirmity and darkness in which we all are born taken away, and they refuse, they become responsible and guilty for the sin that caused that infirmity and darkness.

Those who do not reject Christ will not be held guilty in the judgment for the sin in which they were born, but only for their own unforgiven sins.

Jesus said of those who now reject him: "If I had not come and spoken unto them, they had not had sin [condemnation for inherited sin]: but now they have no excuse for their sin." John 15:22.

LESSON 161

The Parable Of The Sheep-Fold

John 10:1-21

"(1) Verily, verily, I say to you, He that enters not by the door into the fold

of the sheep, but climbs up some other way, the same is a thief and a robber. (2) But he that enters by the door is shepherd of the sheep. (3) To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out. (4) When he has put forth all his own, he goes before them, and the sheep follow him: for they know his voice. (5) And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

(6) This parable spoke the Jesus to them: but they understood not what things they were which he spoke to them."

In the verses that follow, Jesus gives some explanation of this parable. In verses 7 and 9 he says of himself, "I am the door." He also says in verse 9, "By me if any one enter in, he shall be saved, and shall go in and go out, and shall find pasture."

We enter thru Christ into the sheep-fold all by grace, but we must take certain steps: 1st, we must get the knowledge of the truth of the Gospel; 2nd, we must repent unto the knowledge of the truth; 3rd, we must believe the truth with the heart; 4th and 5th, we must be baptized and receive the gift of the true Holy Spirit. Then we are within the sheep-fold.

The sheep-fold is the spiritual place of assembly in Spirit and in truth.

The sheep are those true Christians whom Jesus knows as his, and who know Jesus as theirs, as Jesus says in verse 14, "I know my own, and my own know me."

Christ is the shepherd, the good shepherd, as he says in verses 11, 14. He is the good shepherd, because he "puts his soul on behalf of the sheep." This he did when he poured out his soul unto death on the Cross; and again when he ascended on high to make intercession for us. And he is the good shepherd for another great reason, and that is, he is the owner, and not a hireling. He has bot the sheep, even with his own precious blood, redeemed them.

The porter, or door-keeper, is the Father. He guards the entrance into the sheep-fold, and adds to the Church, and puts the members in the body, every one of them, as it pleases Him. The Father

is the great Chief Shepherd of all, and Jesus is the chief shepherd under the Father, and true ministers are under-shepherds of Christ and the Father. Jesus says in Psalm 23:1, "Jehovah is my Shepherd." And Jesus is called "shepherd" in 1 Pet. 5:4; 2:25; Heb. 13:20. Also ministers are called "shepherds" in 1 Pet. 5:2-3; John 21:15-17; Acts 20:28. The prophets wrote much about God and Messiah as shepherds. Read Isa. 40:11; Jer. 31:10; Ezk. 34:11-31; Micah 5:4.

The sheep-fold must have a wall about it for protection and separation. That wall is called in Scripture, "Salvation," Isa. 26:1; 60:18. That wall is made up of the teachings and ordinances of the Gospel. Some of the names on the wall are: Church of God; Church Of God In Christ Jesus; Churches Of Christ; Church Of The First-Born Ones; Church Of The Elect. Those within this wall are separate from the world and the sects of men, and protected from thieves and robbers and wolves.

The parable says, "He that enters not by the door into the fold of the sheep, but climbs up some other way, the same is a thief and a robber." Verse 1. A thief and a robber tries to take something in an unlawful manner that does not belong to him. He may do this by assuming that it belongs to him, or by stealth, or by force.

Those who claim to be members of the true Church, or to represent the Church, who have not come in thru Christ, the only Door, are thieves and robbers. To come in thru Christ means many things, for Christ represents a certain personality and certain teachings and laws and grace and power. People must know what these are and receive them and conform to them in order to get into the fold or remain within it. The New Testament is the standard by which we may positively know what it means to come into the true sheep-fold by Christ, the Door.

Jesus said in verse 9, "By me if any one enter in, he shall be saved, and shall go in and go out, and shall find pasture." To be shut in with Jesus means to be safe from the world, the flesh, and the apostasy. It means to be safe from thieves and robbers and wolves. It

means to be saved now, and saved in fullness when Jesus comes.

The pasture of the true sheep is the Bible, especially the New Testament. The mystery is, that, while we go out into this pasture, we still remain in the sheep-fold, protected, saved, nourished.

The chief shepherd, Jesus, employs no hireling under-shepherds. Love is the principle and motive of action and service, not commercialism, in the true sheep-fold. Such under-shepherds will not flee when the wolf of want within or the wolf of persecution without howls about. They still watch and labor by faith, because they serve by love, and the Lord provides for their wants. They do not flee from the wolf of want, nor from the wolf of persecution; and they do not let the wolf of faction come in to scatter and devour the sheep, for they put up a wall of protection around them.

Jesus "calls his own sheep by name." That name is Christian. It is not Lutheran, Catholic, Presbyterian, Methodist, Baptist, etc.; but Christian, Acts 11:26; 1 Pet. 4:16. This is not the name of the fold, but the name of each individual in the fold.

The sheep know the shepherd's voice and they follow him. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Verses 4, 5. The true shepherd is Jesus Christ, the Son of the living God. Matt. 16:16. There are many false christs in the world today. Some of them have large followings and great church buildings. Most of them are descended from the Nicean creed of 325 A.D. and the apostate and harlot church of that period. The true sheep neither know the voice of their call, nor follow them.

Jesus said to his Jewish disciples, "Other sheep I have which are not of this fold: them also I must lead, and they shall hear my voice; and they shall become one flock, one shepherd." Verse 16. These other sheep are the true Christians taken out of the Gentiles. Eph. 2:11-22. They are made one in Christ by the regeneration, Col. 3:10-11.

This parable, and the explanations which Jesus gave of it, must have given joy to the followers of Jesus, and especially to the one whom Jesus had recently healed of blindness. This healed man

had just been expelled from the Jewish synagogue for confessing faith in Jesus. Now he was enrolled as one of the sheep of the Master, the Good Shepherd, who puts his soul on behalf of the sheep.

But the other Jews who heard Jesus say these things were sharply divided. "Many of them said, He has a demon, and is mad; why hear you him? Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?" Verses 20, 21.

The true sheep need a shepherd who can protect them and save them and own them and lead them and pasture them. This good shepherd is Jesus.

MY GENTLE SHEPHERD

Tune: "I Gave My Life for Thee."
Just like a gentle shepherd,
My Master leads me on;
He comforts when I sorrow,
Gives light of blessed dawn.
I trust, I trust, his gracious love,
To him my soul is drawn.

He gives me strength to conquer
The evils that beset;
His name brings Holy Spirit
That I new life may get.
His name, his name, brings holy power,
That does new life beget.

The bread of life he gives me,
And living water too;
And satisfies my longings,
As no one else can do.
He gives, he gives, me ev'ry good,
It falls like heav'nly dew.

He deigns to dwell within me,
My Saviour, Brother, Friend;
He brings me ev'ry blessing,
My hope of life no end.
He brings, he brings, me blessings all,
And glories yet He'll send.

He tells me of my Father,
The God of ev'ry grace;
And leads me freely to Him,
That I his love may trace.
He leads, he leads, the way to God,
The way of love and grace.

O I do love my Jesus,
My gentle Shepherd true;
The Son of God, so precious,
He made my life anew!
I love, I love, the Son of God,
My soul is made anew.

When he shall come in glory,
I hope for life and home;
Then with the good and blessed,
We'll never part nor roam.
At home, at home, in glory bright,
We'll never part nor roam.

LESSON 162

How Messengers Of Jesus May Fail

In the 13 previous lessons we have been studying our Saviour's life and works at and after the festival of tabernacles in Jerusalem. We took those lessons from John 7:2 to 10:21. The things of those lessons happened about six months before the death of Christ. John is the only one who informs us of those matters.

Now we turn back to Matthew, Mark, and Luke, where our previous lessons left off with lesson 148.

What Jesus did when he returned to Galilee, we are not told; but his stay there must have been very brief, for we read in Mark 10:1, "And he arose from thence, and cometh into the borders of the Judea and beyond the Jordan, and multitudes come together unto him again; and, as he was wont, he taught them again." Mark 10:1. See also Matt. 19:1-2. We will take our present lesson from

Luke 9:51-56

"(51) And it became, when the days were being fulfilled that he should be received up, he set his face to go to Jerusalem, (52) and sent messengers before his face: and they went, and entered into a village of Samaritans, to make ready for him. (53) And they did not receive him, because his face was going to Jerusalem. (54) And when his disciples Jacob and John saw it, they said, Lord, wilt thou that we bid fire to come down from the heaven, and consume them? (55) But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of the Man came not to destroy men's souls but to save them. (56) And they went to another village."

It was then about the time of our November, and less than six months until he would be put to death in Jerusalem: so he set his face to go to Jerusalem, that is, to teach and labor in that direction. The distance was not more than sixty miles, but there were many towns and villages on the way, and he could well spend the five or six months in the journey.

It is significant that Jesus at this time

"set his face to go to Jerusalem." The Jewish leaders in Jerusalem had but recently sought to kill him, and now to turn about to go up to Jerusalem to be killed, surely took courage and determination. And this is what is meant by setting his face. His face must have looked more determined and heroic than ever. And his manner was bolder, too; for he sought the more openly to do his works and proclaim his mission and to denounce the hypocrisy and wickedness of his enemies. And he also sent out many workers to proclaim his coming and mission.

As he was leaving Galilee, he would, of course, approach the borders of Samaria. It would be convenient to go thru a corner of Samaria in his journey across the River Jordan to the mixed Jewish country beyond. But the Jews deemed it dishonorable and defiling for any Jew to go thru Samaria on his way to Jerusalem. So the Jews from Galilee went out across the River Jordan to avoid going thru even a corner of Samaria. Jesus, however, had no narrow sectarian prejudice against any one, and so he was planning to go thru a portion of Samaria on his journey to Jerusalem.

But the Samaritans were also bigoted against the Jews, and did not want any Jew who was going up to Jerusalem to go thru their country. Early in the beginning of Christ's ministry he had gone thru Samaria on his way to Galilee (John 4:3-43); and was not opposed, but was favorably received at Sychar. Now he was going toward Jerusalem, instead of from it, and the Samaritans were too prejudiced to receive him.

This made Jacob and John indignant, and they said to Jesus, "Lord, wilt thou that we bid fire to come down from the heaven, and consume them?" Then we read, that Jesus "turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of the Man came not to destroy men's souls but to save them." Jacob and John took the rebuke, and Jesus and his disciples "Went to another village."

Here we may learn a great lesson. We cannot follow Jesus, nor be messengers for him, nor prepare his way into peoples' hearts and lives, by a harsh and judging spirit, as Jacob and John had in this case. They should have known Je-

sus better, for Jesus had said to his disciples, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heavens: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. 5:44-45. "Judge not, that ye be not judged," Matt. 7:1. Jesus had always used mercy in dealing with his enemies, and had never used his great power to hurt them. Read Luke 6:27-38.

If Jacob and John had gone to that Samaritan village in a true Christian spirit to announce a mission of grace and goodwill from Jesus, those simple people would, no doubt, have received him. If we would get people to receive Jesus and his Gospel, we must love them and be kind and gentle. Jesus did not drive people, but draw them. John 12:32.

It is good to stand for truth and right, but we must not forget to stand for love and grace also.

Let us call down the fire of divine love upon enemies, to burn them up as enemies, and make them friends. If we sometimes roar like thunder, let us not explode like lightning. Let us wage war with sun-beams, not club-beams.

Truth and love must grow together, like the stalk and the flower, and the tree and its branches.

The truth and love of the Gospel enlightens the mind, warms the heart, destroys the germs of sin, and imparts new life to the soul.

The Judgment is to correct the wrong: the Gospel is to cure the wrong.

Jesus answered his rejectors by silence and absence.

It is not so bad to err with too much charity as to sin by the lack of it.

Our prayers must be pleasing to be productive.

LESSON 163

How Some Fail To Follow Jesus

Luke 9:57-62

"(57) And as they proceeded in the way, a certain one said unto him, I will follow thee wherever thou goest. (58) And Jesus said unto him, The foxes have holes, and the birds of the heaven lodg-

ing-places; but the Son of the Man hath not where to recline the head. (59) But he said unto another, Follow me. But he said, Permit me first that I did depart to bury my father. (60) But he said unto him, Leave the dead ones to bury the dead ones of themselves; but thou, having departed, thoroly announce the kingdom of the God. (61) But another also said, I will follow thee, Lord; but first permit me to make arrangement with those within my house. (62) But the Jesus said unto him, No one, having cast the hand upon a plow, and looking into the things behind, is fit for the kingdom of the God."

These verses tell how three persons would fail to follow Jesus. It appears that the first would follow Jesus for some selfish ambitious scheme. The second was a desired follower, but he had one love or sense of duty higher than the kingdom of God. The third was more concerned with earthly matters than with the kingdom of God.

These three instances are recorded for our learning. We find that some have the same temptations and make the same failures today.

Jesus had not invited the first to follow him, but the man, apparently out of his own will, said, "I will follow thee wherever thou goest." But Jesus had no confidence in his good promise, for it was made in the flesh. The flesh and the covenants in the flesh had been tried in the four previous dispensations, and had always failed. This man needed to be regenerated into the divine nature to make a promise like that, and even then, he would need to add, "By thy grace."

If this man had the right nature and motive, Jesus would have welcomed and encouraged him. Jesus must have discerned that his motive was to gain some fame and honor in this earthly life, for Jesus as much as told him, I have none of these things to offer you. "The foxes have holes," that is, the rulers of this world have their palaces; and "the birds of the heaven lodging-places," that is, the priests have their great temples; but "the Son of the Man hath not where to recline the head," that is, he had no palace or temple in this world. His real palace or temple is in the hearts of his true and spiritual people. It is there where he has indeed a place "to recline

the head." Jesus found this place about six months later, when the Holy Spirit was poured out on the disciples. If we would follow Jesus, we must have a place in us for Jesus to recline his head.

In the second instance recorded in our lesson, Jesus really called the man to follow him. He must have seen something good and worthy in him, and he wanted him to be a follower. And the man himself in his heart wanted to be a follower of Jesus. "But," O those "buts"! many a man or woman would be a Christian "but"! Many of these "buts" are trivial and unworthy of consideration, and should be dismissed with a thot or with shame. But this man seemed to have a really noble excuse, for he said to Jesus, "Permit me first that I did depart to bury my father." His earthly father was getting old, and perhaps would die in five or ten years, and then the young man would get the house and land and goods, and then, thot he, would be the time to follow Jesus, when he would be able to do so much good. But would he? No, he would have more worldly care than ever, and be less disposed to follow Jesus. The man meant well, but satan had deceived him. There were others to take care of his father in his old age, perhaps brothers and sisters. It seems the father and the rest of the family did not care to follow Jesus.

So Jesus said to this man, "Leave the dead ones to bury the dead ones of themselves." The people in the Adamic generation are dead, because the life that they have is not their own, having been forfeited because of sin. Adamic people have human feelings and sympathy for the aged and suffering, and they know that they themselves are subject to the same infirmities. Christians also share these common feelings of sympathy, and add to them the higher feelings of grace and goodness.

But, as in the case of this man, when it becomes a circumstance in which we must decide whether we shall attend to earthly duties, or the call of God, we should not hesitate, but decide at once to obey God's call, and follow Jesus.

If by refusing to follow Jesus, we bury an earthly father, we thereby bury to us our heavenly Father also.

If by following Jesus, we refuse to

bury our earthly father, we thereby have our heavenly Father alive to us.

Jesus not only called this man to follow him, but he also called him to be a minister, saying, "But thou, having departed, thoroly announce the kingdom of the God." If he refused to minister to an earthly father in order to follow Christ, he would become a minister of the heavenly Father.

We now study the third and last instance recorded in our lesson, verses 61 and 62. This man was more concerned with earthly matters than with the kingdom of God.

Jesus had not called him to be a disciple, but he felt a good feeling, and so he thot he would like to be a follower of Jesus. He was like a person in these days who holds up his hand in meeting to signify that he wants to be a Christian. He wanted to be good, "but" he said to Jesus, "first permit me to make arrangement with those within my house." If he could arrange it with those in his own house to avoid trouble or losses, he would follow Jesus. Lots of people are like that. They put earthly matters higher than heavenly matters. Jesus said to this man, "No one, having cast the hand upon a plow, and looking into the things behind, is fit for the kingdom of the God."

If we would follow Jesus, we must have but one supreme motive, namely, to please God, even tho we must displease those in our own house.

DO THE HERO'S PART

Tune: "There Is a Name I Love to Hear."

Where duty calls be brave and true,
And brook no feeble heart;
No wayward path thy step pursue,
But do the hero's part.

Chorus:

Take Christ for thy teacher!
Take Christ for thy model!
Take Christ for thy leader!
His way is life for thee!

Have faith that God is over all,
To work for ev'ry good;
No evil shall your life befall
If you with God have stood.

Then lift the head and dry the tears
And firmly plant the feet;
Have faith that casts away the fears,
And never knows defeat.

A victor be on life's great field,
And stand for truth and right;
To wrong and error never yield,
Be clothed in Heaven's might.

LESSON 164

The Seventy Heralds—Their Appointment and Charge

Luke 10:1-16

"(1) Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. (2) And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into his harvest. (3) Go; behold, I send you forth as lambs in the midst of wolves. (4) Carry no purse, no wallet, no sandals; and salute no one on the way. (5) And into whatsoever house ye shall enter, first say, Peace to this house. (6) And if a son of peace be there, your peace shall rest upon him: but if not, it shall return to you again. (7) And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house into house. (8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you: (9) and heal the sick that are therein, and say unto them, The kingdom of the God has approached over you. (10) But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, (11) Even the dust from your city, that cleaveth to our feet, we wipe off to you: nevertheless know this, that the kingdom of the God has approached. (12) I say unto you, It shall be more tolerable in that day for Sodom, than for that city. (13) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the miracles had become in Tyre and Sidon, which are become in you, they would have repented long ago, sitting in sackcloth and ashes. (14) But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. (15) And thou, Capernaum, shalt thou be exalted until the heaven? thou shalt be brot down until the hades. (16) He that heareth of you, heareth of me; and he that rejecteth you

rejecteth me; and he that rejecteth me rejecteth Him that sent me."

As we saw in our two last lessons, Jesus was now on his way to Jerusalem, thru the country beyond the Jordan, and it was less than six months to the time of his death.

Jesus fully knew of the persecution and death that should so soon come to him in Jerusalem, and yet he had so resolutely set his face to go there, and that more openly and publically than ever before. As our present lesson says, he even appointed seventy more heralds to go "before his face into every city and place, whither he himself was about to come."

If Jesus were moved by human wisdom and human feelings, he would not have gone up to Jerusalem at this time, and much less would he have gone publically, with seventy heralds going to the cities on the way to announce his coming. His method would only be the means of increasing the persecution and hastening his death by arousing the more the opposition and hatred of the bigoted Jewish leaders.

Yet Jesus pursued this method voluntary and of choice, because he knew that his suffering and death on behalf of the lost human race would become the great central and saving teaching of the Gospel; and that thru it, he would at last draw all to him. (John 12:32-33.)

Now we will study the instructions which Jesus gave to these seventy heralds at this time.

He first tells them to pray that "the Lord of the harvest" send forth laborers into his harvest." Verse 1. What we wish or pray for, we naturally seek or plan to get or do. So Jesus wanted them to keep praying for laborers to be sent forth, that they themselves might be the better and more faithful laborers.

Jesus told them, "The harvest indeed is much, but the laborers are few." The harvest is much, because it is the harvest of the first-fruits, or elect ones, and therefore they include not only themselves but all the others, who shall be blessed thru them. "The laborers are few," because few of the elect ever reach the grace and ability to be true ministers. Many are called to be of the harvest, but few are called to be harvesters.

Before Jesus called the twelve disci-

ples to be apostles, "he went out into the mountain to pray; and he continued all night in the prayer to the God." Luke 6:12-13. At that time also he said to all his disciples, "The harvest is much, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into his harvest." Matt. 9:37-38. There were many priests and elders, and teachers and sects among the people then, as there are today; but as Jesus "saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Matt. 9:36. He would, no doubt, still say, "The laborers are few." It is manifest to those whose eyes are enlightened by the truth and the true Holy Spirit, that many today who are called "Reverend" do not know the difference between the tares and the wheat, and many of them even suppose the tares to be the wheat. The Lord of the harvest does not send such laborers into his harvest.

In harvest time it is most important to have laborers, and good ones, too, for the grain will perish if not harvested when it is ready. Every true Christian has some part, and must have some part, in the harvest work, even tho few are called officially to be ministers. Others can help the "laborers" in many ways, and there is work for all in harvest time.

Why Jesus chose just twelve apostles and just seventy elders in the beginning, we are not told; but we know that this was not continued as a permanent order in the Church. The numbers twelve and seventy were suggestive of several things in Israelitish history: Jacob had twelve sons, and there were twelve tribes of Israel; and Moses selected seventy elders of the people to be associated with him in judging the people, Num. 11:16-17. But Jesus may not have had these things in mind when he chose just twelve apostles and just seventy elders.

The commission given to both classes was much the same; but the twelve apostles had greater gifts and higher authority. Their names alone were in the foundations of the wall of the new Jerusalem, Rev. 21:14.

Jesus did not send the twelve apostles out with the seventy elders; for, perhaps, he wanted them to be with him

very closely in the closing months of his life in the mortal body, for they were to be his witnesses; and this would give them a greater preparation for their future mission.

The mission of the seventy was not completed by their work on this journey up to Jerusalem, and they must have continued to be elders thruout their active lives.

In the 3rd verse, Jesus says to them, "I send you forth as lambs in the midst of wolves." He did not offer them an easy and pleasant and dignified life in the things of this world. This would be a test to their sincerity and devotion. A life like that would harden them to suffering and trial, and it would train them in faith and dependence upon God. But it would also help to give force to their testimony and preaching by thus proving to others their sincerity, love, and devotion.

Next, Jesus tells them: "Carry n purse, no wallet, no sandals." Verse 4. The word "purse" means a bag for holding money. "Wallet" means a bag for carrying food. The word "sandals" here does not mean the common sandal worn by the poor, but the more stylish and costly foot-wear worn by so-called upper classes. Thus they were not to take along a moneybag, like a merchant or a trader. Jesus did not forbid a minister having a private purse for holding what little money he might have; but he did forbid a big money-bag to be used to solicit money of the people for the preaching.

Next Jesus tells them. "Salute no one on the way." This means that they must not be taken up with social functions that would distract them from their great Gospel mission. The word salute here means, to draw together, to embrace.

Then in verses 5 to 11, he tells them that their mission is to bring peace and blessing to the people who receive them, and that they were not to stay and quarrel and strive with those who reject them.

As for their temporal needs, they were to accept such things as the people gave; for as workers of love and grace, they were worthy of being paid in kind by those who received their labors, even as an earthly laborer is worthy of his pay

in earthly goods. If the minister freely gives what he has freely received, the people who receive him should do likewise to him with their temporal things. If they do not do this, they are defrauding him just as truly as the one who refuses to pay the wages to the one who works for him. 1 Tim. 5:18; Deut. 25:4; 24:14-15; Lev. 19:13; 1 Cor. 9:3-14; Matt. 10:10. This does not mean that the minister is to preach for hire, or for a set price. Far from it! Jesus said to his ministers, "Freely ye received, freely give." Matt. 10:8. This only puts the people under obligation to deal with the minister in the same way, and freely give to him the things they have to give.

Verses 12 to 16 tell how serious it is to those who reject a true minister. It shall be worse for such than for the people of Sodom and Tyre and Sidon in the day of judgment.

Jesus concludes his words to the seventy elders by saying, "He that heareth of you, heareth of me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth Him that sent me." Verse 16.

PREACH THE GOSPEL

Tune: "Hark! Ten Thousand Harps."
 Preach the Gospel, tell the story
 Of salvation, full and free;
 Jesus died and went to glory,
 Banished death for you and me.
 Preach the Gospel, love requires it,
 Souls are lost in sin and woe;
 Holy Spirit now inspires it,
 With the message quickly go.

Tell how Jesus died to save us;
 Bore our sins thru grace and love;
 All he had he freely gave us,
 He our help from God above.
 Preach the Gospel, do not hide it,
 Tell it by your deed and word;
 To the souls about confide it,
 They will bless you who have heard.

Tell to neighbors, friends, and others,
 What the Christ has done for you;
 How he makes us all his brothers,
 In the generation new.
 Preach the Gospel, some will heed it,
 God will send the message thru;
 All are lost and sorely need it,
 Let them hear it now thru you.

Glad we'll be when all is ended,
 Then to see that happy band;
 With them sweet for ever blended,
 Some for whom we lent a hand.
 Let us then with joy pursuing,
 Call to lost ones now to turn,
 Find in Christ a blest renewing,
 Gospel truth and grace to learn.

LESSON 165

The Return Of The Seventy And What Jesus Said To Them

Luke 10:17-20

"(17) And the seventy returned with joy, saying, Lord, also the demons are subordinated unto us in thy name. (18) But he said to them, I was beholding the satan fall as lightning out of the heaven. (19) Behold, I have given you the authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall unjustify you, no, no! (20) Except in this rejoice not, that the spirits are subordinated unto you; but rejoice that your names have been written in the heavens."

We studied about these seventy heralds, and the charge that Jesus gave them, in our last lesson. They went out in obedience to the word of Christ and fulfilled their mission as Jesus had appointed them. Our present lesson takes up their return to report to Jesus. And we read that they "returned with joy, saying, Lord, also the demons are subordinated unto us in thy name." It gave them joy to tell people about Jesus, and minister to them in his name, and to see the blessed results. They had perhaps been several months going from town to town in the country beyond the Jordan to prepare the way before Christ. They had met with marked success, and now they were happy to return and tell Jesus about it.

Ministers and other workers for Christ can glean many lessons from these seventy heralds. We note a few: They were divinely called; they were directed by the word of Christ; they represented Christ to the people and labored to prepare the way for Christ to come to the people; they were self-denying, faithful, and happy in their work.

Some things these seventy heralds lacked at that time which true Christians later received: Jesus had not then died for the sins of mankind, nor had he risen from the dead as the life-giver, nor had he ascended as our great High Priest, and the Holy Spirit was not yet given. They believed in Jesus according to what light they had then received, and they had divine authority for saying and doing the things which they said

and did, and God gave the results. They could cast out demons and heal the sick in the name of Jesus, for they had received authority to do such things; but no one then under their ministry received the gift of the Holy Spirit and the regeneration into the divine nature. If they could be happy over the results of their mission at that time, O how much more we can be happy under the fulness of Gospel truth and grace and blessing!

Jesus was pleased with the return and report of the seventy, and we will now study what he said to them.

First, he said to them, "I was beholding the satan fall as lightning out of the heaven." Jesus may have had a vision of how satan, once an angel of light, fell out of the heaven before the sin and fall of man. And he may have seen how satan falls out of the spiritual heaven of those who now believe in Jesus. Or he may have had a prophetic vision of the time, nearly 1800 years later, when satan should be cast out of the political heaven, as we read in Rev. 12. Lightning falls suddenly, quickly, and destructively. All these things are true of every fall of satan. When he was cast out of the heaven in the beginning, he caused the fall and death of man. When he was cast out of the spiritual heaven of the believer in Christ, he caused the persecution and death of Christ. And when he was cast out of the political heaven in 1815, he flooded the world with infidelity, atheism, and false philosophical books without number to uproot and destroy the truth of the true Gospel.

Next, Jesus assures them that they do not need to fear satan's lightning, for, said he, "Behold, I have given you the authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall unjustify you, no, no!" Jesus was not here speaking of literal serpents and scorpions, but of evil spirits like serpents and scorpions. And the enemy that he here refers to is the devil. Jesus had given the seventy heralds authority over all these by sending them forth in his name.

Then, in the next verse, Jesus says to the seventy heralds, "Except in this rejoice not, that the spirits are subordinated unto you; but rejoice that your names have been written in the heavens." The joy of self-exaltation is not

a Christian joy. We should rejoice when poor souls are delivered from the thralldom of evil spirits, but we should not rejoice in our dignity over any one. Jesus said, "Rejoice that your names have been written in the heavens." Their names, and the names of all the other disciples, were then written in the spiritual heavens, for they believed in Christ so far as he had been revealed, and had made a beginning in the kingdom of the heavens. As our names are recorded in the United States when we become citizens of the United States: so our names are recorded in the heavens when we become citizens in the kingdom of the heavens. When demons and the flesh and the world are subordinated to us in the name of Christ, and by the name of Christ, we can truly rejoice that our names are recorded in the spiritual heavens of the kingdom of the heavens. And we have every reason to rejoice: for we have peace; pardon; regeneration; sanctification; hope of eternal life, immortality, and everlasting home; and opportunity to help and bless and serve our fellow beings and live to the glory of God and of Jesus. We can even rejoice in tribulations and all other trials, knowing that all things shall work together for our good.

LESSON 166

Some Things That Made Jesus Glad

Luke 10:21-24

"(21) *In the same hour he was glad in the Holy Spirit, and said, I confess out to Thee, Father, Lord of the heaven and the earth, that Thou didst hide away these things from wise and understanding ones, and didst reveal them unto babes: yea, the Father, that so it became well-pleasing in thy presence.*

(22) *All have been given over unto me under my Father, and no one knoweth what certain one the Son is, except the Father; and what certain One the Father is, except the Son, and to whom the Son wills to reveal Him.*

(23) *And turning unto the disciples, he said privately, Blessed the eyes which are seeing the things which ye see: (24) for I say to you that many prophets and kings desired to see what things ye see, and saw not; and to hear what things ye hear, and heard not."*

The seventy, who had just returned to Jesus, were glad for their success in ministering to others; and now, in our present lesson, Jesus tells of some things that made him glad, glad even in the Holy Spirit. We must not think of Jesus only as a man of sorrows. He truly was a man of sorrows, for he bore our sorrows, that we might find the joy of salvation. But even in his sorrows, he endured them because of the joys set before him. The joy of hope stayed with him thru all his sorrows.

Our present lesson says that one thing made him especially glad: it was that the Father had hidden "these things" from wise and understanding ones, and revealed them unto babes. By "these things" Jesus had reference to the things of the Gospel; and by "wise and understanding ones" he had reference both to learned men among the Jews and in the world. To the Jews it was hidden in the types and shadows and promises and prophecies, recorded in their holy Scriptures; and to the Gentiles it was hidden in their darkness and apostasy.

Jesus was glad that the things of the Gospel were hidden from both fleshly Jews and fleshly Gentiles; for if they were given more light, it would only add to their condemnation, and the fleshly man cannot receive the things of the Gospel.

But the great point of Jesus' joy was that the Father reveals the things of the Gospel to "babes"—to those who are humble and teachable and who get regenerated and born again. It is a great joy that the Father reveals his saving and glorious Gospel to such, for they will honor it and exemplify it in their lives.

In his joy Jesus also said, "All have been given over unto me under my Father." This means that all are now summed up in Jesus, as all were once summed up in Adam; and as all have come out of Adam by generation, so they shall all come out of Christ Jesus by regeneration. What a joy this must have given Jesus!

Then Jesus added another of his joys by saying, "No one knoweth what certain one the Son is, except the Father; and what certain One the Father is, except the Son, and to whom the Son wills to reveal Him." Jesus was here speaking of experimental knowledge. Jesus

was then the only begotten Son of God, and no other one then knew that sonship by experience. The Father knew Jesus experimentally as his Son. And then no one knew by experience God as Father, except Jesus; for no other had yet become a son of the Father. But Jesus said that he reveals the Father, so that we can come to know the Father by experience when we are generated anew. And when we know the Father as our Father, then we know by experience that Jesus is our Brother, the Son of the Father. This was a great and unbounded joy to Jesus to know that he would be the instrument to bring this great blessing and joy to others.

And now, turning away from speaking to the seventy, he privately addresses all his disciples about him, saying, "Blessed [or Happy] the eyes which are seeing the things which ye see: for I say to you that many prophets and kings desired to see what things ye see, and saw not; and to hear what things ye hear, and heard not."

This gave Jesus great gladness that he could then bring to people those things that had been so greatly desired by many divinely inspired prophets and kings. Those prophets and kings had the types and shadows of the Gospel, and they longed for their fulfillment in the antitypes and substances; they had the promises and prophecies of Messiah and his kingdom, and they longed for their blessed and glorious fulfillment.

The disciples to whom Jesus spoke had great reason to be happy; for they had heard much of the divine teaching of the Christ, the Messiah; they had seen his perfect example, they had heard his perfect laws, they had beheld his mighty works, and they had been touched and thrilled with his love and grace and power. Since then he has revealed his unbounded grace to all in his death on the Cross, and in his resurrection, and in his intercession. O what reasons we all have for being happy in Jesus! Let us give our Saviour more joy by being more happy in *HIM*.

WHAT A JOY

Tune: "Watchman, Tell Me,
Does the Morning?"

What a joy to tell of Jesus
And his love for fallen man;
How he died to give us pardon,

Brot the grace and saving plan.
 What a joy to see them turning,
 Taking Jesus for their all;
 Willing to obey the Gospel,
 Thus to heed the gracious call.

What a joy to serve the Master
 In the Gospel of his grace;
 Telling oft the blessed story
 Till I see him face to face.
 Then sweet joy I'll have for ever
 In the kingdom of his love;
 Glad I'll be to serve him better
 When he comes from God above.

What a joy my name is written
 In the Master's Book of life;
 Death can never be my portion
 Tho I sleep beyond the strife.
 Sanctified by faith in Jesus,
 Sealed until redemption day,
 I am glad in hope of glory
 In this blessed Gospel way.

O the joy to spread the Gospel
 By the tongue, or pen, or deed,
 Giving cheer to sad and lost ones,
 Showing how they may be freed.
 Then to see the joy possess them
 As the peace flows full and wide,
 And the blessed Holy Spirit
 In them comes to e'er abide.

What a joy this blest religion
 Jesus gives to all his own;
 Takes away our sin and sadness,
 For his blood doth full atone.
 Makes us children of his Father,
 Gives us hope of life and home;
 When he comes we'll gather with him,
 Never more to part or roam.

LESSON 167

How A Lawyer Failed To ENSNARE JESUS

Luke 10:25-37

"(25) And behold, a certain lawyer stood up trying him out, saying, Teacher, having done what, shall I inherit agical life? (26) But he said to him, What has been written in the Law? how readest thou? (27) But he replying said, 'Thou shalt love Lord thy God out of all thy heart, and in all thy soul, and in all thy strength, and in all thy mind; and thy neighbor as thyself. (28) But he said to him, Rightly thou hast replied: this do, and thou shalt live. (29) But he, willing to justify himself, said to the Jesus, But what certain one is of me a neighbor? (30) The Jesus, having considered it, said, A certain man was going down from Jerusalem into Jericho; and

he fell among robbers, and they, having stripped him and inflicted blows, departed, leaving him half dead. (31) But by chance a certain priest went down in that road: and having seen him, he passed by on the other side. (32) But in like manner a Levite also having come down by the place, and having seen, passed by on the other side. (33) But a certain Samaritan, journeying, came along by him, and having seen, he was moved with compassion, (34) and having come near, he bound up his wounds, pouring on oil and wine; but having lifted him up on his own beast, he led him into an inn, and took care of him (35) And upon the morrow, throwing out two denaries, he gave them to the innkeeper, and said, Take care of him; and whatsoever thou spendest more, I, when I return, will give it forth to thee. (36) What certain one of these the three does it seem to thee to have become neighbor of the one falling among robbers? (37) But he said, He who did the mercy with him. But the Jesus said to him, Go, and do thou likewise."

The Jewish lawyers of that time were those who were supposed to know the Law that God gave to Israel after the flesh, and be able to explain it. They were also called scribes and rabbis. They were the public teachers in the synagogues and schools of the Jews, and they were the only ones allowed to make copies of the Scriptures. They wore long robes, with a border fringe of blue, and the people humbly saluted them as "abba," which means father. Anyone who graduated from the Jewish schools, and was ordained as a scribe (lawyer), was deemed greater than a priest, unless the scribe was also a priest.

Scribes (lawyers) did not like Jesus for many reasons. Jesus had never graduated from their schools, and yet he claimed to be a teacher sent from God. They did not like this. Jesus mixed with the common people and taught them everywhere. A scribe, or lawyer, would not lower his dignity by doing this. Jesus taught a spiritual teaching and a begettal from above before admission into the kingdom of God. The scribes taught that the fleshly generation from Abraham, and fleshly circumcision were the only requirements. Jesus taught that eternal life was only by par-

taking of him. The scribes taught that eternal life came only by obedience to the Law. Jesus was leading away from the letter of the Law to its great spiritual meaning. The scribes were magnifying the letter (types) of the Law even beyond its original strictness, and hence they called Jesus a sinner. Jesus was working great miracles, and the multitudes were going after him, and hanging on his words. The scribes were jealous and envious of him, and hated him, and wanted to get him put to death.

The lawyer (scribe) of our present lesson was no exception, and he came to Jesus for no good purpose. He wanted to get Jesus to say something before the people that would make him out to be ignorant of the Law, or opposed to it. But he signally failed and exposed his own ignorance.

When he asked Jesus what he must have done, at last, to inherit age-pertaining life, he did not ask sincerely, for he knew that life was promised to those who kept the Law. He thought that Jesus would deny this and put himself up as the one to give agical life. In this way he could get an accusation against Jesus for denying the Law.

But Jesus did not fall into his trap, nor did he cast pearls to swine. He answered this lawyer, not according to the Gospel, but according to the Law itself, saying, "What has been written in the Law" how readest thou?"

The lawyer, to show off his legal learning, answered Jesus promptly, "Thou shalt love Lord thy God out of all thy heart, and in all thy soul, and in all thy strength, and in all thy mind; and thy neighbor as thyself." Deut. 6:4-9. Jesus answered him at once, "Rightly thou hast replied: this do, and thou shalt live."

Jesus knew that the Law had promised life to those who kept it, for he had often read it in Deut. 4:1; 5:33; 8:1; 16:20; 30:15-20; Lev. 18:5; Ezk. 20:11.

But Jesus also knew that the Law only brought increased condemnation and death, because none kept it, for all had sinned and come short of the glory of God. Ps. 14:1-3 with Rom. 3:9-12. The fault was not in the Law, but in the sinner. The Law would have made the fleshly man immortal if he had kept it.

Under the Gospel we have the new

mar., the heavenly kingdom, the new Law, and the nature and power to keep the new Law. We get life first, new and heavenly life, by grace, thru faith: then we do the works of that new life. The former Law would make the sour apple tree bear sweet fruit, and it failed. The Gospel first makes the tree good: then its fruit good, and success is sure.

Jesus did not tell this lawyer these things; for the lawyer was full of conceit, pride, bigotry, and self-righteousness; for the next verse says of him, "But he, willing to justify himself, said to Jesus, But what certain one is of me a neighbor?" A humble person would never quibble or raise a hair-splitting question about who his neighbor is. He, in common with his class, believed his neighbor was one of his own sect and social standing, and he cared little for others. He was curious to know how Jesus interpreted the word "neighbor."

Jesus answered by a parable which we here consider in:—

LESSON 168

The Parable of the Good Neighbor

Luke 10:30-37

We quoted the words of this parable at the beginning of the previous lesson. What follows is a study of its meaning.

The man "going down from Jerusalem into Jericho" is the backslider from the true Church.

The "robbers" are the Word and the Spirit, for they strip the backslider of his robe of righteousness, and beat him with condemnation, and depart from him, "leaving him half dead," that is, when the Word and Spirit leave a person, he is now half dead, dead to the high calling; but in the judgment of Gehenna he will be wholly dead.

The "certain priest" who "went down in that road" is the apostate who belongs to some high up social order and does not care to mix with the poor and humble. Such apostates have little or no compassion for a poor outcast sinner, and want to draw away from him to "the other side," the side of their own select social cast.

The Levite is the one who apes the

higher class and courts their favor, so he, too, "passed by on the other side."

The "certain Samaritan" is Jesus. He is ever "journeying" out after the poor lost and helpless sinner. The poor sinner may be stripped, bruised, and half dead: Jesus comes "along by him," and he is "moved with compassion." He binds up his wounds by grace; pours on "oil," the peace of God, and "wine," the spiritual life; lifts him up out of sin, "on his own beast," bearing his burdens and wounds in his own body on the tree; "led him into an inn," into an assembly or church, where he can find rest and nourishment; "took care of him," gave him peace, hope, joy.

Then "on the morrow," the new day of the saved sinner's life, "throwing out two denaries," Christ after the flesh and Christ after the Spirit, "he gave them to the innkeeper." God and those who do God's work in the Church, "and said, Take care of him," by the grace of Christ after the flesh and Christ after the Spirit; "and whatsoever thou spendest more," in special personal labors, "I, when I return," when Jesus comes again, "will give forth to thee," will more than repay us for all we do in helping the poor and the lost and the dying.

After giving this parable of the neighbor, Jesus said to the lawyer, "What certain one of these the three does it seem to thee to have become neighbor of the one falling among the robbers?" The lawyer then admitted that it was "he who did the mercy with him." Then Jesus said to him, "Go, and do thou likewise."

It must have been very humbling for the lawyer to admit that a Samaritan could be a good neighbor to a Jew; for the Jews hated the Samaritans and would have no dealings with them. And the lawyer was no doubt much offended because Jesus made out the priest and Levite to be unfeeling and inhuman. If Jesus had told about a lawyer also passing by on the other side, like the priest and Levite, no doubt that lawyer would have been fighting mad. But Jesus did not do this, for he was a peace-maker.

The lesson of the parable is that anyone is our neighbor whom we may help in time of need, whether he is of our nation or class, or not. We are all neighbors when it comes to afflictions, pains,

sorrows, misfortunes and distresses. In these things we are all in the same boat, sailing over life's sea.

How good it would have been for that lawyer if he had accepted Jesus as his Good Neighbor to save him by grace and give to him agical life and immortality!

In Christ we are all made nigh to each other in even a stronger and fuller sense; for he pressed us all together in his own loving heart, and suffered for all. And when we become Christians, he gives us the Holy Spirit of love and grace toward all. And that blessed Holy Spirit never leads us to "pass by on the other side," when we may show love and sympathy and helpfulness to those in suffering and sorrow.

"WHO IS MY NEIGHBOR?"

Who is my neighbor, kind and true?
Not he who flees when sorrows brew;
But he who closer yet doth cling,
Good cheer and hope to ever bring.

Made nigh in Christ, we're neighbors all,
All middle walls before him fall;
He bands our wounds with gracious love,
Pours oil and wine from God above.

A neighbor true he proves to be,
He lifts us up and sets us free;
He bears our sorrow, want, and woe,
And leads us to his Church below.

Within the Church, a neighbor great,
He makes us all of one estate;
No more apart from him to roam,
We are so near in that blessed home.

All neighbors in the Church so nigh,
Like that blest family up on high;
'Tis here we blend our hearts and cheer,
If one should suffer, all are near.

When Christ returns he'll full repay,
He'll give us full immortal day;
Then neighbors e'er, we'll walk and roam,
The fields of Eden all our home.

LESSON 169

The One Thing Needful

Luke 10:38-42

"(38) *But in their going, he entered into a certain village; but a certain woman named Martha received him into the house. (39) But there was also a sister to her called Mary, and she, having been seated unto the feet of the Lord, heard his Word. (40) But the*

Martha was distracted about much serving; but having stood by, she said, Lord, is it not a care to thee that my sister left me down alone to serve? Therefore speak to her, that she may partake with me. (41) But the Lord replying said to her, Martha, Martha, thou art anxious and troubled concerning many things: (42) but few things are needful, or one: for Mary chose the good part, which certain things shall not be taken away from her."

The village where Mary and Martha lived was Bethany, as said in John 11 :1, and it was only about a mile and a half, or fifteen furlongs, from Jerusalem, John 11:18. Lazarus, the brother of these sisters, lived with them, John 11: 1-2.

These two sisters had many good qualities. They were both religious, friendly, kind, unselfish, benevolent, sympathetic, and sisterly.

But they differed, too, in their good qualities. Martha was more practical and more desirous of serving others than Mary was. Mary was more spiritual and more desirous of learning the truth than Martha was.

These good qualities need to be combined in the same individual to make a symmetrical character.

Martha's practical nature and great desire of serving had so engaged her mind and heart and activities that she failed to see that Jesus was not there to be served, but to serve and bless others. She had made first and supreme what was secondary and subordinate.

But Mary chose "the good part," namely, to have Jesus first serve her with the truth and grace of the Gospel, before serving Jesus with physical food and drink.

It was a good and kind deed of Martha to receive Jesus and his apostles in her home and to have a care to serve them with the things needful for this life. But it was wrong of her to be so occupied, with such earthly matters that she failed to get the spiritual good of Jesus' presence in her home. And, worse yet, to be so "anxious and troubled" about those earthly things that she made herself unfit to receive the spiritual benefits of the presence of Jesus in her home, and even to come under the reproof of Jesus.

But Martha did not forsake Jesus because he gave her a reproof, for she knew it was given in truth and kindness, and she must have heeded it and also chose that "good part" like Mary, for a few weeks later we read that "Jesus loved Martha, and her sister, and Lazarus." John 11 :5.

It is wrong to be "anxious and troubled about many things." Such things spoil all the nice and good things we do, and make us unhappy and unfit for receiving spiritual things.

It will not be so hard to do our little service for Christ if we first have his great service for us.

We cannot now give Jesus an earthly feast, like Martha; but we can give him a far greater feast by sitting at his feet and hearing his Word, like Mary. And while we give him this greater feast, we ourselves feast of his Word of truth and life.

The earthly things may fill a passing need; but one is needful now for us to heed: to sit at Jesus' feet to learn the Word, and heed the truth and grace we there have heard.

LESSON 170

Some Instruction from Jesus Concerning Prayer

Luke 11:1-13

"(1) And it became, as he was praying in a certain place, that as he paused, a certain one of his disciples said unto him, Lord, teach us to pray, according as John also taught his disciples. (2) But he said to them, When ye pray, say, Father, hallowed be thy Name. Thy kingdom come. (3) Our necessary bread give to us every day. (4) And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into trial."

This is not the first time Jesus gave instructions to his disciples about prayer, for he had made it a prominent subject in his Sermon On The Mount in the early part of his ministry in Galilee. Matt. 6:5-15.

The one who asked him for instruction on this subject in our present lesson was perhaps a recent disciple and had

not heard of Jesus' teaching on that subject.

There must have been something impressive about the Saviour's prayer to cause that disciple to make this request. He wanted to learn to pray like Jesus, for Jesus' prayer seemed so real and blessed, and God was so near.

The real secret of the blessedness and power of his prayer the disciples were not then prepared to receive. That secret was the gift of the Holy Spirit, as we read in Rom. 8:26-28; Jude 20; Eph. 6:18; 1 Cor. 14:15. But Jesus could not then tell them to pray in the Holy Spirit, for the Spirit was not to be given until Jesus would be glorified, John 7:39.

But Jesus could tell them much about prayer which would be useful to them then and helpful to them even after they received the gift of the Holy Spirit.

He first gives them a brief of the model prayer he had given in the Sermon On The Mount. We commented on this prayer in our study of Matt. 6:9-15, in Lesson 62.

It is not properly called, "The Lord's prayer," for we never read that the Lord Jesus ever used this particular form of words in his prayer.

Jesus did not say we should pray this particular form of words only, for he says in Matt. 6:9, "After this manner pray ye." He gave a model "manner" of prayer, not a model form of prayer. As a form of prayer, it would not fully apply to this Gospel age, for it does not mention the name of Christ. All true prayer under the full Gospel must be made in the name of Christ; for Jesus said, "No one cometh unto the Father, but thru me." John 14:6; and "Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in my name. Hitherto ye have asked nothing in my name: Ask, and ye shall receive," John 16:23-24. Jesus did not authorize the use of his name in prayer until the ending of his life in the mortal body. Now we should both begin and end our prayers in the name of Jesus, for Jesus is both "the beginner and completer of the faith." Heb. 12:2.

But this prayer which Jesus enjoined is indeed a model for brevity and sincerity, and for devotion to the true God as the Father. We do not call upon Him as

Jehovah, as they did under the law of Moses; but as Father, as Jesus enjoins under the Gospel.

But Jesus gives some more instructions in our present lesson which he did not give in the Sermon On The Mount. They follow the verses quoted at the beginning of this lesson.

"(5) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; (6) for a friend of mine is come to me from a journey, and I have not with me what I should set before him; (7) and that one from within replying shall say, Do not have labors along for me: the door already has been locked, and my children are with myself into the bed; I am not able arising to give to thee? (8) I say to you, and if he arising will not give to him because he is his friend, yet because of his importunity, arising, he will give to him as many as he needs. (9) And I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. (10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (11) But of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? (12) Or he shall ask an egg, will he give him a scorpion? (13) Therefore if you, ruling under evil, know to give good gifts to your children, how much more the Father shall give Holy Spirit from heaven to those who ask Him."

By these plain words Jesus teaches that his disciples should pray to the Father freely, persistently, urgently, and confidently; and that by such prayers we shall certainly be answered, but of course in God's own time and way.

To ask of God in prayer means that we must ask in such a way that it appeals to God. We must ask humbly, submissively, and willing to do our part that the prayer may be answered. We must ask according to the will of God as revealed in the Bible, or we are asking against God, not of God. We must always have in our prayer, expressed or understood, "Not my will, but thy will be done." We must ask, not to try God, but to trust God, even tho our prayer

does not seem to be heard or answered. And we must remember past and present favors if we want future ones.

LESSON 171

Casting Out a Dumb Spirit, and the Controversy That Followed

Luke 11:14-23

"(14) And he was casting out a dumb demon. But it became, the demon having come out, the dumb one spake; and the crowds marvelled. (15) But certain ones out of them said, By Beelzebul, the ruler of the demons, he casts out the demons. (16) But others, trying, asked from him a sign out of heaven. (17) But he, knowing their thots, said to them, Every kingdom divided upon itself is desolated; and house upon house falleth. (18) But if also the satan is divided upon himself, how shall his kingdom stand? because you say to me, it is in Beelzebul to cast out the demons (19) But if I in Beelzebul cast out the demons, in what certain one do your sons cast out? on this account they shall be judges of you. (20) But if by finger of God I cast out the demons, then did the kingdom of the God come beforehand over you. (21) When the strong one fully armed guardeth his own court, his goods are in peace: (22) but when a stronger one coming upon him shall overcome him, he taketh from him his whole armor upon which he trusted, and divideth his spoils. (23) The one not being with me is against me; and the one not gathering with me scattereth."

A demon is a fallen angel, or a spirit of a fallen angel. The fallen angels have seven evil spirits, and they are the opposites of the seven Spirits of God, which are enumerated in 1 Cor. 12:8-10. One of those gifts of the Holy Spirit is called the gift of tongues. Its opposite is dumbness, or the inability to speak, and this was the condition of the afflicted man of our present lesson. This affliction was usually associated with deafness also. Jesus performed many cures in such cases. Matt. 9:32-34; 12:22-24; 15:30-31; Mark 7:32-37; 9:17-29. We must not infer from this that all cases of speechlessness is caused by an evil spirit. God and good angels can take away

the gift of speech from people, as in the case of Zacharias, Luke 1:19-22, 64. Or the inability may be from some natural cause. We must not judge every speechless person as being demon possessed. If it is associated with evil tempers, we may be sure it is caused by an evil spirit.

In the case of the dumb man of our present lesson, Jesus cast out the demon "by finger of God," as said in verse 20. No doubt Jesus here used the word "finger" to mean Spirit, Spirit of God, as he said in Matt. 12:28. The Spirit of God can give speech, because one of its seven gifts is the gift of tongues.

All Christians need those seven gifts of the Holy Spirit, and none more so than the gift of tongues. Jesus says, You are my witnesses. We cannot bear witness for Jesus when we neglect or refuse to talk for him. With the mouth confession is made unto salvation. A stillborn Christian is a dead Christian. A Christian is known by his deeds, yes, but one of those deeds is to talk for Jesus. Out of the abundance of the heart the mouth speaketh, said Jesus. If we have the Gospel religion in our heart, we will be talking it. It will even make the dumb to speak and sing, as said the prophet Isaiah, Isa. 35:6.

The healing of this dumb man caused the multitudes to marvel, but it also gave the enemies of Christ a chance to say some mean things. "Some of them said, By Beelzebul, the ruler of the demons, he casts out the demons. But others, trying, asked from him a sign out of heaven." Verses 15, 16. Beelzebul means master of the house. It was the name of the supreme god of some of the heathen nations about Palestine. The Jews sometimes used the name Beelzebul to mean satan, the devil, the ruler of demons.

The Jews who said that Jesus cast out demons by Beelzebul were the Pharisees (Matt. 12:24) and the scribes (Mark 3:22). Jesus once said of them, "Ye are of the father the devil, and the desires of your father it is your will to do." John 8:44. And what Jesus said to them was plainly true; but what they said of Jesus was plainly not true, and Jesus proves it by the words that follow in verses 17 and 18. Jesus shows that it would be most unreasonable to suppose that the ruler of demons would be casting out the

obedient subjects of his own kingdom, and thus destroying his own rule and realm.

Of course in some cases satan might come as an angel of light and inspire people to do good, and even heal and cast out demons. Jesus speaks of many who will come up in the day of judgment and say, "Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many works?" But the Lord will then answer them, "I never knew you: depart from me, ye that work the iniquity." Matt. 7:22-23. But these Jesus calls false prophets and wolves in sheep's clothing, teaching the doctrines of devils while they profess to be doing the works of Christ. Jesus bids us "beware" of them. It is not hard for the truly enlightened Christian to detect them.

But those Pharisees and scribes could bring no evil charge against Jesus, either in doctrine or practice. And hence they had no reason for saying that Jesus cast out demons by Beelzebub. And they knew better, but they were led on by the rivalry of demons themselves, thru jealousy and envy and pride and bigotry and cruelty.

Hence Jesus says to them, "If I in Beelzebub cast out the demons in what certain one do your sons cast out?" Vr. 19. Of course they did not understand these words, for they did not believe that they themselves were possessed with demons. Their favorite sons, or rabbis, did not cast the demons out of them, but fed the demons in them by false teaching and tradition.

Hence also Jesus prophetically says to them in the latter part of this 19th verse, "On this account they [the demons] shall be judges of you." This prophecy was fulfilled about 40 years later when the Roman empire, controlled by the demons of idolatry, judged to destruction the kingdom of Judea. The siege of Jerusalem lasted for five months, during which eleven thousand Jews starved to death, more than a million Jews perished by pestilence and sword, and the ninety-seven thousand that remained were made prisoners and slaves and divided among the triumphant Romans as prizes. Their holy city and temple were destroyed. They would

not have Jesus cast the demons out of them, and the demons of the Roman empire became their awful judges, as Jesus foretold.

In verse 20 Jesus tells them that, if they would then have him cast the demons out of them, the kingdom of the God would come "beforehand" over them. The kingdom of God over wicked people is not due till after they pay the penalty of the second death; but if they get the demons cast out of them now, they may, like Paul, be saved now, out of their "due time." But those wicked leaders refused to come into the kingdom of the God "beforehand."

In verses 21 and 22 Jesus tells them how the demons shall judge them. First, he says, "When the strong one fully armed guardeth his own court, his goods are in peace." The Jewish leaders then felt that they were strong and fully armed by the protection of the Roman empire. Next, Jesus says, "But when a stronger one coming upon him shall overcome him, he taketh from him his whole armor upon which he trusted, and divideth his spoils." This was fulfilled in the year 70 A.D., as we said above, when the Romans took away their city and temple and nation.

Then Jesus says to them, "The one not being with me is against me; and the one not gathering with me scattereth." The issue was then drawn very clearly. In the presence of such mighty works of Christ, it was no time to parley. It was up to people to act, one way or the other. There was no neutral ground. If people were not with Christ, they were against him. And so it is today when truth is plainly brot to people. If they do not embrace it, they are against it.

Then Jesus finishes his prophecy to them by a prophetic parable, which we take up in our next lesson.

LESSON 172

The Parable of the Unclean Spirit

Luke 11:24-26

"(24) *The unclean spirit when it is gone out of the man, passeth thru waterless places, seeking rest, and not finding it, it saith, I will return into my house whence I came out. (25) And having*

come, it findeth it having been swept and having been adorned. (26) Then it proceeds, and taketh along seven other spirits more evil than itself; and having entered within, they dwell down there: and the last things of that man becometh worse than the first things."

We gave a study on this parable in lesson 104. That study was taken from Matt. 12:43-45.

"The man" in this parable is not a literal man, but that "evil generation," as Jesus himself defines in Matt. 12:45. That evil generation was represented by the false leaders of the Jews, who were of the Pharisees, Sadducees, and Herodians, or of the priests, elders, and scribes. Jesus said of those false leaders, that their father was the devil, and that they were the sons, or spiritual descendants, of those who slew the holy prophets.

"The unclean spirit" that possessed that wicked generation was the spirit of pride, self-exaltation, self-satisfaction, and self-justification. It tested the Word of God by tradition, instead of testing tradition by the Word of God. It refused the spiritual meaning of the Word, and magnified the typical meaning.

The "house" of that unclean spirit, or evil generation, was the land of Judea.

That unclean spirit was cast out of that house in the year 70 A.D., when the Romans destroyed the Jewish nation, killed most of the Jews, and banished the rest from Judea. The Jewish temple was also destroyed and their genealogical records all burned. They were left few in number, poor, distressed, despised, oppressed, outcast, wanderers over the earth. That unclean spirit of bigotry, racial pride, and self-righteousness found no rest in the Jewish people, and only "waterless places" in the unfriendly lands of the Gentiles.

A change came in 1920, when England, as one of the results of the World War, was given the mandate over Palestine, with direction to make it a national home for the Jews. Then this unclean spirit said: "I will return into my house whence I came out." The Jews began again to be inspired with pride of Jewish flesh, and they began to exalt themselves to rule over Palestine. They elected a legislative assembly, and England

appointed a Hebrew prince to rule over them.

But even with English backing, they were not able to exalt themselves again in that land. That unclean spirit saw its former "house" "having been swept and having been adorned." The Gentiles there out-numbered the Jews 13 to 1. Palestine had been "swept" of all Jewish influence and power; and it had been "adorned" with Gentile shrines everywhere, even on the site of the former Jewish temple.

After vainly trying for 69 weeks, from May 13th, 1920, to September 8th, 1921, the Hebrew rule in Palestine was ended, and Gentile dominion restored to that land. But the Jews were not cast out, nor wholly forbidden to return to their former land.

So the unclean spirit of this parable did not give up the task, but sought still to possess its old "house", or land, no longer by direct and forceful action, but by compromise, and diplomacy, as the parable says, by cooperation with "seven other spirits more evil than itself."

These "seven other spirits" are the spirits of apostate Christianity. They are the opposites of the "seven Spirits of the God," which we read about in Rev. 4:5; 5:6, and which are described in 1 Cor. 12:8-10. These seven Spirits of the God are but different manifestations of the one Holy Spirit of the God, like the tree is one, tho it may have seven limbs.

The opposite of the Spirit of wisdom, knowledge, and faith is the spirit of foolishness, ignorance, and unbelief in the matters of the true Gospel. The opposite of the Spirit of healings is the spirit of strife, sectism, disorganization, and bigotry. The opposite of the Spirit of powers is the spirit of weakness, vacillation, and compromise. The opposite of the Spirit of prophecy is the spirit of living for the present and present gratification. The opposite of the Spirit of thoro judgments of spirits is the spirit of laxity, liberalism, and unionism. The opposite of the Spirit of tongues is the spirit of dumbness toward truth. And seventh and last, the opposite of the Spirit of interpretation of tongues is the spirit of dumbness toward the true spiritual meaning of the Bible.

The sects of the great apostasy well

illustrate these seven unclean spirits. They are more evil than the unclean spirit of fallen Jewry.

The Jews still believe in only one God, while so-called Christendom puts up the strange and mythical god of three as one, called the trinity—a name not found in all the Bible. The Jews truly deny the true Messiah, but they do not put up another, or antichrist. Apostate Christendom not only denies the true Messiah, it puts up another one, the antichrist, which they call God the Son. The Bible calls Jesus “the Son of the living God” (Matt. 16:16), not God the Son. Jesus said that the Father is “the only true God,” (John 17:1-3).

Many other wicked doctrines apostate Christendom puts up, all denying the true Gospel taught by Christ and his true apostles by the true Holy Spirit.

Since the 69 weeks of Jewish rule in Palestine ended in September, 1921, the unclean spirit of Jewish apostasy is courting the aid and cooperation of the seven unclean spirits of apostate Christendom, that the Jews may get their land as their “house,” and restore their sacred temple and its service.

Jesus, in this parable, said that this scheme would seem to succeed for awhile, for he says: “Having entered within, they dwell down there.”

But this blending of the unclean spirit of fallen Jewry with the seven unclean spirits of apostate Christendom is to bring a worse result to that “evil generation” of the Jews than they experienced in their great overthrow in 70 A.D.; for Jesus says in the parable: “The last things of that man becometh worse than the first things.” Jesus prophesies about it in Luke 21:20-28, and in Matt. 24:15-31. And that time may be very, very, near! Read Dan. 9:24-27.

LESSON 173

Where and How to Get the Greatest Blessing

Luke 11:27-28

“(27) *But it became, in his saying these things, a certain woman having lifted up a voice out of the multitude, said to him, Blessed the womb that car-*

ried thee, and the breasts which thou didst suck. (28) But he said, yea rather, blessed the ones hearing the Word of the God, and keeping it.”

This woman must have believed that Jesus is the great Messiah that the prophets had declared should come into the world; but not having a concept of his true spiritual mission, she pronounced blessing upon the womb that carried him, and the breasts that he did suck. If she had seen the true spiritual mission of Jesus, she would not have pronounced blessing upon such material and soulish things.

It is true that the virgin Mary as the mother of Jesus according to the flesh was the most highly favored and honored woman of the Adamic generation. The angel Gabriel said to Mary, “Rejoice! having been favored, the Lord is with thee” Luke 1:28. Elizabeth, the mother of John the Baptist, said in the Holy Spirit to Mary: “Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my lord should come unto me.” Luke 1:42-43. Mary also said in the Spirit: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath looked upon the low estate of his bondmaid: for behold, from the present time all the generations shall call me blessed.” Luke 1:46-48.

But this honor, great as it is, is limited to Jesus in the flesh. We truly honor the virgin Mary as the mother of Jesus according to the flesh. But we do not deify her, and worship her, and pray to her, as the Roman Catholics do, for that is idolatry and a deadly sin. We think of her as a humble, pure, and true Jewish woman, who when yet a virgin became the mother of the Son of God. Jesus was then under the law covenant for the first thirty years of his life. When he was baptized he commenced his life under the New Covenant, and was, in a figure, born anew, and this birth was completed in reality, when he was born from the dead into immortality.

Thus his motherhood in the mortal flesh was put aside by his higher motherhood in the spiritual and immortal life. We now know him no more after the mortal flesh, but after the spiritual and immortal life, as Paul writes in 2 Cor.

5:16. Thus a sword indeed did pierce thru Mary's soul, as Simeon prophesied, Luke 2:35, and that sword cut off the fleshly motherhood from Jesus, first, in a figure by his baptism, and, second, in reality by his resurrection.

So when this woman in the great throng cried out to Jesus: "Blessed the womb that carried thee and the breasts which thou didst suck," she uttered a great truth, but failed to see the much greater truth of the spiritual motherhood of Jesus under the Gospel. Jesus did not reprove her, nor belittle his dear mother after the mortal flesh, but added the much greater truth when he said: "Yea rather, blessed the ones hearing the Word of the God, and keeping it."

The ones who hear the Word of the God and keep it are greater and more blessed than Mary as the mother of Jesus after the flesh; for they mother Jesus after the Spirit in themselves and in others, and they also become brothers to Jesus because God becomes their Father, and they become sisters to Jesus because they are joined to him as his bride. Jesus himself declared these things when he said, "Who is my mother? and who are my brothers? and he stretched forth his hand over his disciples, and said, Behold, my mother and my brothers! For whosoever shall do the Will of my Father who is in heavens, the same is of me a brother and a sister, and a mother." Matt. 12:48-50. See also Mark 3:33-35; Luke 8:21.

Jesus has in his true spiritual disciples a much higher mother than Mary after the flesh, even as the heaven is higher than the earth, and as spiritual things are higher than soulish things, and as eternal things are higher than temporal things.

John had a wonderful vision of this heavenly mother, the Church, which is recorded in Rev. 12:1-5. She is there likened to "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The "sun" represents the light of the Gospel; the "moon" represents the types, promises, and prophecies of the Old Testament; and the "twelve stars" represent the twelve apostles. This glorious mother, the true Church, is made up of all that hear the Word of the Gospel and guard it, keep it, do it. They are blessed

now with truth and grace and power; and in the ages to come they will be the light of the world and the salt of the earth and bless all the families and all the nations of the earth.

We can "hear the Word of the God" by going to Church where the real true Word of God is taught and explained in the true Holy Spirit; by reading and studying the Bible and books and papers that truly proclaim and expound the Bible; and by religious conversation with those who have the truth. We can keep the Word of the true God by rejecting the doctrines and traditions of men; by coming out of associations in error; and by having no fellowship with the unfruitful works of the darkness.

LESSON 174

An Evil Generation

Luke 11:29-32

(29) But the multitudes being crowded together, he began to say, This generation is an evil generation; it seeketh a sign; and a sign shall not be given to it except the sign of Jonah. (30) For according as Jonah became a sign to the Ninevites, so also shall the Son of the Man be to this generation. (31) Queen of South shall arise in the Judgment with the men of this generation, and shall judge against them: for she came out of the ends of the land to hear the wisdom of Solomon; and behold, more than Solomon is here. (32) Men of Nineveh shall arise in the Judgment with this generation, and shall judge against it: for they repented into the preaching of Jonah; and behold, more than Jonah is here."

Jesus gave this same teaching on another occasion, as we read in Matt. 12:38-42, which we studied in lesson 103. As Jesus now looked upon the multitudes being crowded together, the matter was suggested again about the evilness of that generation of the Jews. Jesus did not mean that every one of that generation was evil, but that most of the leaders, and teachings, and social influences of that time were evil.

He brings three charges against the leaders of that evil generation: 1st, They were seeking a sign; 2nd, They were not

devoted to the truth; 3rd, They would not repent.

To seek for a sign is not an evil thing in itself; but to seek for a sign when many signs and proofs were given was an evil, an awful evil. When Zacharias asked for a sign when the angel Gabriel told him that he was to become the father of John the Baptist, it was such a displeasing thing that the angel said to him: "Behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season." Luke 1:20. How much greater the sin of those Jewish leaders who still asked for a sign when Jesus had already done so many signs, and they themselves knew this, as we read in John 11:47, "The chief priests therefore and the Pharisees gathered a council and said, What do we? for this man doeth many signs." John 11:47. John also writes, "Tho he had done so many signs before them, yet they believed not into him." John 12:37. But Jesus said of them that they were so evil they could not understand the signs he was working. Matt. 16:3. The magnitude of their unbelief was only measured by the greatness of the signs which Jesus wrought.

But Jesus promised them one sign, a sign from heaven, which they shall one day recognize—the sign of Jonah the prophet. As Jonah was three days and three nights in the sea-monster as a sign to the wicked Ninevites that they would be three great days and nights in death unless they repented: so Jesus would be three days and three nights in death as a sign to the wicked that they would be in death for three great agical days and nights, unless they repented. A sorry, sorry sign! Better have taken the many kind and merciful signs that Jesus wrought for the poor and afflicted as indeed signs from heaven, signs of the love and mercy of God, signs of salvation by grace.

The next thing Jesus brings against that evil generation was that they were not devoted to the truth. He cites the instance of a certain queen coming from a country in the southern part of Arabia, about 1500 miles from Palestine, to hear the wisdom of Solomon. We read of this in 1 Kings 10:1-10, 13. Tho a

Gentile woman, she loved the truth so much that she was willing to make any sacrifice to find it. How different were the leaders of the Jews! They refused to hear Jesus except to criticize and condemn him, and forbade others to hear him, and yet Solomon was but a type, a shadow, of Christ! O how that queen of Sheba will arise in the Judgment to condemn many people by her devotion which she showed to the truth three thousand years ago!

But a still more serious charge Jesus brings against that evil generation is that they refused to repent. He holds up against them the case of the wicked Ninevites, that "they repented into the preaching of Jonah," but that evil generation even refused to repent into the preaching of Jesus, the antitype of Jonah.

Reader, are we not also living in the time of another evil generation? People are losing faith, losing interest in truth, and refusing to repent. The cup of iniquity is coming to the full, as prophesied in Dan. 8:23.

LESSON 175

Letting the Light Shine Out

Luke 11:33-36

"(33) No one having lighted a lamp, putteth it in a hidden place, neither under the grain-measure, but upon the lampstand, that those coming in may behold the light. (34) The lamp of the body is thine eye: when thine eye is unfolded, thy whole body also is lightened; but when it is in bad condition, thy body also is darkened (35) Look therefore, lest the light that is in thee be darkness. (36) If therefore thy whole body is lightened, not having any part darkened, it shall be wholly lightened as when the lamp with the bright shining doth give thee light."

Jesus gave this same teaching on several other occasions, as we read in Luke 8:16; Matt. 5:14-16; 6:22-23; Mark 4:21.

Jesus was here teaching his followers the need of letting the light shine out to others. He uses two brief parables to illustrate his teaching: one about the lamp, and the other about the eye. The

lamp is the light of the house, and the eye is the light of the body. The lamp must be up on a lampstand, and the eye must be open, to fulfill their purpose of lighting up the house and the body. The lamp must not be in a hidden place, nor under the grain-measure; and the eye must not be closed or in bad condition.

Jesus did not explain these two parables, and we must look to God to help us to understand their great meaning. Perhaps the reason he did not explain them at that time was that they did not apply then, and would not apply until the full Gospel and the gift of the Holy Spirit were given to the disciples. The lamp could not be the light of the house until the oil was put into it; and the eye could not be the light of the body until the full light dawned upon the earth.

Like all the Saviour's parables, there is great and important meaning in these two parables.

The lamp is the Word of God, the truth of the Gospel, as said prophetically in Ps. 119:105, and as said in the parable of the ten virgins, Matt. 25:1-13. It is lit up in Christians when we receive the gift of the Holy Spirit, as the oil. The wick is our faith.

As the lighted lamp is not put in "a hidden place, neither under the grain-measure": so when we have the Word of the truth of the Gospel lit up within us, we must not have it in a hidden place or under a grain-measure. Those have it in a hidden place when they do not express it to others by their words and works; and they have it under the grain-measure when they subordinate it to earthly business and care.

But true and faithful Christians put the lighted lamp upon the "lamp-stand," that is, they stand for it by their words and works. Thus they live out the light, and the light shines out in their living. Jesus says of such: "Ye are the light of the world;" and that their light "shineth unto all that are in the house." Matt. 5:14-15. All are not yet in the house. The Father's house is his true Church. I Tim. 3:15. Only the elect get into it in this age; but when the elect are made immortal in the first resurrection, they will bless all the families of the earth in the two ages to come. Then in fullness, the elect shall be the light of the world, as Jesus said.

If we want the Lord to light us up with the Word of the truth of the Gospel, we must be willing to let the light shine out thru us to others; and also we must do this, or the light will be taken from us.

The light does not shine for itself, but for others: so Christians, as lights in the world, cannot live the selfish life, but the self-forgetting and self-denying life to enlighten others in the truth of the Gospel.

The next parable to be studied in this lesson is the parable about the eye, as Jesus said in verses 34 to 36, quoted at the beginning of this lesson.

"The lamp of the body is thine eye." The eye here represents the spiritual eye of the true Christian. As the natural eye of the natural body takes in the natural light: so the spiritual eye of the Christian takes in the spiritual light of the Word of the truth of the Gospel. And as the natural eye uses the light thus received to guide the body as to what it should do and say: so the spiritual eye uses the Gospel light it perceives and receives to guide our spiritual life in word and work. We cannot carry on our natural life to success except our eyes are lit up with the natural light: so we cannot succeed in the Christian life unless our spiritual eyes are lit up with the spiritual light of the Gospel.

Now people may shut their natural eyes to the natural light; and they may shut their spiritual eyes to the spiritual light. The natural eyes, too, may be blinded, or partially so, by dust and insects and injuries and disease; so the spiritual vision may be injured or destroyed by worldliness, false spirits, false doctrines, and impurity. As a bad condition of the natural eye darkens all the doings of the body: so an evil condition of the spiritual eye darkens all the spiritual life. As we must give great care for our natural eyes, we should give far greater care for our spiritual eyes.

BE A LIGHT THAT EVER SHINETH

Tune: "Let the Lower Lights Be Burning."

Let the light of truth be shining,
Souls are darkened all around;
Be a lamp to show the pathway,
If the saving truth you've found.

Chorus—

Hide not from your fellow-beings
What the Gospel gives to you;
Lift thy lamp that men may see it,
Let it shine with light so true.

Some lost soul you may be guiding
To the way of hope and home;
Light the way to truth and blessing,
Cheer the souls that sadly roam.

Time is passing, men are dying,
Darkness settles o'er the earth;
We must have our lamps aglowing
With the light of heav'nly birth.

Some may hate the light you give them,
Some will bless you evermore:
God will send it where He wants it—
Let it shine from shore to shore.

Be a light that ever shineth,
More and more till perfect day;
Glad to light the souls about you
In the Gospel's saving way.

LESSON 176

How Jesus Exposed and Condemned The Pharisees

Luke 11:37-44

"(37) But while he was speaking, a Pharisee asked him that he might dine with him: and having gone within, he reclined. (38) But the Pharisee, having seen it, marvelled that he had not first baptized himself before the dinner. (39) But the Lord said to him, Now you the Pharisees cleanse the outside of the cup and of the platter; but the inside of you is full of extortion and wickedness. (40) Demented ones! Did not he that made the outside make the inside also? (41) But give alms the things within, and behold, all is clean to you!

(42) But woe to you the Pharisees! that you tithe the mint and the rue and every herb, and pass by the justice and the love of the God: but these you ought to have done, and those not to pass by. (43) Woe to you the Pharisees! that you love the first seats in the synagogues, and the salutations in the marketplaces. (44) Woe to you! that you are as the tombs that appear not, and the men that walk over do not know."

This Pharisee may have asked Jesus to dine with him to gain popularity, and favor of the multitudes. Certainly he had no great love and devotion to Jesus, and he may even have hated him, and

had a secret plan of getting Jesus into trouble with the Pharisees and disfavor with the public. At any rate, he soon started trouble after Jesus got reclined in his appointed seat at the table.

The Pharisees knew that Jesus and his disciples did not observe the tradition of the Jewish elders about baptizing the hands before eating. We had a study about that in lesson 123, taken from Matt. 15:1-20 and Mark 7:1-23. This Pharisee and his guests must have known that Jesus did not observe the ceremony of religiously baptizing his hands before eating. When it is said that he marveled that Jesus did not do this, he must have just played up the hypocrite, in order to start trouble and argument against Jesus.

But Jesus did not wait for their judgments and condemnation. He began at once to turn the blazing light of truth on their false and foolish teaching about outward cleansing for inward purity. Then after exposing the impotence of their false teaching, he pronounces three woes upon them for their inward impurity.

The force of Christ's teaching was so self-evident and mighty in Spirit that the Pharisees remained silent, but one of the lawyers present ventured a remark; but this and Jesus' reply we consider in our next lesson.

Jesus declares to those Pharisees the folly of assuming to cleanse the inside of a cup and platter by merely washing them on the outside. So they outwardly and ceremonially appeared righteous, that was the burden of their care. They cared not that their souls were selfish, proud, unkind, unmerciful, bigoted, carnal, unjust, and cruel, so long as they fulfilled the outward forms of the law and tradition, and especially the tradition of the elders, which they put above the written Word, like many priests and preachers do today.

Jesus' teaching was just the opposite of the Pharisees'. He does not seek to make a bad tree good by merely changing outward conditions, but by changing the very nature and life of the tree itself. Jesus begins the cleansing within; for, as he truly says in Mark 7:21-23, "From within, out of the heart of the men thots that are evil proceed, fornications, thefts, murders, adulteries, covet-

ings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things within proceed out, and defile the man."

The law and tradition revealed no way for cleansing the sinful man within, only by the weak and beggardly elements of typical forms and ceremonies. The Gospel alone reveals the real and true cleansing by grace, thru faith, in regeneration into the divine life and nature. Without this Gospel, man is eternally lost.

Jesus did not tell these Pharisees how to have the cleansing within, but only that it must begin within. Yet he did tell them how to make their possessions clean: "Give alms the things within, and behold, all is clean to you." (Vr. 41.) What people hold in their hearts in a selfish and proud way is unclean to them; but if they give it for alms, it becomes clean to them, because the selfishness and pride are taken out of it. But the Pharisees had no relish for such teaching.

Then Jesus pronounced three woes against them. The first woe was because they put great stress upon the lesser things and passed by the greater things of the law. The second woe was because they were filled with pride and dignity. The third woe was because they were spiritually dead and buried in their uncleanness, and defiling to others who were deceived by them. Yet these defiled people could refuse to eat with Jesus because he did not wash his hands in a ceremonial way before the dinner!

LESSON 177

How Jesus Exposed and Condemned the Jewish Lawyers

Luke 11:45-54

"(45) But a certain one of the lawyers, replying, says to him, Teacher, saying these things you reproach us also. (46) But he said, Woe also to you the lawyers! that you load on the men burdens grievous to be borne, and yourselves touch not the burdens with one of your fingers. (47) Woe to you! that you build the tombs of the prophets, but your fathers killed them. (48) So you are witnesses and well-pleased with the

works of your fathers that themselves indeed killed them, but you build. (49) Because of this also the Wisdom of the God said, I will send among them prophets and apostles; and from them they will kill and persecute; (50) that the blood of all the prophets which hath been poured out from founding of world, may be required from this generation; (51) from blood of Abel until blood of Zachariah, who perished between the altar and the house; yes, I say to you, it shall be required of this generation. (52) Woe unto you the lawyers! that you took away the key of the knowledge. Yourselves entered not within, and those who were entering within you hindered.

(53) And when he was coming out, the scribes and the Pharisees began vehemently to have it within and to mouth him forth concerning many things; (54) watching him, to catch something out of his mouth."

The lawyers among the Jews were their scribes and learned men and rabbis, or ministers of the Jewish synagogues. To be a lawyer one had to have sufficient education and a diploma from the schools of the rabbis. The lawyer, or rabbi, was deemed to be more honorable than a priest, unless the lawyer happened to be a priest also. Many of the Pharisees were lawyers, and they got their teachings and doings from the lawyers. This is the reason that the lawyers felt offended when Jesus exposed and denounced the Pharisees. His words applied to the lawyers as well as to the Pharisees. The lawyers were worse hurt than the lay members of the Pharisees, for they had more dignity, and hence Jesus' words had cast them down from a higher place. And being the teachers of the Pharisees they were more responsible.

Jesus met the assumed dignity and anger of the lawyers with true dignity and added reproach, for he feared not the face of man. In the power of the Holy Spirit, he pronounces three woes against them, as he had just done to the Pharisees.

The first woe Jesus pronounced upon the lawyers was that they put grievous burdens on others which they would not touch. They had a majority in the Jewish senate, or sanhedrin, and they made

heavy and oppressive laws upon the poor. They were not only strict to have all the ceremonies of the written law observed, but they made it far more severe by many additions from their own traditions. The people were taxed and tithed to death by this learned and idle class among the Jews, and this while the Romans also were putting heavy burdens on the people to support their rulers and soldiers. The lawyers lived in luxury and pride, and deemed themselves better than other people. We have millions of people like that among us Gentiles, and they all come under the woe of Jesus. Such people are unbrotherly, inhuman, cruel, selfish, puffed up, hard hearted, unrighteous, and ungodly. They will meet the Master's woe in the day of judgment.

In the Saviour's second woe upon the lawyers, he charges them with guilt for all the blood of the prophets from the founding of the world. Jesus charges that they, knowing these things, still harbored the same wicked and murderous spirit that led people to kill the prophets that testified the truth. If they harbored that spirit, they are guilty of all that spirit does or did.

The third woe was that they took away the key of the knowledge. This key is the teaching that the law was a system of types and shadows pointing forward to its fulfillment in spiritual things. The lawyers took away this key when they rejected the spiritual meaning of the law, and denounced Jesus, who was then beginning to unfold that spiritual meaning.

When Jesus had uttered these scathing and mighty words, he did not tarry to eat with those evil men, but walked out of the house. This emboldened his opposers to follow him up with angry and noisy mouths to get some legal accusation against him. But Jesus turned away from them to his disciples. Jesus saw that it was no use to stay and parley with such people.

LESSON 178

Jesus Gives Some Great Lessons to His Disciples

Luke 12:1-12

At the time of our present study, Jesus had just come out of a Pharisee's

home, where he had been invited to dine; but had been rejected and opposed because he did not baptize his hands before the dinner. Jesus testified against the Pharisees and lawyers at the table, and the dinner party was broken up, and Jesus left the house, with his foes following him with vehement denunciations. The excitement had attracted a great crowd, but Jesus did not prolong the strife with his foes, as we read in our present study, but turned to his disciples and friends and gave them some great lessons.

First: Beware of Hypocrisy

"(1) Among those of the myriads of the crowd being gathered together so as to tread down one another, he began to speak first to his disciples: Beware for yourselves from the leaven of the Pharisees, which certain thing is hypocrisy. (2) But there is nothing which has been covered up, which shall not be uncovered; and secret, that shall not be known. (3) Wherefore whatsoever you have said in the darkness shall be heard in the light; and what you have spoken to the ear in the inner chambers shall be proclaimed upon the housetops."

Hypocrisy is feigning to be what one is not, like those who wear masks or perform a part in a theater play.

The Pharisees as a class were hypocrites because they professed to be righteous and pious from outward washings and ceremonies and scrupulous observance of the traditions of their elders, when within they were selfish, proud, unkind, irreverent, and impure.

Christians must beware of the Pharisaical kind of hypocrisy. Mere outward righteousness and piety counts for nothing under the Gospel. The Gospel demands first a new heart, a new spirit, a regeneration, a new creature, and then a new life. It first makes the tree good, and then the fruit good.

There is, no doubt, much hypocrisy among professed Christians, as among all other classes of people.

If we profess to be Christians merely because we have been baptized, or have our name on a church roll, or attend church occasionally, or talk about religion some, or make rhetorical prayers, and yet are living in the natural, Ada-

mic life, we are making a false and hypocritical profession of Christianity.

The *one* great thing that Christianity cries out to the world is: You must be born again! Regenerated!

But here again many profess to be regenerated who are either hypocritical or deceived. The fruit is the test. If the tree is really made good, the fruit will be good. If the fountain is pure, the stream will be pure.

Very few know what the regeneration is, or the Seed of Truth from which it springs, or what we must do to receive that good Seed.

Hundreds of millions profess to be following the Bible when they are only following tradition, apostasy, and lies, against the Bible, like the Pharisees of old. Jesus said: "When the Son of the man cometh, shall he find the faith on the earth?" (Luke 18:8.) It is not ours to judge who are hypocrites, and who are not; but those who follow the false, and yet profess the true and to know the true, are certainly hypocrites. The Lord will judge at last, as Jesus says in the second verse of our lesson: "But there is nothing which has been covered up, which shall not be uncovered; and secret, that shall not be known." Then, in the next verse, Jesus says, "Wherefore whatsoever you have said in the darkness shall be heard in the light; and what you have spoken to the ear in the inner chambers shall be proclaimed upon the housetops."

People cannot always play the hypocrite. Some day they will be exposed, sometimes even in this life, but certainly in the judgment to come. It is foolish, as well as wicked, to play the hypocrite. What we really are in even our private and domestic lives will be openly and publicly known in the judgment. O then let us beware of all hypocrisy, and be the genuine and true thing!

Second: Fear Not Man, But God

"(4) But I say to you, my friends, Do not fear from those killing the body, and after those things are not having any more to do. (5) But I will show to you what certain One to fear: fear the One, who, after the (act) to kill, is having authority to cast into the Gehenna; yes, I say to you, This One fear!"

Jesus gave this same lesson on another occasion, as we read in Matt. 10:28, "Do not fear from those killing the body, but the soul are not being able to kill: but fear rather the One being able to destroy both soul and body in Gehenna."

This lesson was given under very trying circumstances, for at that very moment the Pharisees were in a rage against Jesus and were trying to stir up the vast crowd against him. But Jesus had many friends there, and he calls them "friends" in this lesson. He was no doubt glad to think of them as friends on such an occasion.

Jesus knew that hypocrites and other bad people would persecute and even kill his true friends, and so he wanted to give them this lesson beforehand.

Men may kill the Christian's body, but they cannot kill his soul; for the Christian's soul has a foretaste of eternal life, and it does not die when his body dies, tho it sleeps until the resurrection. Those who are not Christians sleep in death as a Christian does, but the life in which they sleep is not their own, having been forfeited because of sin. God lets them use life, because He is long-suffering, not willing that any should perish.

We should not fear those who can do no more than kill the body; for we have to give up this mortal body sometime anyway, that we may receive our immortal body; and if we have to give up our mortal bodies as martyrs for Christ, it is great gain for us and it will bring us great reward. Phil. 1:20-21. Therefore persecutors cannot cause a true and faithful Christian any real loss or injury, and hence we should not fear persecutors.

But Jesus shows us the certain One to fear, namely, God! because He alone can cause us a real loss and injury, even the greatest loss and injury, the destruction of both soul and body in Gehenna. This means that, when the wicked are resurrected to judgment, God will inflict upon them the second death, and they will be in a state of death and destruction for the age to come. That state is figuratively called "Gehenna," for that was the name of the place where they dumped the refuse from Jerusalem. Other Scriptures call it the lake of fire and brimstone, because it will bring the wicked

into certain death and destroy all their works. It will truly be an age-lasting punishment — not an everlasting punishment, as it is falsely translated. Their wicked man must be burned up before they can be saved.

Now, strange to say, a Christian who proves untrue and falls away is in more danger of this awful judgment than any one else; for Jesus says, "To whomsoever much is given, of him shall much be required." Luke 12:48. While we should fear God, and work out our salvation with fear and trembling (Phil. 2:12), yet we should so live in the love and grace and service of God that we have no fear for the certainty of our salvation; but that our only fear should be the fear of doing wrong.

Third: Faith and Trust

"(6) Are not five sparrows being sold for two pence? and not one out of them is forgotten in the sight of the God. (7) But even the hairs of your head have all been numbered. Fear not: you are of more value than many sparrows."

This is another great lesson that Jesus taught his disciples in the midst of a great and restless crowd and a bunch of angry Pharisees watching him to catch something out of his mouth by which to condemn him. It was a very fitting time to teach his disciples the great lesson of faith and trust, and he was demonstrating it to them in his calm and confident manner.

He taught them this lesson by reason and a very familiar illustration. He shows, that as God does not forget even one little sparrow, He will most certainly not forget a disciple of Jesus.

Then five sparrows could be bot for two Roman pennies, a little over three cents of our money. Now sparrows are worth nothing in the market. But tho they are so worthless, God remembers them and provides for them.

But what is the value of our soul to God, to Jesus, to our fellows, to us? Jesus says, "What shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) What did it cost Jesus to buy our souls? Read in 2 Cor. 8:9 and 1 Pet. 1:18-19. No rich man of this world

could redeem a soul to God. Read about it in Ps. 49:6-8.

If our souls, then, are so costly and worth so much to us and to God and to Jesus, will not God care for us when He cares for even the little sparrow that was sold at the rate of five for two Roman pennies?

How forcefully Jesus puts it, when he says, "But even the hairs of your head have all been numbered!" This means, that God's care over his children is infinite, and He is concerned with even the very smallest things of our life. Then let us have unbounded faith and trust, and fear not.

Fourth: Confessing Christ

"(8) But I say to you, Every one who shall confess in me before the men, also the Son of the man shall confess in him before the angels of the God. (9) But the one having denied me in sight of the men shall be denied in the sight of the angels of the God."

To confess in Christ before the men, we must be in Christ, and to be in Christ means that we are new creatures, 2 Cor. 5:17; and we must speak in the spirit of Christ; and we must speak the true teaching of Christ. This will require courage and missionary zeal and faithfulness and self-denial; and it may bring trial and suffering and persecution. But the reward is great, for Jesus will confess in us before the angels of the God, or as Jesus said on another occasion, before his Father in the heavens, Matt. 10:32. This means that Christ will speak the same as we would speak before the angels and the Father, he will speak for us there, if we speak for him here. He is our priest before the Father, and he gives commandments to the angels to minister to us. Rom. 8:34; Heb. 7:25; 1 Pet. 3:22; Heb. 1:14.

But Jesus also says, that if a Christian denies him in the sight of the men, he will also deny him in the sight of the Father and his angels. In that case Jesus would refuse to pray and intercede for him to the Father and give the angels no charge to minister to him.

Christians may deny Christ by falling away from the faith and becoming unbelievers; or by embracing some other religion than Christianity; or by deny-

ing the true person of Christ as the Son of the living God; or by denying his true teaching; or by refusing to follow him; or by rejecting him as redeemer; or by denying him as the one to give eternal life and immortality; or by refusing to do the things he says; or by rejecting one whom he truly has sent; or by refusing to confess Christ before the men thru fear of man or neglect.

Fifth: The Sin that Shall Not Be Forgiven

"(10) And every one who shall speak a word against the Son of the man, it shall be forgiven for him; but for the one who was blaspheming against the Holy Spirit it shall not be forgiven."

It is a sin to speak even a word against Jesus; but many do it thotlessly, or ignorantly, or thru weakness, or under temptation: and they may still retain the desire to be good and right, tho it may not be apparent at the time. Such may be forgiven if they repent and seek mercy, now or in the day of judgment to come.

But when people go on in sin until they no longer desire to be good, they "sin unto death" (I John 5:16), and the Holy Spirit no longer strives with them, and they cannot be forgiven because they cannot repent, and they will have to pay the penalty for sin themselves, which is the second death. Christ had paid the penalty for them; but if they finally reject him, they will have to pay the penalty for themselves, as we read in Heb. 10:26-31. Read also Heb. 6:4-8.

But that penalty, thank God, is not eternal death, and there is coming a time when death shall be swallowed up in victory (Isa. 25:8); for tho God kills, He will make alive again (Deut. 32:39; 1 Sam. 2:6); tho he turns man to destruction, He will say at last, "Return, ye children of men" (Ps. 90:3-4); for Christ must reign until he has subdued all and abolished death (I Cor. 15:25-28): and then there shall be no more sorrow, nor pain, nor death (Rev. 21:4); for Jesus said, "If I be lifted up from the earth, I will draw all men unto myself." (John 12:32).

Sixth: How to Answer When Persecuted

"(11) But when they bring you within before the synagogues and the

rulers and the authorities, be not troubled how or what you shall answer, or what you shall say: (12) for the Holy Spirit shall teach you in that same hour what you ought to say."

This lesson was much needed in that time of open and violent persecution, and it was generally observed during the first two hundred years of Christianity. True Christians can also find occasion to apply it even in these times of religious liberty, for there are still persecutors of the truth, and some of them if they had the law on their side would still be killing true Christians. He that is born after the flesh persecutes him that is born after the Spirit. Gal. 4:29. "All that would live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. "The flesh desireth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other." Gal. 5:17. Persecution now takes a more subtle form than in the days of the early Christians, and we need more wisdom to answer it, and hence we now have greater need for the Holy Spirit to teach us what we ought to say in the presence of the opposers of the truth.

We may be sure that, when the Spirit is teaching us what to say, we shall be quoting the words of the Bible and bearing true and faithful testimony.

LESSON 179

Against Greed

Luke 12:13-21

"(13) But a certain one out of the multitude said to him, Teacher, tell my brother to divide the inheritance with me. (14) But he said to him, Man, what certain one established me a judge or a divider over you [brothers]? (15) But he said to them [the brothers], Beware, and guard yourselves from all greediness: because not in the abundance to a certain one is the life of him out of the possessions to him."

(16) But he spoke a parable to them, saying, The country of a certain rich man bore well: (17) and he reasoned in himself, saying, "What shall I do, because I have not where I will bring together my fruits? (18) And he said, This will I do: I will take down my granaries;

and build greater ones; and there I will bring together all the grain and my good things. (19) And I will say to my soul, Soul, you have many good things laid up for many years; rest up, eat, drink, be well-minded. (20) But the God said to him, Unminded one, this night your soul is asked from you; but what things you have prepared, to what certain one shall they be? (21) So is the one laying up treasure for himself, and not being rich into God."

These brothers who came to Jesus on this occasion were no doubt having a family quarrel over an inheritance matter. Such matters are often occasions for hard feelings, quarrels, and even lawsuits. Some of the heirs feel slighted and wronged by the parents, or defrauded by one of their heirs having an undue influence over the parents in the disposition of their property. Our present lesson is a case in hand.

These two brothers appeared before Jesus to settle their quarrel. The one that Jesus was so good that he would surely command the other to divide up with him; and, perhaps, the other that that Jesus was so just and righteous that he would command the complaining brother to be satisfied with the will of his parents in the way they had bestowed their property. At any rate, they were both there before Jesus to have Jesus settle their trouble.

It was customary in those times for Jews to go to a learned rabbi to settle their troubles and disputes, rather than to go into the regular legal courts; for the word and advice of a rabbi was then held in the very highest esteem. These two brothers must have held Jesus to be a great Rabbi, who would settle their trouble in a right and true way.

The reply Jesus gave them must have been very disappointing, and the teaching that he gave to them must have given them great conviction of the selfishness and avarice and greed of both of them. So while Jesus refused to be a judge and a divider over them in a formal way, he had become a real Judge and Divider over them; for if they heeded the teaching of Christ the one brother would cease to covet what had been willed to the other, and that other brother would show unselfish kindness to his brother,

and the whole quarrel would be settled by peace and love.

When Jesus said to them: "What certain one established me a judge and a divider over you?" he did not answer his own question, and his language seemed to imply that he would not judge in their case at all, and his auditors, no doubt, understood him that way. But he did judge, as his words that followed plainly implied. There is no contradiction here; for in a literal sense he did not judge and had no authority to judge; but in a moral and spiritual sense he did judge, and he had authority to do so, too, as we read in Matt. 7:29; John 5:22, 27. If people will not consent to have Christ to judge them now in a moral and spiritual sense, they will find his Word will judge them at the last day—they cannot escape it. John 12:48. If those brothers did not repent and heed the Word of Christ, they will meet it in both a literal and spiritual sense in the Day of Judgment to come.

Until then the Adamic man has been given authority to rule the world in the literal sense. Jesus did not come to judge the world except in a spiritual way by truth and grace.

But Jesus gave a great commandment to these brothers, which is meant for all: "Beware, and guard yourselves from all greediness."

The rich brother was greedy, because he wanted to hold all the inheritance; and the poor brother was greedy, because he wanted to get part of it away from him. We have still the two classes in the world today—the rich and the poor. The rich want to hold on to their greed, and another class is wanting to get it away from them. Jesus cries to them both: "Beware, and guard yourselves from all greediness." The word greed here comes from two Greek words: "more" and "having." One is greedy when he is always trying or desiring to have more—never satisfied. This is the case of those who would be rich, and the case of those who covet the riches of the rich—both are greedy.

Let us heed our Saviour's Word, "Beware, and guard yourselves from all greediness." Read what Paul by the Spirit says about this in 1 Tim. 1:6-10.

Jesus told them the reason for this

law against greed is that our life does not come out of the abundance of our possessions. Riches cannot give life, but they often wither up life, and destroy life, and burden life, and corrupt life, and shorten life; and their selfish possession closes the door to the life to come, and opens the door to gehenna. The more people have outside, the less they have inside.

Jesus makes his teaching on this subject more forcible by a parable, verses 16-21. This is called, The parable of the rich fool. He thot he was rich, successful, and wise, when he was really poor, defeated, and foolish. He thot his riches would bring him ease and life, when it brot him disease and death. He thot he was well-minded, when he was unminded. He thot his goods and soul were safe; but he lost both! He lost his soul that he might gain the goods; and he gained the goods only to leave them for others to quarrel and strive about. O how he fooled himself! How wise and good he might have been if he had given the goods to spread the Gospel and help the poor, and thus lay up real riches with God. "He that has pity upon the poor lends to Jehovah, and his good deed will He pay him again." Prov. 19:17. He who lives for self is dead while he lives; but he who lives for others will still live even when he dies. He lives most who lives most in others. Would you save your riches and lose your soul? or would you give your riches and save your soul?

It is said of the Church in Jerusalem: "All that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any one had need." Acts 2:44-45. "To do good and to have in common forget not: for with such sacrifices the God is well pleased." Heb. 13:16.

Our only motive in seeking and owning earthly goods or talents should be to do good with them as God's stewards. Selfishness, greed, avarice, covetousness, are deadly sins, and they belong to men in the flesh and in the devil, not to disciples of Jesus. Jesus became poor for us, and even died for us. Selfish people are not children of our heavenly Father, who is the Father of mercies and the God of all grace.

The events in our Saviour's life were

signs, as we read in John 20:30. These two worldly and greedy brothers were signs of the Roman empire and the apostate church about 300 years after Christ. The apostate church wanted their worldly Adamic brother, the Roman empire, to divide with them the worldly inheritance of temporal power. But Jesus forbade his professed disciples laying up treasures here, and he declared that his kingdom is not of this world. This apostate church finally got the other worldly brother to divide the inheritance, and the agreement ran on for about 200 years, when the apostate church claimed to be the only owner, and became the rich man of the parable. It pulled down the old granaries, or institutions and governments of other times, and changed the laws, and built up its greater institutions, claiming to be Christendom, or Christ's kingdom. But there is a night swiftly coming at the end of this Gospel day when this apostate church will be given over to a time of trouble such as never was since there was a nation. Then this apostate church shall lose its soul in death, and the saints shall get the kingdom, and fill the world with love and joy and peace.

If we give because we have, we shall have because we give.

Giving

The word "give" is used over 400 times in the New Testament, and hence it must be a very important word under the Gospel. It is most often applied to the Father, and it is fitting that we study it first under the topic:

God the Great Giver

God gives to all "rains and fruitful seasons," Acts 14:17. "He Himself gives to all life and breath and the all things," Acts 17:25.

"As the Father has life in Himself, even so gave He to the Son also to have life in himself; and He gave him authority to do judgment, because he is Son of Man," John 5:26-27. The Father "has given all judgment to the Son," John 5:22. The works that Jesus did, the Father gave Jesus to accomplish, John 5:36, also 17:4. "The Father that sent me, He has given me commandment

what I should say, and what I should speak. And I know that his commandment is agical life; the things therefore which I speak, even as the Father has said to me, so I speak," John 12:49-50. Jesus also said, "The words which you gave me I have given to them," John 17:8. "The Father had given all things into his hands," John 13:3. Jesus also said that the Father gave him "authority over all flesh," that "he should give to them agical life," John 17:2. Paul says of Jesus, that the Father "gave him to be head over all in the Church," Eph. 1:22. "Jesus said to Peter, Put up the sword into the sheath: the cup which the Father has given me, shall I not drink it?" John 18:11. The Father gives to Jesus all that come to him, as Jesus says in John 6:37, also Heb. 2:13. Thus we see that the Father gave Jesus "glory," as Jesus says in John 17:24, and Peter writes that God raised Jesus from the dead, and "gave him glory," 1 Pet. 1:21. Let us, then, give the Father credit and glory and thanks and love for all that Jesus means to us, then we can truly honor the Father as we honor Jesus, and honor Jesus as we honor the Father.

Now we will study what the Father gives to us under the Gospel. "The God so loved the world, that He gave his only begotten Son, that whosoever believes into him should not perish, but have agical life," John 3:16. O what a gift that He has given us Jesus! and with this great gift He has given us "grace," favor, as we read in many places, Rom. 12:3, 6; 1 Cor. 1:4; Eph. 4:7. And this "purpose and grace" was "given us in Christ Jesus before agical times," 2 Tim. 1:9, but was "manifested by the manifestation of our Saviour Christ Jesus," verse 10. Jesus said, "No one is able to come to me, except it has been given to him from the Father," John 6:65. Jesus said to his disciples, "To you it is given to know the mysteries of the kingdom of the heavens," Matt. 13:11. Paul wrote to Timothy, "In meekness instructing them that oppose themselves; if perhaps the God may give them repentance into knowledge of truth," 2 Tim. 2:25. "The all things are out of the God, who reconciled us to Himself thru Christ, and gave to us the ministry of the reconciliation; to wit, that God was in Christ

reconciling world to Himself, not reckoning to them their trespasses, and having placed in us the Word of the reconciliation," 2 Cor. 5:18-19. Many Scriptures say that the Father gives the gift of the Holy Spirit to those who repent and believe and obey the Gospel, Luke 11:13; John 14:16-17; Acts 15:8; 1 Thess. 4:8; 1 John 3:24; 4:13; Rom. 5:5; 2 Cor. 1:22; 5:5. He also gives the gifts of the Spirit, 1 Cor. 12:7-10; Eph. 1:17; Jas. 1:5; 2 Tim. 2:7; 1:7. "Thanks be to the God, who gives us the victory thru our Lord Jesus Christ," 1 Cor. 15:57. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," Luke 12:32. Answers to prayer in the name of Jesus are from the Father, John 15:16; 16:23. "The God gave unto us agical life, and this life is in his Son," 1 John 5:11. "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us agical comfort and good hope thru grace, comfort your hearts and establish them in every good work and word," 2 Thess. 2:16-17.

Now we will study some conditions under which God gives or withholds his blessings. "God resists the proud, but gives grace to the humble," Jas. 4:6; 1 Pet. 5:5-6. We must come in the name of Jesus, Acts 4:12; must believe in Jesus, John 3:16; Acts 11:17; must have a right motive in our hearts, Acts 8:18-22; must ask, seek, and knock, Matt. 7:7, 11; Luke 11:9, 13; 1 John 3:22; Jas. 1:6-8; must hear, Luke 8:18; must see and hear, Matt. 13:11; must hear and understand, Luke 8:10; must labor in the vineyard, Matt. 20:4; Must bear fruit, John 15:16; must bring forth the fruits of the kingdom, Matt. 21:43; must be obedient, Acts 5:32; must not be evil servants, Matt. 21:43; Luke 20:16; Mark 12:9; must not be of an evil and adulterous generation, Matt. 16:4; Mark 8:12; Luke 11:29; and we must hold fast and improve on what God has already given us if we would have more, Matt. 25:29; Luke 19:26; Matt. 13:12; Mark 4:25.

What Jesus Gives

"The Son of the Man came not to be ministered to, but to minister, and to give his soul a ransom for many," Matt.

20:28; Mark 10:45; "Who gave himself for our sins, that he might deliver us out of this present evil age," Gal. 1:4; "Jesus Christ, who gave himself a ransom for all," 1 Tim. 2:6; "Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works," Tit. 2:14; "The Son of the God, who loved me, and gave himself up for me," Gal. 2:20; "The Christ also loved you, and gave himself up for you, an offering and a sacrifice to the God into an odor of a sweet smell," Eph. 5:2; "The Christ also loved the Church, and gave himself up for it," Eph. 5:25; "Him did God exalt with his right hand, a Prince and a Saviour, to give repentance to the Israel, and remission of sins," Acts 5:31. He gave us God's Word, John 17:14; he gives us the glory which God has given to him, John 17:22; he gives us peace, John 14:27; he gives us the living bread from heaven, John 6:51; he gives us example, John 13:15; he gives us the new commandment, John 13:34, living water, John 4:10; Rev. 21:6, and agical life, John 10:28. He will yet give us "the crown of the life," Rev. 2:10; "authority over the nations," Rev. 2:26; and he will give it to us to sit down with him in his throne, as he also overcame, and sat down with his Father in the Father's throne, Rev. 3:21.

We Should Give

If God and Jesus are such Givers, we must be like them if we also have the divine nature. Jesus says, "Give and it shall be given to you." Luke 6:38. God has no blessing for warped up stingy souls. If we have our earthly treasures within our hearts, Jesus says, "Give for alms those things which are within; and behold, all things are clean to you," Luke 11:41. Paul says, "In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, "It is more blessed to give than to receive," Acts 20:35. Jesus says, "Sell that which you have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that fails not, where no thief draws near, neither moth destroys. For where your treasure is, there will your heart be

also," Luke 12:33-34. "The God loves a cheerful giver," 2 Cor. 9:7. Jesus will say to some at last: "I was hungry and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me." And then he will also say, "Inasmuch as you did it to one of these my brethren, these least ones, you did it to me," Matt. 25:35, 40. "If a brother or sister be naked and in lack of daily food, and one of you say to them, Go in peace, be you warmed and filled; and yet you give them not the things needful to the body; what does it profit?" Jas. 2:15-16. Jesus said to his ministers, "Freely you received, freely give," Matt. 10:8. If they could not give money and goods they could give what is worth more than all money and goods—they could give the saving Gospel, and others by helping them in money and goods could be sharers with them in the work and reward. But all our giving, whether temporal or spiritual, must be in love, as said in 1 Cor. 13:1-3.

GOODNESS EVERY DAY

Not once a year should goodness bloom,
And then as quickly die:
Such goodness has no sweet perfume
That leaves a vacant sigh.

'Tis goodness true and planted deep
In hearts made good and true
That waits not holy days to keep
But looks for needs to view.

Such goodness blooms for ev'ry day
With fragrance of sweet love;
It is implanted rich to stay,
From God's great heart above.

Then give the gifts for love and need,
At Christmas tide 'tis well;
But other days we too must heed,
As goodness true will tell.

Then all our life shall fragrant be,
Like HIS whose birth we tell;
We'll follow him to Calvary,
And he shall in us dwell.

LESSON 180

*Against Being Careworn Over Temporal
and Earthly Matters*

Luke 12:22-34

*"(22) But he said to his disciples,
Therefore I say to you, Do not be care-*

worn for the soul, what you shall eat; neither for the body, what you shall put on. (23) For the soul is more than the food, and the body than the clothing. (24) Consider the ravens, that they sow not, neither reap; to whom there is not a store-chamber, neither a granary; and the God feeds them: how much more do you concern than the birds! (25) But who out of you being careworn is able to put upon his maturity a cubit? (26) If therefore, you are not able to do a least thing, why concerning the other things are you careworn? (27) Consider the lilies, how they grow: they toil not, neither do they spin; but I say to you, Neither was Solomon in all his glory arrayed as one of these. (28) But if the God so clothe the grass being in a field today, and tomorrow is being cast into an oven, how much rather you, little believing ones? (29) And you seek not what you may eat, and what you may drink, and be not worried. (30) For all these things the nations of the world seek upon: but your Father knows that you need these things. (31) But seek the kingdom of Him, and these things shall be put for you. (32) Do not fear, the little flock; because the Father is pleased to give to you the kingdom. (33) Sell your possessions, and give alms; make for yourselves purses which become not old, a treasure unfailing in the heavens, where a thief does not approach, neither moth destroys. (34) For where your treasure is, there also your heart shall be."

As Jesus finished talking to the two worldly brothers against greed (verses 13 to 21), he talked again to his own disciples, and applied the subject to them.

"Do not be careworn for the soul, what you shall eat; neither for the body, what you shall put on. For the soul is more than the food, and the body than the clothing." Verses 22-23.

Jesus had said almost these same words more than a year before in the Sermon on the Mount, Matt. 6:24-34. We commented on that Scripture in lessons 64, 65, and 66.

We should not be careworn about getting the necessary physical food for our souls, because eating such food is but a lower act of the soul, and the soul itself is not a physical thing, but is more than the body and the food; and because the

physical food and the drink are so common and abundant that we should be able to get all that is necessary without anxious care; and because we really do not need so much food, nor so costly, nor so much preparation of food; for the simpler and plainer our food and drink the better for our health.

If we must be anxious and careworn, let it be on something far more important and necessary than food and drink for bodily functions; for it is far more important and necessary to feed the soul with love, truth, grace, righteousness, goodness, power, faith, and hope, than to feed the body with bread, meat, potatoes, pies, and cakes.

Those people who are so anxious about getting the physical food, and drink care little or nothing for getting spiritual food and drink for their souls—they are carnal minded.

Jesus also forbade his disciples to have worldly care for clothing the body. It is vain and giddy to try to keep up with the ever-changing fashions and styles, which are often senseless, hurtful, and immodest, and always costly.

It is far more important to clothe the body with humility, modesty, self-control, virtue, sympathy, kindness, nobility, and the smiles of true friendship, than to be decorated with cotton, wool, silk, linen, fur, and leather.

Some consideration for temporal food and drink and clothing is good and necessary for us and for our usefulness in this life; but Christians are forbidden to be careworn over such matters. Then Jesus tells us why:

"Consider the ravens, that they sow not, neither reap; to whom there is not a store-chamber, neither a granary; and the God feeds them: how much more do you concern than the birds!" Verse 24.

God wants our faith, our trust; not our worry and anxious care. Certainly God has more "concern" for his children than for birds. He provides us with means, wisdom, and ability to sow and reap and gather into storehouses: so we are better provided for than the birds. Why should we worry, if we do our part? Truly, some do not sow and reap, but in some way they can serve those who do, and share with them.

Then Jesus shows that it is useless to

be careworn over food and drink and clothing:

"But who out of you being careworn is able to put upon his maturity a cubit. If therefore you are not able to do a least thing, why concerning the other things are you careworn?" Verses 25-26.

A cubit was about 18 inches, or the length of the forearm. Worry and anxious care will not make us grow taller, even a little bit. Our destiny is not determined by our worry, but by our worthiness. Worry may hinder, but it cannot help. Usually the mountains that we worry about prove to be but mole hills when we get to them. Some one has said, "Man proposes, but God disposes." Worry and anxious care grow from the root of doubt, and they bear but bitter and disappointing fruits that destroy health and happiness and hope.

Then Jesus gives an illustration to show the folly of Christians being careworn about clothing:

"Consider the lilies, how they grow: they toil not, neither do they spin; but I say to you, Neither was Solomon in all his glory arrayed as one of these. But if the God so clothe the grass being in a field today, and tomorrow is being cast into an oven, how much rather you, little believing ones?" Verses 27-28.

Clothing the grass with the beautiful lilies is a great illustration for our faith in regard to clothing. The grass cannot toil and go about to work, but must stay still and quiet in the ground. It cannot get cotton, flax, or wool, and spin these into yarn and weave them with a weaving machine, but yet God clothes it with the beautiful white lilies with their rich and delicate tints. But we can toil, and spin yarn, and weave cloth. Have we not a much better chance to be clothed than the grass of the lilies? And is not the God more concerned about clothing us for whom He has provided a destiny of agical life than for the grass of a field which lives out its brief day, and is then consumed in the furnace of summer heat?

Solomon in all his glory was not arrayed like one of the lilies; for his clothing was artificial and dead, but a lily's clothing is natural and living. Then Solomon's clothing was not meek and humble and unselfish and pure, like that of the lily. Solomon's clothing was an

imperfect type of the royal clothing of Christ; but the clothing of the lily is a perfect type of the robe of Christ, who is the true Lily of the Valley. Hosea the prophet (14:5) says of him: "He shall blossom as the lily, and cast forth his roots as Lebanon."

If we are "little believing ones," as Jesus calls his disciples, we shall not only have the needed earthly clothing without worry, but we shall at last be clothed with the royal robe of Christ, which is much greater than the clothing of Solomon, or of the lilies of a field.

Then Jesus says to his "little believing ones":

"And seek you not what you may eat, and what you may drink, and be not worried. For all these things the nations of the world seek upon: but your Father knows that you need these things. But seek the kingdom of Him, and these things shall be put for you. Do not fear, the little flock; because the Father is pleased to give to you the kingdom." Verses 29-32.

Jesus here calls "the little believing ones" "the little flock," because they are few compared to all the others, and only the first-fruit and first-born ones. Of course there are many professed Christians, but few, very few, have the witness of the Word and the Spirit to prove their calling and election.

The kingdom that the Father is pleased to give "the little flock" is the whole earth made new, and the rule over it for two ages to come, and they are the ones who shall bless all the families of the earth, and with them inherit the earth for endless ages. Many Scriptures teach these things. Here are a few: Matt. 6:10; Rev. 11:15; Matt. 13:38, 41-43; Dan. 2:35, 44; 7:27; Heb. 2:5-10; Rev. 21:1, 7.

If the Father is pleased to give us this great and glorious kingdom, and that for ever, can we fear to trust Him for our little temporal needs?

In view of these things, Jesus says to his true believers:

"Sell your possessions, and give alms; make for yourselves purses which become not old, a treasure unfailling in the heavens, where a thief does not approach, neither moth destroys. For where your treasure is, there also your heart shall be." Verses 33-34.

Our possessions are our money and goods over and above our needs for ourselves and families. We should not keep such things in idleness, but dispose of them in doing good. We can do this by sending out the bread of life to the poor, hungering, and starving souls of earth. There are millions of them. Then we shall have everlasting treasure in the heavens, because it is in the heart of the Father and in the hearts of his spiritual people. These shall be our purses which become not old, and the treasure we have in them shall not fail, nor be taken from us.

Get good, and do good; do good and get good. This is a rule that works both ways.

LESSON 181

Being Ready for the Coming of the Lord

Luke 12:35-40

"(35) Let your loins be girded about, and the lamps burning; (36) and you like to men receiving the lord of themselves when he shall loose up out of the marriages, in order that, coming and knocking, they may at once open to him. (37) Happy those servants whom the lord, coming, shall find watching: verily, I say to you, that he will gird himself about, and recline them up, and coming alongside will give deaconship service to them. (38) And if in the second and if in the third watch, he should come, and find it so, happy are those.

(39) But this know, that if the house-master had known in what hour the thief is coming, he would have watched, and not have left his house to be digged thru. (40) And become you ready, that in the hour you do not think the Son of the Man comes."

Before saying these things to his disciples, Jesus had just warned them against being careworn over earthly matters; and he now tells them of something they should indeed be careful about, and that is, about his second coming, at the end of this dispensation. He knew that if people did not take great care about that, they would miss being ready, and lose the hope of being of the elect. So he charges them how to be ready:

"Let your loins be girded about, and the lamps burning."

By this Jesus means that we should be in a constant state of readiness for his second coming. He did not mean that we should expect him at any moment, but that we should be ready to receive him at any moment. We can see wisdom in this, for now is our time to prepare, and this time may be cut off any moment, or hour, or day, by injury or death. While Jesus is not liable to come at any moment, we are liable to be cut off from preparation at any moment.

Christians need two things to be ready for Christ's coming: 1st, They need to have their loins girded about; 2nd, They need to have the lamps burning.

Jesus was speaking figuratively. In those times men of honor wore a loose, flowing robe. Hence when they would go on a journey, or engage in work, it would be necessary to gather up their loose robe and fasten it by a belt about their bodies between their waist line and hips. Then they could walk and work freely. The Christian's long robe is his outward profession of righteousness and goodness, representing his personal honor. His belt, or girdle, is truth (Eph. 6:14). His loins are that portion of his spiritual being which contains his powers and capacities to receive, digest, and give forth the vital things of the Gospel. Those powers and capacities are the loins of the spiritual mind (1 Pet. 1:13).

The girdle of truth and faithfulness about our spiritual powers will hold our robe of honor above the dust and mire and entanglements of this world. Then, and only then, we shall be ready to receive Jesus at his coming.

But we must also have our lamps burning. Our lamps are the Word of God (Ps. 119:105). The Holy Spirit is the oil. The wick is faith. The lamp is lit within us by the quickening power of God. We keep the lamps burning by keeping the Word of truth and grace, and by having a full supply of the Spirit of God, and by a living faith.

In the parable of the Ten Virgins (Matt. 25:1-13), Jesus shows how necessary it is to always have a full supply of the "oil," which is the Holy Spirit. There needs to be a great awakening

among God's true people on this subject. It is not enough to have the lamp of truth and the wick of faith: these alone will not prepare us to meet Jesus at his coming. We must be filled with the blessed Holy Spirit to be ready.

Then Jesus says, that we shall be "like to men receiving the lord of themselves when he shall loose up out of the marriages, in order that, coming and knocking, they may at once open up to him." If we are ready, Jesus will come to us like that, and we shall receive him "at once" like those servants. The weddings that Jesus is now in are the espousals that he has with his bride the Church during all the time of this age, when the Church is his espoused bride, but not yet his wife. We must understand this in a spiritual way. We also sustain several other relations to Christ: such as, brothers, friends, and servants. The "servants," or literally, "bond-servants," spoken of here are also his bride, tho Jesus is not here referring to them as such. Jesus will "loose up out of" these espousels when he finishes the call for the elect at the end of this dispensation. Then he will come again to give the elect agical life and immortality, and translate them out of the world during the final time of trouble upon the nations.

Jesus says of those servants who are ready to receive him at once when he comes: "Happy those servants whom the lord, coming, shall find watching: verily, I say to you, that he will gird himself about, and recline them up, and coming alongside will give deaconship service to them." Then we shall eat fully of Christ and with Christ, as the wife of the Lamb and as his fellow kings and priests in blessing all the families of the earth. Yes, "Happy those servants"! I want to be one of them! Don't you? But we must be ready.

In the 38th verse of this lesson Jesus says, "And if in the second and if in the third watch, he should come, and find it so, happy are those." There is a great meaning in these words, hidden from the natural man. The first watch is for saving the elect, and it is at the ending of this age; the second watch is for saving those who are finally separated to the right hand in the day of Judgment; and the third watch is for saving those

out of the Judgment of Gehenna, when death is swallowed up into victory, and all are made new.

Jesus next gives a warning to those who will not be ready when he comes for his elect: "But this know, that if the house-master had known in what hour the thief is coming, he would have watched and not have left his house to be digged thru."

The "house-master" here spoken of is the natural carnal man. His house is this carnal, proud, and selfish world. Jesus will come to such, not as their Lord and Bridegroom, but as a thief, to take the earth and the rule over the earth away from the carnal man. If the natural man knew this, and realized the awfulness of it, he would repent and get saved and ready to receive Christ as his Lord when he comes in the Great First Watch.

So Jesus concludes our lesson by saying to his disciples: "And become you ready, that in the hour you do not think the Son of the Man comes." If many professed Christians are not truly getting ready, it is because they are not thinking that he will come to people like them as a thief and a judge. Reader, shall Jesus come to us to bring the Jubilee, or the Judgment, which?

JESUS COMES TO BRING THE JUBILEE

Tune: "I've Pitched My Tent in Beulah."
 Jesus now is coming, signs betoke him near,
 Lift up the voice, O Christian, 'tis time to have
 good cheer.
 O let us watch, be ready, lamps all trimmed
 and bright,
 All filled with oil aplenty, and walking in the
 light.

Chorus:

We wait our Saviour's call, joy so full and
 free,
 He comes our Lord and King to bring the
 Jubilee.

Oh how the joy shall fill us as we then behold
 Our blessed Jesus coming with glory yet untold.
 The fullness of the Spirit falls upon our frame,
 To give us life immortal, all glory to his Name.

For ever then with Jesus, ne'er a pain or sigh,
 With all the good and blessed, we meet our Lord
 on high.
 Salvation then completed, joy springs full and
 free,
 We've reached our hope of glory, our endless
 Jubilee.

O we must full be ready, watch the signs unfold,
Proclaim the saving Gospel where e'er it may
be told.

We must arouse in earnest, this our closing
day;

O let us help our fellows, and do the good we
may.

LESSON 182

Faithful and Unfaithful Servants

Luke 12:41-48

In our last lesson, Jesus gave a parable about bondservants watching for the return of their master. At the beginning of our present lesson we read,

"(41) And the Peter said, Lord, do you speak this parable to us, or also to all?"

Peter's question was a thotless one, for Jesus had addressed the parable to them and applied the conclusion of it to them, as we read in verses 35, 36, 40. And it was very evident that Jesus referred not only to his disciples there and then, but to his disciples everywhere and all thru this dispensation.

Jesus did not give Peter a direct answer.

"(42) And the Lord said, Who then is the faithful steward, the mindful one, whom the Lord shall establish over his healing place, to give food-measure in season. (43) Blessed that bondservant, whom his Lord when he comes shall find so doing. (44) Truly I say it to you, that he will establish him over all his possessions."

Here Jesus is speaking something very personal to Peter and all other professed ministers of Christ. Jesus raises the searching question, "Who then is the faithful steward, the mindful one?" Then Jesus points him out by saying, that he is one "whom the Lord shall establish over his healing place, to give food-measure in season." The Lord's healing place is his true Church. A true minister must be established by the Lord, in the true Church; and he must know the truth and grace and power of the Gospel and have ability to minister these to others in the season of their need.

The minister who is "faithful" and "mindful" in this time of knowing in part shall receive the blessed fulness at

the coming of Jesus. This will include agical life, immortality, everlasting home, and reigning with Christ in blessing all the families of the earth.

Jesus uttered this same prophecy later from the Mount of Olives, as we read in Matt. 24:45-51.

We must not infer that these words apply to just one minister, for surely there is and has been more than one minister who is faithful and mindful. We must beware of those puffed up leaders who claim to be "the faithful and wise servant." Every minister must be both faithful and mindful; but it is not of him to say so: the Lord will settle that when he comes.

Wonderful blessings shall come to the truly faithful and wise servant; but a fearful destiny awaits the unfaithful and unmindful servants, as Jesus says in the verses that follow:

"(45) But if that bondservant shall say in his heart, my Lord delays to come; and shall begin to beat the boys and the girls and to eat and drink, and to be drunken; (46) the Lord of that bondservant shall come in a day when he expects not and in an hour when he knows not, and shall cut him apart, and put his portion with the unfaithful."

Jesus did not raise any question as to who the unfaithful and unmindful servant should be; but began at once to put marks of identification upon him: he will be one whose heart is indifferent to the coming of Christ, an opposer and critic of true spiritual Christians, and devoted to ease and pleasure.

Jesus says that he will come to that bondservant in a day when he does not expect, and in an hour when he knows not. That day and hour is not when he comes as the Bridegroom for his elect, but when he comes as a thief with his elect to judge the world. The unfaithful and unmindful bondservant, in his ease and complaisance, does not expect, nor does he have a realizing knowledge, that he will be involved in that day and hour.

What will Jesus then do to that unfaithful and unmindful bondservant? Answer: "He shall cut him apart, and put his portion with the unfaithful." That is, he will cut him off from the hope and reward of the elect, and give him over to judgment with the carnal world.

Then Jesus tells how that judgment will be:

"(47) *But that bondservant, who having known the will of his Lord, and not having made ready, nor having acted to his will, shall be beaten with many [strokes]; (48) but he who, not having known, but having acted worthy of strokes, shall be beaten with few. But to every one to whom much was given, much shall be asked from him; and to whom they gave much, more abundantly they will ask him.*"

These words from Jesus show that all will not be judged alike, but that each shall be judged according to knowledge and ability, and that the penalty in any case shall not be unlimited and eternal. In some cases the judgment shall be hard and long; but not cruel nor for ever. Everlasting punishment is a false translation: it reads "agical punishment" in the Original. Praise God. He will not keep his anger for ever. Mic. 7:18. Tho He "turns man to destruction," He will at last say, "Return, you children of men." Ps. 90:3. God says, "I kill, and I make alive; I wound, and I heal." Deut. 32:39; I Sam. 2:6.

I LEFT THE WALKS OF SIN

Tune: "I Gave My Life for Thee."

I left the walks of sin
And all the worldly ways;
I've found the peace within
And sweet and blessed days.

Refrain:

I left, I left, the walks of sin
And now I'm blest within.

In God I put my trust,
Thru Jesus' precious blood,
He made me right and just,
All reconciled to God.

In Christ I was baptized
To get the pardon free;
The Word I thus have prized
And found sweet jubilee.

And then the Spirit came,
In rushing mighty pow'r,
The witness to proclaim
And give the earnest dower.

And now I walk with God
Upon the shining way;
I give his Name applaud,
Within my soul is Day.

When Jesus shall return,
I'll greet him full and free;
O for that day I yearn
And to immortal be!

Then shall the kingdom come—
O'er all the world's estate;
For ever then at Home,
And all so grand and great!

LESSON 183

How Christ Makes Division

Luke 12:49-53

"(49) *I came to cast fire upon the earth; and [it is] what I will, if it was already kindled. (50) But [it is] a baptism—I have to be baptized; and how I have it with [me] until it be ended! (51) Do you think that I became alongside to give peace in the earth? No! I say to you; but rather division. (52) For there shall be from the now five in one house having been divided, three over two, and two over three. (53) They shall be divided, father over son, and son over father; mother over daughter, and daughter over mother; mother in law over the bride, and the bride over the mother in law.*"

We like to think of Jesus as the peacemaker—and so he is: and he makes peace for us, but not with us; and peace for the world, but not with the world. Jesus does not cater to the flesh and the world. Nor does he bow to satan to win the kingdoms of this world. He calls on men to repent, or perish; and to be regenerated from above, or they cannot enter the kingdom of God. He testified everywhere against selfishness, pride, oppression, greed, hypocrisy, unbelief, false doctrine, and all other evils. It was for that reason that the world hated him, and false leaders sought to kill him.

Jesus said, "I came to cast fire upon the earth," not literal fire, but fire that burns up selfishness, meanness, pride, carnality, and every other evil thing. That fire is the love of God; and Jesus cast it upon the earth by the truth of the Gospel and by the Holy Spirit. This fire is unquenchable and eternal.

This holy fire was already kindled when Jesus uttered these words—kindled in Jesus and in his disciples; but it was to be wonderfully manifested a few weeks later when the Holy Spirit was poured out on the Day of Pentecost. This was in fulfillment of the prophecy of John the Baptist, who said of Jesus:

"He shall baptize you in Holy Spirit and fire." Luke 3:16.

But Jesus knew that to cast this fire fully upon the earth it would be necessary to die for all, so he said in verse 50, "I have to be baptized; and how I have it with [me] until it be ended!" This was the baptism into death for all. This would cast the fire of the love of God upon the earth as nothing else would do.

But Jesus foresaw that this wonderful fire would not "give peace in the earth," "but rather division." Verse 51. Most people do not want to have their selfishness, pride, carnality, and worldliness burned up by the love of God; and so they array themselves in opposition, and stir up strife and division.

Jesus, indeed, does give division in the earth, but the fault is with those who reject the grace and truth and power of his Gospel. If all would heed Jesus, there would be no division, but a sweet and blessed union of all for eternity.

Then in the closing verses of our lesson Jesus tells us what these divisions shall be; and we find his words have both a literal and symbolic fulfillment. See verses 52 and 53. The "one house" is the earth-house, or world. The "three" are the world, the flesh, and the devil. The "two" are the outer and inner man of the true Christian. These "three" are against the "two"; and these "two" are against the "three." The "father" is the fleshly Israel; the "son" is spiritual Israel. These are opposed. The "mother" is the earthly Jerusalem; the "daughter" is the heavenly Jerusalem. These also are opposed to each other. The "mother in law" is the great apostate church; the "bride" is the true Church. These are also opposed to each other.

Jesus makes these divisions; and where he makes division, we should not seek union. Read 2 Cor. 6:14-18.

LESSON 184

Rejecting or Ignoring Evidence of Messiah

Luke 12:54-59

"(54) But he spoke also to the multitudes, When you see a cloud arising over west, at once you say, There comes a shower. And so it becomes. (55) And

when a south wind is blowing, you say, It will be burning hot. And it becomes. (56) Hypocrites! The face of the earth and the heaven you know to test; but this season how you know not to test! (57) But why also from yourselves do you not judge the just thing? (58) For as you are departing with your opponent before a ruler, in the way give labor to be freed from him; lest at a time he drag you down to the judge, and the judge shall deliver you to the exactor, and the exactor shall cast you into prison. (59) I say to you, You shall not, not, come out from there, until also the last lepton you may give forth."

What an awful frailty in fallen mankind Jesus has exposed in these words! Most people can be quite wise in knowing the things concerning their temporal interests; but the plainest evidence of their spiritual and eternal interest is ignored or rejected.

Jesus had given every needed evidence and proof that he was the Messiah, the anointed one, the Christ, that was promised and foretold in the Bible of the Jews. And the Jews professed to believe in that Book and to be looking for that very Messiah. They were very zealous for forms, ceremonies, and holy days; and they could well note the evidence of coming rain or drouth. But they could not see the great cloud of blessing then coming up in the teaching and works of Jesus, as the sun of their day was setting; nor could they feel the hot wind of condemnation blowing upon them because they rejected Jesus. But the show-ers of blessing come to those who believe and receive; and the hot winds of condemnation blow for those who reject.

Then Jesus gives the indifferent ones and the rejectors his advice, in verses 57 to 59. The "opponent" or "adversary" in these verses is the Holy Spirit; for the Holy Spirit is opposed to the flesh, or carnal mind. Gal. 5:17; Rom. 8:7-8; John 16:8-11. The "ruler" and "judge" is Jesus. Acts 17:31. The "exactor" or "Officer" is the Holy Spirit working thru Christ and the elect in the age to come. The "prison" is the "abyss" or "second death," where the wicked are to be shut away from the favor and blessing of God. Jesus said of such, "You shall not, not, come out from there, until also the last lepton you may give forth."

“The last lepton” is the second death, called in figurative language, “the lake of the fire.” Rev. 20:14.

If people will not repent and take Jesus as their Redeemer while the Holy Spirit is striving with them to convict them of sin and of judgment, the Holy Spirit will quit striving with them and give them over to judgment in the age to come, and the judgment will give them over to the prison house of the second death. Christ has now paid the price for them; but if they reject this, they will have to pay it for themselves. Heb. 10:26-31.

In the abyss, or second death, the wicked shall remain for the age to come in age-lasting punishment. They rejected the Gospel life and this Gospel age: and they will get the second death for the age to come. Then they will come out and accept the grace of God in Christ Jesus and be saved. Christ must reign until he has subdued all and abolished death (1 Cor. 15:20-28). He himself said: “If I be lifted up from the earth, I will draw all to myself” (John 12:32). Then shall be brot in that perfect day when “the death shall be no more; neither shall there be mourning, nor crying, nor pain, any more.” Rev. 21:4.

O that all people would now accept this God of all grace as revealed in Jesus Christ and his Gospel!

JESUS MAKES DIVISION

No peace our Saviour makes
With selfish fallen man;
He calls to all, Repent!
On sin he puts the ban.

He saves no one in sin,
The carnal man must die;
All new we must be made,
Like Jesus now on high.

For this the flesh rebels,
And fights its gory way;
Rejects the Christ who saves,
And blinds its eyes to day.

The King has captured some,
And brot them into death;
He then revived them new
In Holy Spirit's breath.

And now they stand for him,
And for his blessed Cause;
They love his gracious ways,
They keep his holy laws.

They call to men, Repent!
Believe! obey! and live!
A life made new and right
He surely you will give.

But still the world rejects,
And satan carries on;
They'll fight Messiah's reign
Until new day shall dawn.

And then, alas! they fall
In prison dark they hie;
While Jesus then shall reign,
In second death they lie.

While there they'll pay the price,
The wages of their sin;
They here rejected Christ,
And would not let him in.

And so the final war
In victory shall end;
And Christ be all in all,
The universal Friend!

LESSON 185

The Need of All to Repent

Luke 13:1-5

“(1) *But certain ones were present in the same season bearing a message to him concerning the Galileans, whose blood Pilate mingled with their sacrifices. (2) He, replying, said to them, Do you think that these Galileans became sinners in comparison with all the Galileans, because they have suffered these things? (3) No, I say to you; but, if you do not repent, you all likewise shall be destroyed.*

(4) Or those eighteen, upon whom the tower in the Siloam fell, and killed them, do you think that they became debtors in comparison with all the men, the ones inhabiting Jerusalem? No, I say to you; but, if you do not repent, you shall all be destroyed in the same way.”

At the time of this lesson Jesus was on his way from Galilee to Jerusalem (Luke 9:51), passing thru the country east of the river Jordan, on the borders of Samaria and Galilee (Luke 17:11). He was closing up his personal ministry to fleshly Israel, and preparing for his rejection and death at Jerusalem a few weeks later. This was the “season” spoken of in the first verse of this lesson.

Pilate, the Roman governor of Judea, had just killed some pious and fanatical Galileans at Jerusalem while the priests were offering their sacrifices upon the brazen altar, and had ordered their own blood to be poured upon their sacrifices. The Jews were forbidden by their Law to offer human sacrifices upon their al-

tar. Pilate had thus defiled their altar and shown his hatred toward the Galilean fanatics whom he had ordered to be killed in that way. These pious Galileans had opposed some of the heathenish abominations which Pilate had put up in the Holy City, and they were opposed to Pilate for taking the sacred money of the temple to pay for public improvements. So Pilate imposed upon them an example of his wrath, and caused them in their death to defile their very altar.

These people who bore this sad and awful message to Jesus at this time must have had those Galileans were greater sinners against God than all other Galileans; or God would not have allowed Pilate to kill them and have their blood defile the very altar of God. Jesus took this to be their thot; and it gave him an occasion for teaching a great lesson concerning repentance.

How prone we human beings are to be self-righteous and boastful. We are so apt to be like the Pharisee who said, "God, I thank Thee, that I am not as the rest of the men, extortioners, unjust, adulterers, or even as this one, the publican. I fast twice of the sabbath; I give tithes of all that I get." Luke 18:11-12.

So Jesus, knowing the human heart, said to those Jews who brot this sad message to him, "Do you think that these Galileans became sinners in comparison with all the Galileans because they have suffered these things?" Jesus did not wait for their answer, for he knew that they had wrong ideas about that matter. He plainly told them, that the sufferings of those men did not indicate that they were sinners, nor that their fellows who did not suffer were righteous; for, as the Scripture says, "All are under sin," "There is none righteous, no, not one." Rom. 3:9-18 with Ps. 14:2-3; 53:2-3. "Behold, I was brot forth in iniquity; and in sin did my mother conceive me." Ps. 51:5. "Therefore, as thru one man the sin entered into the world, and the death thru the sin; so also the death passed into all men, upon which all sinned." Rom. 5:12.

So unless we repent, we are each doomed to destruction. To repent means to change mind—change from the carnal mind to the spiritual mind. To have this change requires the grace of God as manifested in the Gospel. First, the

Spirit must convict people of sin—both transmitted and acquired. Then they must see the revelation of God's love and grace in the sufferings and death of Christ on their behalf. Then they must seek a new heart and a new life; and when they have found these, then they have repented unto life.

There is no exception: whosoever does not have this experience, this repentance, cannot enter the kingdom of God, but remains under the sentence of death and destruction. As Jesus said, "If you do not repent, you all likewise shall be destroyed."

It is not God's plan to perpetuate the human race in this depraved and corrupt condition. Sooner or later people must repent or perish.

Some, truly, are more sinful than others; and therefore deserve more punishment than others. But all are under the law of sin and death, and doomed to destruction unless somewhere, sometime, they repent, experience a change of mind, a change from the carnal to the spiritual mind, a generation from God.

The afflictions which people undergo in this life have various indications. Sometimes they are just the natural result of natural law, and happen to all alike. Sometimes they are special providences of God for discipline, refining, perfecting and testing; sometimes for examples to others; sometimes for greater reward and glory; and sometimes, truly, for punishment for sins and apostasy.

Sometimes people suffer more than others because they are more sinful than others; and sometimes because they are more righteous than others.

If we have afflictions and trials and losses, we should search our hearts and see what may be the cause. If sin is the cause, we should take the kindly lesson and repent and seek the mercy and favor of God. But whether for sin, or for purifying, we should take all afflictions patiently and seek to have them work for our good.

Jesus told those Jews, that, unless they repented, they should be destroyed like those Galileans whom Pilate slew in the temple. This prophecy was literally fulfilled in the year 70 A.D., when the Romans destroyed the Jews as a nation, and their Holy City and temple.

The siege of Jerusalem lasted for five months, during which eleven thousand Jews starved to death, more than a million Jews perished by pestilence and sword, and the ninety-seven thousand that remained were made prisoners and slaves and divided among the triumphant Romans as prizes. All these things happened to them because they rejected Jesus, and would not repent.

Another and still greater judgment awaits them, and all other sinners, who reject Jesus and refuse to repent; for Jesus said: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the Word that I spake, the same shall judge him in the last day."

In the second part of our present study, Jesus calls the attention of his hearers to the falling of the tower in the Siloam and killing eighteen people. This seemed to be a manifest providential event and to indicate that those eighteen must have been more wicked than any others dwelling at Jerusalem. But Jesus says even concerning this more apparent instance, that even these were not greater debtors to God than their fellows. Then he says to his hearers, "If you do not repent, you shall all be destroyed in the same way."

The sins of all mankind caused the death of Jesus. His blood is upon us! We are guilty of his death unless we repent. He is the great "tower of the flock," Micah 4:8, "the Stone which the builders rejected," Matt. 21:42; and "He that falleth on this Stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust," Matt. 21:44. People fall on Jesus when they reject him and refuse to repent. Such are broken off from the hope of life and home. And Jesus shall fall on them in the judgment with the greatest condemnation and guilt, and, if still unrepentant, the second death for a thousand years, and they will not come out till they pay the last lepton. O let us all take Jesus now and repent, be changed, be regenerated from above; and we shall have peace and pardon and blessing and joy unbounded.

There will come a time when repentance shall be hid from God's eyes, as Hosea prophesied; but it will not be until death is swallowed up in victory, Hos. 13:14 with 1 Cor. 15:54-57.

REPENT!

Tune: "There Is Life for a Look."
Repent of your sins, cries the Saviour of all,
Turn from all your defilement and wrong.
O list to his mercy, his love, and his call,
He will give you sweet grace and new song.

Chorus:

Turn! turn! turn and live!
There is pardon and peace if you turn and
repent,
There is life everlasting for you.

O why will you go to destruction and grief
When 'tis Jesus who bids you repent?
O yield to his love and you'll find sweet relief,
'Tis for you this good message is sent.

Behold, on the Cross where the Saviour has
died!

There he bore all your sins far away;
Come drink of the grace that did flow from his
side,
Come, repent, and believe, and obey.

Reject not the mercy and grace for your soul,
For the Judgment is near and so dire;
O come for the peace and the hope and console
And you'll find ev'ry good you desire.

LESSON 186

*The Parable of How the Barren Fig
Tree May Be Spared and
Made Fruitful*

Luke 13:6-9

"(6) But he spoke this parable: A certain one had a fig tree, it having been planted in his vineyard; and he came seeking fruit in it, and he did not find it. (7) But he said to the vine-dresser, See, three years I come seeking fruit in this fig tree, and I do not find it: cut it out; why does it make the ground useless. (8) But he replying says to him, Lord, leave it also this year, until when I shall dig around it, and cast fertilizer: (9) and if indeed it make fruit into the future—; but if not so, you shall cut it out."

The owner of the vineyard is God. The vineyard is the whole human race. The fig tree is the covenant of promise. It was planted just after the fall of man, when God promised that the seed of the woman shall bruise the serpent's head. Gen. 3:15. It grew, limb by limb, as the promises of God increased, especially just after the flood, and in the time of Abraham.

The three years that God came seeking fruit in this fig tree were: the age from Adam to Noah, the age from Noah to Abraham, and the age from Abraham to Christ.

During all these three ages God found no fruit in his fig tree of promise. The fruit was to be the fruit of righteousness. He found it not, for all had "sinned and fall short of the glory of the God," Rom. 3:22.

The vine-dresser is Jesus, for God "has given all things into his hand." John 3:35.

The ground in which the fig tree was planted is the human heart.

God told Jesus to cut out the fig tree when he showed him that it was useless to give a covenant of promise to men in the flesh, for the promise could not be fulfilled on account of the unproductive ground of the human heart, that it would not produce righteousness whereby the promise might be fulfilled in fruit-bearing.

So Jesus, rejecting the condition of the soil in which the fig tree grew, that is, rejecting the depraved condition of the human heart, said to the Owner, "Lord, leave it also this year, until when I shall dig around it, and cast fertilizer." When soil is dug up, it can take in fertilizer, sunshine, air and rain: so when the soil of the human heart is dug up by the grace of Christ, it will have grace to repent, change, and have faith to take in the merit of Christ, and receive the light and love and life from heaven, and the gift of the Holy Spirit, and showers of blessing.

If the fig tree of promise cannot bear fruit under these conditions, then indeed God will have it cut out of the human heart, for there is no other possible way to make the promise bear fruit than by the Gospel of Christ.

But, praise God, and glory to Jesus, the fig tree does bear fruit when the ground of the human heart is dug up by repentance and faith and fertilized by the merits of Christ. "Now being made free from the sin and serving to the God, you have your fruit into sanctification, but the end is agical life." Rom. 6:22. See also Gal. 5:22-23; Eph. 5:9; Phil. 1:11; 2 Pet. 1:2-4; 2 Cor. 7:1.

The gracious heavenly Father is letting his fig tree of promise remain in

our ground this year, this Gospel age, which includes three great days, as Jesus said in Luke 13:32-33. In this day it bears the fruit of the elect; in the day to come it will bear the fruit of those saved then; and in the day following it will bear the fruit of those saved then. So the promises shall all be "yea" and "amen" in Christ Jesus, and not one shall fail. 2 Cor. 1:20.

LESSON 187

The Great Sign of Healing a Woman Bowed Down With Infirmity

Luke 13:10-17

(10) "But he was teaching in one of the synagogues in the sabbaths. (11) And behold, a woman was [there] having a spirit of weakness eighteen years; and she was being stooped down with it, and was not being able to bow up completely. (12) But Jesus beholding her, called and said to her, Woman, you are loosed away from your weakness. (13) And he put the hands upon her; and immediately she was straightened up, and glorified the God.

(14) But the synagogue-ruler was replying, being angry because the Jesus healed in the sabbath. He said to the crowd, There are six days in which it is necessary to work: therefore coming in these, be healed, and not in the day of the sabbath. (15) Therefore the Lord replied to him, and said, Hypocrites! does not each one of you in the sabbath loose his ox or the ass from the stall, and having led him away, he drinks? (16) But this one, being a daughter of Abraham, whom the satan bound, behold, eighteen years, ought she not to be loosed from this bond in the day of the sabbath? (17) And his saying these things, all the adversaries to him were much ashamed; and all the crowd rejoiced over all the glories, the ones becoming under him."

This woman was a sign of fleshly Israel. That people were bowed down to the observance of the types of the Law and to the works of the flesh, and they were not able to lift themselves up to walk uprightly before God.

As this woman had been eighteen years in her spirit of infirmity: so flesh-

ly Israel had been in the weakness of the flesh for three periods of their history, multiplied by six weak experiences. The three historic periods are: from Abraham to Moses; from Moses to David; and from David to Christ. And the six weak experiences are: 1st, Knowledge of the mere types and shadows of the truth; 2nd, Repentance only unto the knowledge of the types of the truth; 3rd, Faith in the types only; 4th, Outward cleansing only; 5th, The Adamic generation only; and 6th, Walking after the flesh and in the carnal mind.

But the sign can also be applied to the Gentiles. For the Gentiles, too, have three great periods in their history; and they, too, multiply these three great historic periods by six weak experiences. The three historic periods of the Gentiles are: from Adam to Noah; from Noah to the Dispersion at the building of the Tower of Babel; and from the Dispersion to the end of human history. Their six weak and bad experiences are: 1st, Ignorance of the saving truth; 2nd, Impenitence; 3rd, Unbelief; 4th, Disobedience; 5th, Carnality; and 6th, Sin.

What a marvelous sign Jesus wrought when he loosed this poor woman from her great weakness—a great sign to both fleshly Israel and the Gentile world! The sign means, that all are lost and not able to help themselves; but Jesus is standing by to help them and deliver them by his grace and truth and power.

But the proud and self-righteous refuse and oppose, like this synagogue ruler. Each has his own peculiar and false objection. But all objections shall be exposed and fail at last, and all the adversaries will be put to shame and silence; and then all the race will rejoice over all the glories that have become thru Christ, as indicated typically in verse 17 of this lesson.

In conclusion, let us study how this synagogue-ruler erred in objecting to healing on the sabbath of the Law. He was zealous for the letter of the Law, but he was totally blinded to the spirit of that Law. The spirit of the sabbath Law was rest with God. Jesus did not violate the spirit of that law when he healed that woman; for he indeed gave her rest with God from her pain and weakness—the only rest she had found

for eighteen years; and Jesus' soul, too, had rest, for he had been troubled and burdened by the woman's affliction.

In verses 15 and 16, Jesus shows that this ruler and others like him were more anxious for the welfare of the ox or the ass on the sabbath than for a daughter or son of Abraham. Jesus calls them hypocrites, because they professed to have such great concern for the people, when really, they cared more for their animals than for the people.

And this false ruler erred in a still greater matter, for he did not see that Jesus is Messiah, the Christ, and that he was to change the Law from the type to the antitype, from the shadow to the substance, the reality, the truth.

This healed woman, not only entered into rest with God from her affliction on the seventh day of the week, but on seven days of every week.

So Jesus gives us sabbath with God, not only on Saturday, but on every day, and for ever. Matt. 11:28-30; Gal. 4:10-11.

The sabbath of the Law was not the real day that God blest and sanctified in the beginning, after the six days of creation; for the days of creation and God's Sabbath that followed were not little twenty-four hour days, but long periods of time; for the Scripture says, that a day with the Lord is as a thousand years, that is, as a long period of time. God's real seventh day is still unended, for He is still resting from the works of the old creation, while He is doing the works of the new creation. We enter into God's real seventh day rest thru faith in Jesus, as we read in Heb. 4:3-10. The sabbath of the Law was only a type of God's great seventh day which He blest and sanctified in the beginning. Col. 2:16-17. All our readers should have our book on: "The Perfect Law and the Sabbath of the Gospel."

WHY I KEEP SUNDAY

Not because it is the sabbath of the Law; for that sabbath was a type of the true rest with God which Christians have every day of our time, and not just once a week: this we truly show in our book on the true Sabbath of the Gospel.

Nor do we keep Sunday merely because it is customary. That would, in-

deed, be one good reason for keeping Sunday, for the Gospel says, "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6:10.) We have opportunity on Sunday for assembly and missionary work which we do not have on any other day of the week. It is our duty as Christians to improve this opportunity. The early Christians among the Jews observed the holy days of the Law, that they might reach and win converts from among the Jews. We ought to do likewise with reference to keeping Sunday.

But we have greater reasons for keeping Sunday. It is kept in celebration of the resurrection of Jesus and the outpouring of the Holy Spirit—the two glad and glorious events of the Gospel. I will join with my fellow Christians any time to celebrate those glorious events. And, too, Sunday is a fitting day to celebrate those glorious events. For it was the first day after the Passover sabbath that Jesus rose from the dead; and it was on the morrow after the seventh sabbath that the Holy Spirit was poured out. Of course we can celebrate these two great events on any day, or every day; but it is certainly fitting and significant that we celebrate them on the first day of the week: that day especially becomes to us the Lord's Day. And this is what the early Christians called it in the time of the holy martyrs during the first two centuries after the apostles.

LESSON 188

Ultimate Triumph of the Kingdom; but Few Now Being Saved

Luke 13:18-30

"(18) He said therefore, To what certain thing is the kingdom of the God like? and to what certain thing shall I liken it? (19) It is like to a grain of mustard, which a man taking cast into his own garden; and it grew and became into a tree; and the birds of the heaven dwell down in the branches of it.

(20) And again he said, To what certain thing shall I liken the kingdom of the God? (21) It is like to leaven, which a woman taking hid into three measures

of meal, until it was all leavened of it.

(22) And he proceeded thru according to cities and villages, teaching, and making a journey into Jerusalem. (23) But a certain one said to him, Are the ones being saved few? And he said to them, (24) Strive to enter within thru the narrow door: for many, I say to you, shall seek to enter within, and shall not be able. (25) Apart from which, the House-Master may indeed arise and have shut away the door, and you have begun to stand without, and to knock the door, saying, Lord, open to us; and he replying shall say to you, I know not of you from where you are. (26) Then shall you begin to say, We ate in your presence, and we drank, and you taught in our streets: (27) and he shall say, I am telling to you, I know not from where you are; stand away from me, all workers of unrighteousness. (28) There shall be the weeping and the gnashing of the teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of the God, but they are casting out you without. (29) And they shall come from east and west, and from north and south, and shall recline up in the kingdom of the God. (30) And behold, there are last ones who shall be first ones, and there are first ones who shall be last ones."

The two parables at the beginning of this quotation, we explained in lessons 108 and 109, while studying the sermon of the seven parables, as given in Matthew 13, about the beginning of the Saviour's second year of ministry. Our present study takes us to a time in the ending of our Saviour's third year of ministry, and, as we see, he repeated two of his former parables, the parable of the mustard seed, and the parable of the leaven.

He repeated these two parables for a special purpose at this time. His disciples needed encouragement as opposition grew worse and fewer people were willing to come out to confess Jesus as Messiah. These parables were just suited to encourage them to believe in the ultimate triumph of the mission of Jesus; for as the tiny mustard seed became a tree, and as the little leaven leavened three measures of meal, so the kingdom, as represented by Jesus and his teaching and by his few followers, should keep on

growing and working until it should be great and universal, permeating the three classes of mankind—those saved in this age, those saved in the age to come, and those saved in the age following, as we explained when we studied these parables in Matt. 13.

Jesus gave these two parables at the close of his talk in a Jewish synagogue, where he had just healed a woman who was bowed together and could not lift herself up. We studied that great sign in our last lesson.

After leaving that synagogue, we read in the 22nd verse of the quotation above that Jesus went on his journey toward Jerusalem, and teaching as he went.

Then there came to him a certain one with a very great question: "Are the ones being saved few?"

Jesus did not give the answer to that man only, but he spoke to them all. He gave the answer not by direct statement, but by inference. If many at last shall be rejected and the door shut, as Jesus said, we may plainly infer there are indeed few who are now being saved, and there will still be fewer the nearer we come to the second coming of Christ.

Jesus did not say there are few that shall ever be saved, but that there are few that are now being saved. If this is the only time of salvation, then truly most of the human race shall be eternally lost. This truly is the only time for saving the elect, who are to become priests and kings; and when this age ends, this door shall be shut, never more to open, as Jesus says in our lesson in this study. Many shall see their awful mistake at last when they seek for the door of opportunity to be opened to them again; but the Lord will not know them from where they are then. They will have to be saved by a lesser calling, as Esau, who sought in vain for the blessing of the first-born. They will lose the birth-right of the first-born. They will never have power over the nations, nor sit with Christ in his throne, nor be of the seed of Abraham that is to bless all the families and all the nations of the earth. As pertaining to the high calling, the calling to be of the Church of the first-born ones, they will then be eternally lost. When they ate in Christ's presence, they should have eaten the

bread of truth; and when they drank, they should have been filled with the true Holy Spirit; and when Jesus taught in their streets, they should have taken his true teaching, and not the doctrines and precepts of men. The Lord will say at last to such, "Stand away from me, all workers of unrighteousness."

Then let us now hear Jesus say to us, as he said to the people then, "Strive to enter within thru the narrow door." (Vr. 24.) Jesus is that door, as he said in John 10:9, "I am the door; thru me if any one enter within, he shall be saved." It is also said of Jesus in Ps. 118:20, "This is the gate of Jehovah; the righteous shall enter into it." We must come thru Christ as redeemer, lifegiver, teacher, example, lawgiver, priest, and king. This doorway is now open for us, but nothing unclean or unrighteous can get thru it. It is a doorway too narrow for the world, the flesh, and the devil to get thru. To come into and thru that doorway, people must leave off their great load of condemnation, they must not be swelled up or puffed up with pride and selfishness, they must not be tied up to earthly riches and evil habits, they must not be inflamed with lusts and evil tempers, and they must not be carrying the world along with them. Jesus is a doorway too narrow for all such things. It is only the new creature that can get thru that doorway, and he must come in empty handed, as a new born babe and as a little child.

Yes, Jesus said, "Strive to enter." We have to strive against the traditions and creeds and sects of men. These would blind us to the true doorway, or deceive us with some other doorway, or prevent us getting to the true doorway, or drag us down from this doorway. And we must strive against the world, its vanities, fashions, ambitions, treasures, pleasures, lusts and sins. And we must strive against our own ignorance and prejudice. We must strive with the Sword of the Spirit, which is the Word of God. And we must strive with grace and power from God, freely provided in the Gospel. So we shall make an earnest and desperate and a successful effort to enter in thru Jesus, the narrow doorway; and find blessing and joy now, and agical life and immortality, everlasting home and eternal glory hereafter.

LESSON 189

*The Three Great Dispensational Days
Of the Gospel*

Luke 13:31-33

"(31) In that very hour certain Pharisees came, saying to him, Go out and proceed from here, for Herod wills to kill you. (32) And he said to them, Proceeding, say to this fox, Behold, I cast out demons and perfect cures today and tomorrow, and the third I am perfected. (33) But it is necessary for me to proceed today and tomorrow and the following: because a prophet is not received in, to be destroyed outside of, Jerusalem.

At the time of this lesson, Jesus was in the territory ruled by Herod Antipas, east of the River Jordan, on his way from Galilee up to Jerusalem. It was in that territory where Jesus had been baptized by John the Baptist, three years before, and just across the Jordan from where Jesus had spent the first year of his ministry. It was in that territory also where John the Baptist had been beheaded about a year before by this same Herod—Herod Antipas, the Roman ruler of that land.

This Herod of course knew that John the Baptist had endorsed Jesus, and Herod had even said that Jesus was John the Baptist risen from the dead. It would therefore be natural to suppose that Herod would fear Jesus and would want to put him to death; and it would seem to be a dangerous thing for Jesus to be traveling there in a public and open way, holding great public gatherings and doing great miracles.

But Jesus boldly traveled there, because many of the people there wanted to see and hear him; and the Samaritans had refused to allow him to pass thru their territory on his way up to Jerusalem, Luke 9:52-53. Jesus had labored for two years in Galilee, which was also ruled by this same Herod, and had there been unmolested by him. And, also, Jesus knew that he was to be condemned to death in Jerusalem, and not in Herod's dominion across the Jordan. Mark 10:33-34. Jesus also knew that he could not be put to death until his hour had come, and that man had no power over him only as God had given or allowed. John 19:11.

So Jesus was not frightened at the time of our present lesson, when "certain Pharisees came, saying to him, "Go out and proceed from here, for Herod wills to kill you." Perhaps Herod had told certain Pharisees this to win favor with them, for they also desired to kill Jesus, and now they were telling Jesus this in hopes to get him to flee out of the country.

Jesus calmly and wonderfully replied to them: "Proceeding, say to this fox, Behold, I cast out demons and perfect cures today and tomorrow, and the third I am perfected. But it is necessary for me to proceed today and tomorrow and the following: because a prophet is not received in, to be destroyed outside of, Jerusalem."

This is a wonderful! wonderful! message. Of course Herod did not understand it, nor did the Pharisees. And who has understood it? And certainly no one can understand it if he will not believe that Jesus has three great days for the work of saving the lost human race.

Jesus could not have had reference to three literal days, for he certainly continued to do his mighty works for more than three literal days from that time. It must have been much more than a month before he spent the last week of his life in Jerusalem. And he was not perfected in three literal days from the time he uttered these words. Therefore he must have meant greater days, and these could have been none other than dispensational days, for the first two of them he was to be casting out demons and perfecting cures, and on the third he was to be perfected.

The present Gospel age is called a day in Scripture. See Heb. 3:7, 13, 15; 4:7; 13:8; 2 Cor. 6:2. And Jesus is certainly casting out demons and doing cures on this Gospel day.

The age to come is also called a day in many Scriptures: Matt. 11:22, 24; Acts 2:20; 17:31; Rom. 2:16; 1 Cor. 3:13-15; 5:5; 2 Tim. 1:18; 1 Pet. 2:12. And will Jesus cast out demons and do cures in that day also? Well, it is sure he will then cast out demons, for we read in Rev. 20:1-3, that when Jesus comes he will bind the devil for a thousand years, and cast him into the abyss, and that he should deceive the nations no more until the thousand years should

be finished. But will Jesus also do cures in that day, too? Praise the Lord, we can answer, Yes! Read Matt. 25:31-40; Acts 2:20-21; 1 Cor. 3:13-15; 5:5; 2 Tim. 1:16-18; 1 Pet. 2:12. The elect are the seed of Abraham (Gal. 3:29) and it is promised that they shall bless all the nations of the earth and all the families of the earth in the ages to come. The elect will then be kings and priests, they will sit with Christ in his throne, and they will have power over the nations. The Bible says, that those who are saved in this present Gospel age are only the first-fruits (Jas. 1:18); and if the first-fruit is holy, so is the lump (Rom. 11:16).

But will there also be a third day of salvation? Jesus said, that on the third day he should be perfected. Jesus could not have meant that he would not personally be made perfect until the third great dispensational day, for personally he was perfect when he uttered these words. But as he also represented all mankind, he will not be perfect representatively until all are made perfect, and this will not be completely fulfilled until the third day. Therefore there must be a third dispensational day of salvation.

The prophet Hosea in chapter 6:1-3 puts these words in the mouth of wicked and apostate peoples:

"Come, and let us return unto Jehovah; for He hath torn [in the Judgment], and He will heal us; He hath smitten [with the second death], and He will bind us up. After two days will He revive us [give new life]: on the third day He will raise us up, and we shall live before Him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and He will come unto us as the rain, as the latter rain that watereth the earth."

Elihu, in the Book of Job, 33:29-30, says:

"Lo, all these things doth God work, twice, thrice, with man, to bring back his soul from the pit, that he may be enlightened with the light of life."

The Bible says there will be three classes of the saved at last, Luke 13:21; Isa. 19:24-25. Then shall be fulfilled the following Scriptures: John 12:32-33; Acts 3:21; Rom. 8:20-21; Phil. 2:10-11; Eph. 1:9-10; Rom. 5:18-19; 1 Cor. 15:

22-28; 1 Tim. 2:4-6; Rev. 21:3-5; Isa. 25:6-8.

Verse 33 of our present lesson is fraught with deep meaning, like verse 32, which we have just studied. We have given a very careful translation of it, and this will help us to rightly understand it. In it Jesus says:

"But it is necessary for me to proceed today and tomorrow and the following: because a prophet is not received in, to be destroyed outside of, Jerusalem."

It was necessary for Jesus to proceed on thru those three great days in order to draw all to him and make himself perfect as the Saviour of the lost human race. Paul says that Jesus must reign until he has subdued all and abolished death, 1 Cor. 15:22-28. God has given him this great commission, and he will and must fulfill it; "because," as he says, "a prophet is not received in, to be destroyed outside of, Jerusalem." He is the "prophet" of whom he here speaks; and he was "received in" a "Jerusalem," namely, the heavenly Jerusalem, the antitype of the earthly Jerusalem; and he will not "be destroyed outside of" that heavenly Jerusalem, but will be glorified in it for ever. Tho he was sentenced to death in the earthly Jerusalem, his death was not his destruction, but one of the steps to his glorification.

Jesus rightly called Herod Antipas a fox, for he was like a fox: sly, crafty, plotting, secretive. He had shown that disposition in his dealings with his brother Philip Herod, whose wife he stole by cunning arts. He also professed friendship to John the Baptist, and then beheaded him to please his wicked wife. But about six years later this "fox" and his impure wife were banished and died in exile. But Jesus lives on, a glorious Lord of lords and King of kings, in the new and heavenly Jerusalem, and he shall reign until he has subdued all and abolished death.

LESSON 190

The Earthly Jerusalem Left; The Heavenly One Chosen

Luke 13:34-35

"(34) Jerusalem, Jerusalem, the one killing the prophets and stoning the ones having been sent forth to her! how often

I was willing to gather your little ones, even as a hen the brood of herself under the wings, and you willed it not. (35) Behold, your house is left to you. But I say it to you, because you certainly may not see me until you may say, Blessed the one coming in Name of LORD."

Luke here records that Jesus said these words beyond the River Jordan, in Perea, before he went up to Jerusalem for the last time; but Matthew records that he said these words in Jerusalem during the last week of his life. There is no contradiction in this; for, no doubt, Jesus uttered these words twice, as he did concerning some of his other words. Perhaps some of his disciples thought, that when he got up to Jerusalem, the people would receive him as Messiah, and say, "Blessed the one coming in Name of Lord." And many did this, too, at the time of the triumphal entry, John 12:13.

So Jesus may have repeated his prophecy afterwards to show that it was not fulfilled at the time of the triumphal entry.

Some think this Scripture teaches that some day the fleshly house of Israel is to be restored and build up the literal city Jerusalem and that then they are to say of Jesus, "Blessed the one coming in Name of Lord."

But we do not interpret this prophecy in that way, nor do we believe in the restoration of fleshly Israel. Fleshly Israel, was but a type of spiritual Israel, and the type passes away when fulfilled in antitype. Fleshly Israel is never to say in truth of Jesus, "Blessed the one coming in Name of Lord." Nor will the fleshly Gentile ever say it. The flesh is against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, Gal. 5:17; 1 Cor. 2:14.

We understand from this prophecy of Jesus, that he was speaking of two Jerusalems when he said, "Jerusalem, Jerusalem,"—the first as the one that killed the prophets and stoned those who had been sent to her. Jesus said of this Jerusalem: "How often I was willing to gather your little ones, even as a hen the brood of herself under the wings, and you willed it not. Behold, your house is left to you. But I say it to you, because you certainly may not see me until you [in antitype, as spiritual Jerusalem]

may say, Blessed the one coming in Name of Lord."

Spiritual Jerusalem, the Bride of Christ (Rev. 21:9-10), the true Church, did fully receive Christ as Messiah after his resurrection, and ever since has been saying, "Blessed the one coming in Name of LORD."

The prophecy of this is found in Ps. 118:26, and the context gives the reason for the saying: "The Stone which the builders rejected is become the Head of the corner" [Acts 4:11; 1 Pet. 2:7; Eph. 2:20-22; Matt. 21:42; Mark 12:10-11; Luke 20:17]. That Stone, as these references state, is Jesus. Therefore, in fulfillment of this prophecy, it is only true Christians who were to say of Jesus, "Blessed the one coming in Name of Lord."

It is antitypical Israel, true Christians out of all nations, that Jesus gathers, "as a hen the brood of herself under the wings."

Jesus is likened to a mother hen; for, as the hen lays the eggs and hatches out the chicks, so Jesus gives the Word of the truth of the Gospel, which is the seed (1 Pet. 1:23), and then broods over us by grace until we are quickened by the Spirit and born as true spiritual Christians. The wings that he spreads over us are the Covenant of Grace and the Covenant of Promise. By these two wings he warms us, imparts his own life to us, and shelters us from evil. Like the hen to her chicks, Jesus leads us, calls us to follow him, feeds and prepares the food for us, keeps us together, defends us from evil. Praise the LORD for Jesus!

LESSON 191

The Great Sign of Healing a Man That Had the Dropsy

Luke 14:1-6

"(1) And it occurred that he came into a house of a certain ruler of Pharisees to eat bread, and they were watching him. (2) And, behold, a certain man before him was dropsical. (3) And the Jesus, judging forth, spoke to the lawyers and Pharisees, saying, is it permitted on the sabbath to heal, or not? (4) But they were silent. And laying hold

upon him, he healed him, and released him. (5) And he said to them, Of what certain one of you shall a son or an ox fall into a well, and he will not at once draw him up in a day of the sabbath? (6) and they were not able to judge forth in opposition to these things."

The motive of this ruler of the Pharisees in having Jesus eat bread in his house was not to learn his great teaching and receive his blessing, but to get him away from the multitudes for awhile, that he might examine him and watch how he did. He also had some of his fellow Pharisees and some lawyers present for the same purpose. Their motive was not wholly critical, tho they must have been more or less prejudiced, and hence not wholly fitted to judge. The common people, who were far less prejudiced, were far more qualified to judge of Jesus and his teaching than the bigoted and learned lawyers and Pharisees.

This Pharisee did not get up a big feast, for it was their sabbath, and the Law forbade kindling fires and making the sabbath a feast day. So Jesus and the other guests were there only "to eat bread;" that is, to have a simple meal.

Jesus accepted the invitation of this Pharisee because he did not hate even his enemies, and these Pharisees seemed to be willing to give some investigation to his claims. Jesus still goes in Spirit and truth to all peoples, not to the true Church only, and he has some influence even with those not his confessed friends and followers.

While eating this simple sabbath meal with this distinguished man and honorable guests, Jesus looked up and saw a dropsical man standing before him. This poor afflicted man had heard that Jesus was to be there, and he boldly came in the open door and stood before Jesus. As Jesus looked upon this poor afflicted man and saw his faith to be healed, he was, no doubt, moved at once to heal him; but he knew how the Pharisees had condemned him on other occasions for healing on the sabbath, and so he did not at once heal the afflicted man; but to avoid starting trouble, he turned to the lawyers and Pharisees, and asked them, "Is it permitted on the sabbath to heal, or not?" They did not answer Jesus, but remained silent, for they were

watching Jesus. Their silence, however, gave Jesus a chance to heal the man without violating a known law of good manners. If the lawyers and Pharisees had answered Jesus' question, they would have said, It is not permitted by the ruling of the Pharisees and their lawyers to heal on the sabbath, unless in the case of immediate death.

Jesus took advantage of their silence and at once seized the afflicted man by the power of God, and healed him, and then released him from his grasp. Then Jesus turned to those astonished lawyers and Pharisees, and said to them, "Of what certain one of you shall a son or an ox fall into a well, and he will not at once draw him up in a day of the sabbath?" Then we read in the next verse, "And they were not able to judge forth in opposition to these things."

To Jesus' first question, they were willingly silent; but to his second question, they were forced to silence.

The lawyers and Pharisees would get their son or ox out of a well even on a sabbath, but they would not have Jesus draw them and others out of the deep well of death on the typical sabbath that they might find the real rest with God in the regeneration and new creation, and thus have a real sabbath every day. They embraced the shadow of the true sabbath, while they rejected the substance beyond that shadow. They hid in the shadow to avoid the light. Outwardly they were professedly friends of Christ and in fellowship with him, but inwardly they were opposed to him. They were a sign of the self-respecting, well-meaning, moral, and cultured class of the Adamic man. These, in their best moods, furnish something of a soul-dinner for Jesus, and they like to have him about occasionally, and watch him; and there are many things about Jesus that they admire. They do not openly oppose Jesus, nor do they openly confess him. They may be called silent opposers, or non-confessors. They are too self-righteous to realize their lost and helpless state, and their need of salvation by grace only, thru a regeneration.

The dropsical man was a sign of the weak and distressed and helpless people under the law of works, who come before Jesus to be saved. Jesus takes mighty hold of such and sets them free, gets

them out of the well of death, and they love and serve him. When Jesus demonstrates this, he puts the self-righteous moralist to silence and shame.

There are many people today like those lawyers and Pharisees; but very few like the dropsical man who stand before Jesus to be saved.

Jesus takes hold of us when we have faith to stand before him. His hands are his Word and Spirit. We must let these hands take fast hold upon us to give us new life and power to cast out the poison water of sin and death.

The lost should not be watching Jesus, like those Pharisees; but waiting on Jesus, like the dropsical man.

The Pharisees, too, had the dropsy; for they were bloated up with the poison water of self-righteousness—the last and fatal stage of spiritual dropsy.

LESSON 192

Parable of the Man That Sat Down in The Chief Seat

Luke 14:7-14

“(7) But he spoke a parable to the ones having been invited, noticing how they chose out the first reclining places; saying to them, (8) When thou art invited under any one into marriage feasts, do not recline down into the first reclining place; lest at some time one in honor more than thou should be having been invited under him, (9) and if the one came who did invite thee and him, he will say to thee, Give this one place; and then thou shalt begin with shame to have down the last place. (10) But when thou art invited, going, lean up into the last place, that when he may come who has invited thee, he will say to thee, Friend, go up higher: then there shall be to thee glory in the presence of all the ones reclining up with thee. (11) For every one who exalteth himself shall be humbled.

(12) But he said also to the one who had invited him, When thou makest a dinner or a supper, do not call thy friends, nor thy brethren, nor the kinsmen, nor thy rich neighbors; lest at some time they also in return should be inviting thee, and there become a recom-

pense to thee. (13) But when thou makest a feast, invite poor ones, maimed ones, lame ones, blind ones: (14) and thou shalt be blest; because they do not have it to recompense thee: for thou shalt be recompensed in the resurrection of the righteous.”

At the time of this lesson Jesus was a guest at a simple sabbath dinner at the home of one of the rulers of the Pharisees. The other guests present were dignified teachers of the Jewish religion and some notable Pharisees. Their object in having Jesus present was to watch him, to size him up, to take his mental and religious measure in the midst of learned and devout and very dignified men. We studied about this in our last lesson, and we saw how Jesus humbled some of their pride and self-righteousness by the great sign of healing the man with the dropsy.

Now, in our present lesson, he gives pride and self-righteousness a deadly blow by a notable parable. He gave them this parable when he was “noticing how they chose the first reclining places.”

The banqueting tables then were in the form of a square, with one side or end left open for the deacons, or tablewaiters. Around the outside were benches or couches with places on each for three guests, the first place being the most honorable, and the first bench or couch on the right was the most honorable. The benches or couches were not quite so high as the tables. The guests reclined on their left side, with a mat under the elbow of the left arm, and the head near the table, and the feet extending the opposite way off the bench or couch. The Pharisees were very strict about positions of honor at the table, and the one who gave a dinner or supper must see to it that every one is seated according to his proper degree of honor.

At this sabbath dinner Jesus was disgusted at the swelled up pride of the guests, noticing how they chose the first reclining places on the couches. He saw all men as poor, diseased, and dying creatures, with nothing to be proud of, but with very much to be ashamed of.

The parable that he then gave them is not told in story form, as parables usually are, and no one would suppose it to be a parable, only that it is here

called a parable. So we must try to understand it as a parable, and see its deep meaning. Read verses 8 to 11.

The Parable Explained

The One who invites to the "marriage feasts" is God. The first one here mentioned as invited is fleshly Israel. Many of them in their national and sectarian pride thot their fleshly descent was better than that of other people; and so they figuratively reclined down into the first reclining place. This is the most honorable place—the place of the elect, who are called to be kings and priests. The second one here mentioned as invited is the true spiritual Israel, the new man, begotten from above, the elect, or Church of the first-born ones. They are the "one in more honor," and the chief reclining place belongs to this one. The proud ones of fleshly Israel, who claim to be the elect because of their fleshly descent from Abraham, have to give place to the spiritual Israel of this dispensation. When the judgment comes the proud ones of fleshly Israel will "begin with shame to have down the last place"; for they will then see others going into the kingdom of God, and they themselves will be "cast forth without." Luke 13:28. The "last place," will be the place of those saved on the third day, Hos. 6:1-3. The one mentioned in verse 10 as leaning up into the last place now is the man of fleshly Israel, or Gentile, who sees himself as a poor, lost and unworthy sinner, who seeks no honors, but mercy, grace, and salvation. Those who come in this way of humility and find salvation now by the Gospel, will have God say to them at last, "Friend, go up higher." Then these shall have "glory" in the presence of all.

Then Jesus draws this all-important lesson from his parable: "For every one who exalteth himself shall be humbled; and who is humbling himself shall be exalted." Vr. 11. This same teaching is found in Matt. 23:12; Luke 18:14; Jas. 4:6; 1 Pet. 5:5-6.

Then also Jesus concludes his parable by saying to the one who had invited him, "When thou makest a dinner or a supper, do not call thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest at some time they also in return should be inviting thee, and

there become a recompense to thee. But when thou makest a feast, invite poor ones, maimed ones, lame ones, blind ones: and thou shalt be blest; because they do not have it to recompense thee: for thou shalt be recompensed in the resurrection of the righteous." Verses 12-14.

This man who invited Jesus to come into his home to eat with him symbolized the Christian who has invited Jesus into his heart to eat with him. And if we truly have Jesus within, we will want to make a dinner or a supper for others, too; not for others who do not need it, but for the poor lost sinners. Jesus wants his people to be missionaries, and reach out to help others. A Church that does not give out the Gospel feast, the bread and water of life, to the poor starving souls about is no Church of Christ or of God. The sinner is poor and starving; he is maimed, and hence not able to earn the heavenly food; he is lame, and hence cannot walk right to get the heavenly food; and he is blind, and hence cannot see the way to get heavenly food. It is such people who need to be called and invited to our Gospel dinners and suppers. Such cannot recompense us, but we are enriched with the blessing of the Lord, now in foretaste, and we shall be fully recompensed in the resurrection of the righteous, the first resurrection.

"He that hath pity upon the poor lendeth unto Jehovah, and his good deed will He pay him again." Prov. 19:17.

O WHY BE PROUD

Tune: "The Morning Light is Breaking"

O why be proud, my brother,
And think you're better stuff?
The dust our common mother,
Your pride is empty bluff.
And sin has marred the picture
With shame and pain and death;
Your pride yet spoils the mixture,
And life is vain as breath.

In vain is Jesus calling
If pride doth rule your way;
He leaves you dark appalling
Until the Judgment Day.
If humbly now you're yielding
Your will and heart and all,
The Gospel shall be shielding
From Judgment's fearful pall.

Repent and turn most humble,
The Master calls you free;
Yield not to pride, and stumble,
Arise, he calleth thee.

Believe, obey the Master,
 Forgiven then you'll be;
 All free from dire disaster,
 The Spirit comes so free.

A new-born child your station,
 You tread the humble way;
 You feast on angel ration,
 A child of life and day.
 When Jesus comes in glory
 You'll in him then arise
 Beyond the earth so gory
 To meet him in the skies.

LESSON 193

Parable of the Call to the Great Supper

Luke 14:15-24

"(15) But a certain one with the ones reclining up, hearing these things, said to him, Happy whosoever shall eat bread in the kingdom of the God.

(16) But he said to him, A certain one made a great supper, and called many. (17) And he sent forth his bondservant at the hour of the supper to say to the ones having been called, Come; for they are now ready.

(18) And they began from one [to] all to make excuse. The first said to him, I have bot a field, and I have necessity going out to see it; I ask you, have me having been excused. (19) And another said, I have bot five yoke of oxen, and I proceed to try them; I ask you, have me having been excused. (20) And another said, I have married a wife, and on account of this I am not able to come. (21) The bondservant having become present messengered forth to his lord these things. Then the house-master having been angered said to his bondservant, Go out quickly into the broad places and streets of the city, and the poor and maimed and blind and lame lead here within.

(22) And the bondservant said, Lord, it has become what you did order, and yet there is place. (23) And the lord said to the bondservant, Go out into the roads and shut-in places, and make it necessary to come within, in order that my house may be filled. (24) For I say to you, that not one of the men of those who have been called shall taste of my supper."

We are now to study the last words of Jesus in the Pharisee's home. Jesus had just given a parable against pride,

which we studied in our last lesson. Then one of the Pharisees reclining with him said, "Happy whosoever shall eat bread in the kingdom of the God." This kindly remark gave Jesus occasion to give another parable, which we are now to study.

The "great supper" is the Gospel feast of grace and peace and power and love and truth and life and hope. It is the "supper" now provided for the elect. Hence only those saved in this age can ever partake of it.

The "Certain One" who made the great supper is the only true God, the Father; and He has made this supper in Christ as our teacher, example, law-giver, redeemer, life-giver, priest, and king. And he that eats of Christ shall live for ever.

"The hour of the supper" is this present Gospel age. The door to this calling will be shut when Jesus comes.

He "called many." This was the whole house of fleshly Israel. They were called because they had the types and promises and prophecies of it in their Scriptures. They were called to be the first-born.

The "bondservant" sent forth at the hour of the supper is the Holy Spirit, which announced thru Jesus to the house of Israel, "Come; for they [the things of the supper] are now ready."

But fleshly Israel as a people "began from one [to] all to make excuse." They were not interested in the kind of supper that God had provided for them in Christ. They cared only for their "field," their "five yoke of oxen," and their "wife" to whom they were "married."

Their "field" was their fleshly descent from Abraham. They had bot this "field" by fleshly descent and circumcision. The products of this field is all they cared to eat. They cared not to be generated of the Spirit and have the great supper of the spiritual field prepared of God. Sectarianism still keeps many people back from the truth.

Their "five yoke of oxen" were the promises, the law, the prophets, the psalms, and tradition. These they would "proceed to try." They thot they could work out their own products of salvation by these five yoke of oxen. They did not need to accept the call to the great supper of grace by the Gospel.

The "wife" they had "married" was

the law-covenant—the covenant of works—making the tree good by making it bear good fruits. So they were not interested in the covenant of grace, or the Gospel, that would first make the tree good and then the fruit good.

Jesus says, that fleshly Israel, as a people, shall not taste of his supper. Nor shall fleshly Gentiles, for in Christ is neither Jew nor Gentile. We must be born again to be in Christ. Only spiritual Israel are heirs of the promises, and their name is Christian, not Jew, nor Gentile.

When God's "bondservant," the Holy Spirit, reported to God the rejection of the call to the "great supper" of the Gospel by the house of Israel as a people, God was angry with that fleshly people, as we read in 1 Thess. 2:16, where it is said, "The wrath is come upon them to the uttermost." Jesus said to them, "The kingdom of the God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Matt. 21:43. Paul and Barnabas said to the Jews, "It was necessary that the Word of the God should first be spoken to you. Seeing you thrust it from you, and judge yourselves unworthy of agical life, lo, we turn to the Gentiles." Acts 13:46.

So God said to his bondservant, the Holy Spirit, "Go out quickly into the broad places and streets of the city, and the poor and maimed and blind and lame lead here within." The common people of the Jews heard Jesus gladly and many thousands of them received Christ, and were led by the Holy Spirit into the Father's House to eat of his great supper, which is prepared in Christ for the elect.

But these converted Jews were not sufficient to make up the number of God's elect: the Spirit said, "Yet there is place." So the great grace of the Father said to the Holy Spirit, "Go out into the roads and shut-in places, and make it necessary to come within, in order that my house may be filled."

This means that the call was then to be extended to the humble ones among the Gentiles. The Holy Spirit has been going out among the Gentiles for 1900 years to find the rest of God's elect, and bring them within the Father's house,

the true Church, and feed them with the "great supper" of the Gospel.

LESSON 194

Conditions of Discipleship

Luke 14:25-35

"(25) But many crowds were proceeding with him: and, turning, he said to them, (26) If any one comes to me, and hates not the father of himself, and the mother, and the wife, and the children, and the brothers, and the sisters, but yet also his own soul, he is not able to be a disciple of me. (27) And whoever does not bear the cross of himself, and come after me, is not able to be a disciple of me. (28) For who out of you willing to build a tower, does not first, having sat, compute the cost, if he has it into a finish; (29) lest it may be, having laid the foundation of it, and not being strong to finish it out, all the ones beholding should begin to deride him, (30) saying, that this man began to build, and was not strong to finish it out. (31) Or, what king, proceeding to engage with another king into war, does not, having sat, first take counsel, if he is able in ten thousand to meet the one with twenty thousand coming upon him. (32) But if not, while he is being far off from him, having sent an embassy, he requests to peace. (33) So, therefore, every one out of you who does not arrange away all the possessions of himself, is not able to be a disciple of me. (34) The salt is good; but if the salt should be tasteless, in what shall it be seasoned? (35) Neither into land, neither into manure, is it fit: without they cast it. The one having ears to hear, let him hear."

At the time of this lesson Jesus was journeying to Jerusalem and was traveling in the country east of the river Jordan. It was near the time that he should depart out of this world, as he said in Luke 9:51. He began the journey from Galilee and was perhaps traveling a month or more. The distance was only about 70 miles; but he was teaching and healing as he went from place to place. Many had left their homes and were following him on his way to Jerusalem. Great enthusiasm stirred these multitudes, for they thought that Jesus was about to set up the king-

dom of Messiah in Jerusalem; but Jesus knew that this human zeal would last only so long as his popularity lasted; and when reverses came to him in Jerusalem, they would be the first to forsake him: so in our present lesson Jesus puts a great damper on their enthusiasm; and, no doubt, caused many thousands of them to fall back and forsake him.

In the words of our lesson Jesus says, "If anyone comes to me, and hates not the father of himself, and the mother, and the wife and the children, and the brothers, and the sisters, but yet also his own soul, he is not able to be a disciple of me. And whosoever does not bear the cross of himself, and come after me, is not able to be a disciple of me."

These strong words from Jesus would sweep from the minds of those who were following him all ideas of temporal advantage and worldly honors in following him; and his true followers would be filled the more with the true and heavenly motives in following him and would be the better armed for the trials that were just ahead of them.

Jesus did not explain his words, and, to the critical ear they would sound harsh and unlike Jesus; for Jesus certainly does not want us to hate our father, mother, wife, children, brothers, and sisters. Nor does he want us to hate our own soul. He even enjoins us to love even our enemies. The words in our present lesson seem so contradictory of these things; but yet they cannot be so. We must seek to understand them in harmony with Jesus' previous teaching and practice. It all becomes plain when we see there are two ways in which we may hate a person: one is, we may hate the person as an individual; or we may hate him for what he is and does. Jesus certainly could not have meant that we should hate father and mother and wife and children and brothers and sisters individually; but only for what they may be and do against Christ. We must put our love for Christ and God above and beyond and against all other opposing loves, or we cannot be disciples of Christ.

Jesus knew that these enthusiastic worldly followers would only make him more trouble and would even cause dishonor by their false zeal in Jerusalem.

No, let us never hate father or mother

or anyone else as individuals, but only hate them in their states and actions as they oppose the truth of the Gospel.

Jesus did not explain his words to those people; for he knew, in the wisdom of God, that it was best not to do so at that time, for it would sift out many that were falsely following him if they did not understand.

Jesus also told them that each one of his followers would have to bear his own cross. The cross was a symbol of shame and contempt and suffering and death. This also was another great trial to many worldly followers. They could not expect honors and riches and pleasures of this world by following Christ; but the very opposite of these things.

Jesus also told them they must arrange away all their possessions, or they would not be able to be his disciples. This, perhaps, was the hardest saying of all; for money is the last thing people are willing to give up for Christ. Very few ever get their pocketbooks converted. The love of money is the root of every kind of evil; and Jesus knew that it must be given up before people could truly follow Jesus.

The teaching of Jesus in this lesson was not for those people and for that time only. It is just as true today as then. Whatever loves or relations may try to stand between us and Christ; and whatever crosses and trials may come to us in the service of Christ; and whatever love and grace may dictate to us to give: we must experience and do, or we cannot be true disciples of Jesus; for that is the pathway on which his sacred feet did tread, the way in which he lived and bled. It is indeed the way to glory and honor, riches, and agical life.

Jesus illustrated his teaching by three things: first, by the man who would build a tower; second, by the king who would meet an opposing foe in battle; third, by the salt losing its savor. If we would build the tower of Christian character, we must have the means and material and persistence and skill and power to do so, or our profession would be vain and ridiculous. And we must have sufficient power to meet all the many opposers to the truth and grace of the Gospel. And we must have the savor of the grace of God always, or we would be fit for nothing but to be cast out. May our

Christian character tower above the world, and may we have the power of God to overcome all the power of the enemy, and may we ever keep the sweet grace of the Gospel to be a savor of life and blessing to all.

WOULD YOU FOLLOW JESUS?

Would you follow Jesus thru
This world of strife and woe?
Would you choose his way for you,
And in it e'er to go?

List! he tells you what to do:
Give up your human ties,
Seek your soul to all be new,
His love supreme to prize.

Hate the things opposed and vile,
Where'er those things be found;
Naught shall then your soul beguile,
And faith shall full abound.

Cease from treasures, great or small,
To God they right belong:
Christ your treasure great and all,
Your hope and joy and song.

Then receive the Christ within,
And learn the steps to take;
Then he'll free you from your sin,
And all your soul remake.

Thus your tower you may build
That reaches high and true,
With the light of love all filled,
A character made new.

Then seek power from on high
To overcome the foe;
Sound aloud the battle cry,
And on to vict'ry go.

Keep the savor of the grace,
And live the life of love;
Thus you shall reflect the face
Of Christ your Lord above.

LESSON 195

Why Jesus Drew Sinners

Luke 15:1-2

"(1) But all the publicans and sinners were drawing near to him to hear him. (2) And both the Pharisees and the scribes murmured, saying, This one receiveth sinners, and eateth with them."

The publicans were certain Jews who were employed by the Roman government to collect taxes of the Jews in Palestine. The Jewish leaders hated them and expelled them from their syna-

gogues, for they hated to pay taxes to a foreign government, and thot it most wicked for a Jew to hire out to the Romans to do such work.

The "sinners" here mentioned were of different classes: Some of them were Jews who had been turned out of the synagogues for not keeping the ceremonial traditions of the Jewish elders; and some of them were just the common people whose contacts of every day life were supposed to give them more or less ceremonial defilement; and some of them were of those who had broken the moral laws and were sick of sin and wanted to know how they might find pardon and peace and hope.

Now all these publicans and sinners were drawing near to Jesus to hear him. The reason for this is given in previous chapters. Jesus had been just recently teaching the proud and rich that "every one who exalts himself shall be humbled." (Luke 14:11.) This pleased the common people, and drew them to Jesus. And he also said, "When you make a feast invite poor ones, maimed ones, lame ones, blind ones: and you shall be blest." (Luke 14:13.) And Jesus also said in a parable, that it was not the rich and honorable who would hear the Gospel invitation, but the poor and maimed and blind and lame in the streets and lanes and roads and hedges. (Luke 14:21-24.) All these words and many more of the same nature, with his many acts and miracles for the poor and afflicted, drew the outcast publicans and humble sinners to come near to hear him.

But this only arrayed the proud and self-righteous Pharisees and scribes against Jesus the more. But Jesus answered them in three notable parables, which we study in the three lessons that follow.

LESSON 196

The Parable of the Lost Sheep

Luke 15:3-7

Jesus gave a similar parable about the lost sheep in Matt. 18:12-14, on a previous occasion. Lesson 145.

"(3) But he spoke to them this parable, saying, (4) What man from you,

having a hundred sheep, and having lost one from them, does not leave down the ninety-nine in the wilderness, and go after the lost one until he find it? (5) And having found it, he puts it up upon his shoulders, rejoicing. (6) And coming into the house, he calls together the friends and the neighbors, saying to them, Rejoice with me, for I have found my sheep, the lost one. (7) I say to you, that so there shall be joy in the heaven over one sinner repenting, rather than over ninety-nine righteous ones, who do not have a need of repentance."

The shepherd of this parable is Jesus. (John 10:14.) The "hundred sheep" is a symbol of the whole human race. They are called "sheep," not from what they are, but from what they shall be when saved. The one "lost sheep" is a symbol of the elect. The "ninety" are a symbol of those who shall be saved in the age to come. The "nine" are a symbol of those who shall be saved in the age following the age to come. The "wilderness" is a symbol of this carnal world, where the "ninety-nine" are now left. The "shoulders" of Jesus, the good shepherd, where he lays the elect when he finds them, are his priesthood and kingship. When he comes "into the house" means when he bears the elect into his kingdom, now in foretaste, and when he comes again, then in fullness. The "friends" and "neighbors" that he calls together are the true ministers and the holy angels — these will rejoice with Jesus when the elect are all brot into the kingdom. There will be no joy then over the "ninety-nine," or all the rest of the human race; for they will not then have felt their need of repentance, nor will they have realized their lost condition in the "wilderness" of this world.

If those Pharisees and scribes had been true servants of God, they would have greatly rejoiced, and not murmured, when the publicans and sinners were drawing near to Jesus to hear him.

When John the baptist was told that all were coming to Jesus, he rejoiced greatly, John 3:26-30.

The joy for saving the elect is not for their sake only, but also because they are the seed of Abraham, who shall bless all the families of the earth, Gen. 28:14 with Gal. 3:29. They are also the tithe and the first fruit, that are to bring

blessing to all the rest. They shall yet be the light of the world and the salt of the earth. Matt. 5:13-14.

LESSON 197

The Parable of the Lost Drachma

Luke 15:8-10

"(8) Or what woman having ten drachmas if she lose one drachma does not light a lamp, and sweep the house and seek carefully until she finds it? (9) And having found it, she calls together the friends and neighbors, saying, Rejoice with me, for I have found the drachma which I had lost. (10) So, I say to you, Joy is become in presence of the angels of the God over one sinner repenting."

The "woman" of this parable, strange to say, represents Jesus, who, with the mother-spirit, travailed in birth and pain for us all. The "ten drachmas" represent the whole human race, as seen by the grace of God. Nine of the drachmas are not reckoned as lost, for they represent the portion of the human race after the tithe is taken out, and they are not yet convicted of their lost state. The "one drachma" that was lost is the elect, the tithe, the holy portion — these are lost, because they may now be convicted of their lost state. The "lamp" which the woman lit is the Word of God under the Gospel: by this light of grace and truth she may find the elect. She "sweeps the house." The "house" is the world, the house of the Adamic man. The missionary spirit is the broom. She "seeks carefully until she finds it." So the spirit of Christ will continue to seek until all the number of God's elect are found, and that will be at the end of this age.

Then "she calls together the friends and neighbors, saying, Rejoice with me, for I have found the drachma which I had lost." The "friends" are the true ministers, who also travail in birth and pain for others. The "neighbors" are the holy angels as ministering spirits. These friends and neighbors will rejoice with Jesus when the elect are all found. Rev. 14: 1-5. This great joy over the salvation of the elect will be, not for their sake only, but also because they are

the tithe, that shall bring blessing to all the rest. Mal. 3:10.

[The "drachma" of this lesson was a Greek silver coin which was then used as the price of a day's labor. It was worth about 16 cents in our money.]

LESSON 198

The Parable of the Lost Son

Luke 15:11-32

The one in this parable who had the two sons is God as the Creator of the natural human race. The two sons are two general classes among mankind, and especially the two general classes then existing in fleshly Israel. The elder son-class is thrifty, saving, and prosperous. He seeks to be respectable and honorable and at least outwardly moral. But this elder son-class is selfish, self-vaunting, self-righteous, and dissocial outside their own class. The younger son-class are quite the reverse. They are prodigal and waste what God has given them by nature. The word prodigal here means one who sows or scatters abroad, a yaster.

The prodigal son-class are not worldly wise, but are often open hearted and generous to a fault, and they soon run thru with what little they get from God in nature. They have nothing much with which to cultivate pride and conceit, and they often become easy victims to the lusts of the flesh. As their outward self-respect is lowered in the sight of the world, their inward self-disrespect and humility is increased. We see this in the story of the parable in verses 14, 15, 16. At last we see how "man's extremity is God's opportunity," and people of this class reach a penitent stage, and are willing to repent, as we read in verses 17, 18, 19, and seek the true riches and the service of God.

We must not suppose that all poor and down-and-out people are like the younger brother of this parable. This younger brother represents that class of the poor and outcast who do not like to feed swine and eat swine's food, figuratively speaking. They may do this for a time, but only to their disgust. Then they will wake up their self-respect, and repent, and seek a new life, like the younger

brother of the parable did. People feed swine when they give their fellowship and friendship to selfish, carnal, and low-down people; and they eat swine's food when they spiritually eat of the fellowship and friendship of people like swine.

When this penitent younger son "was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and friendshipped him." Verse 20. So when the poor and humble sinner acknowledges the truth, repents, believes, and starts on the way to the Father's house, the Father's gracious eye sees him, has compassion on him, and runs to him by his Spirit, and receives him with love and grace. God hastens to the true seekers' help. Salvation is no long drawn out matter when the sinner comes in the proper manner and in the proper way. Jesus is the only way to God. Love only waits to forgive and save.

Then, as the parable relates, the son makes confession of sin and unworthiness, verse 21. "But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet," verse 22. The sinner has no worthiness to bring, but must take salvation all by grace. The "best robe" is the spiritual robe of God's elect, or first born. This is a far better robe than the robe of the elder son in the flesh. Thus the younger son after the flesh becomes the first-born son after the Spirit. The last shall be first.

The "ring" put on his hand was a seal, a signet of authority, showing that the kingdom should pass from fleshly Israel to spiritual Israel.

The "shoes" put on his feet gave him commission to carry the Gospel of peace to others.

Then the father says, "Bring the fatted calf, sacrifice it, and let us eat, and make merry," verse 23. The "fatted calf" symbolizes Jesus after the Spirit. He is now given in perpetual sacrifice for us as priest and king. And we eat of him and are happy when we get the blessings of the Holy Spirit and its seven gifts and nine fruits. Then we indeed rejoice and "make merry" with joy unspeakable and full of glory. And our feast is a feast for our heavenly Father,

too; for it is a soul-feast for Him to make us happy, and to see us happy, as said in verse 24, "For this my son was dead, and lived again; he was lost and is found." So the son after the flesh has no life of his own, having forfeited it by sin; but when he becomes a real Christian, he lives again in a higher life, now in part, but when Jesus comes again, then the fullness of agical life. The sinner is "lost"; but when he becomes a true Christian, he is "found," and that in a very far higher state than before he was lost, for he is no longer a fleshly son of God, but a spiritual son of God.

We now only begin to be merry, as said in verse 24. Our joys will increase as the blessings and glories of the regeneration unfold.

The elder son of the parable could not share these joys, as we read in verses 25-30; for as the son of God after the flesh, he is full of boasting and self-righteousness, and despises his poor and humble brother, and rejects the entreaty of his father.

The elder son in the flesh may get the good things of this world, but the soulish man shall not inherit the kingdom of God.

If people rejoice when they find their lost sheep, or their lost money, oh! how should they rejoice when a lost soul, a lost brother, a lost son, is found—found better than ever, found for eternity!

What a shame that the Pharisees and scribes murmured against Jesus because "all the publicans and sinners were drawing near" to Jesus "to hear him"? Luke 15:1-2.

THE LOST SON

Tune: "There Were Ninety and Nine."

A son was lost from Father's home,
His share in life he claimed;
In country far he sought to roam,
Nor feared he to be blamed—
Away in land so far to roam,
Away from Father's love and home.

There all his substance soon was spent,
And life seemed dark and drear;
In sin yet deeper he was bent,
No hope, nor love, nor cheer—
So down with swine, his life misspent,
He saw 'tis now he must repent.

So came he to his better self
To seek for righteous ways;
He saw no good in sin, nor self,

Nor all his misspent days—
No good he found in sin to go,
'Twas all deceit and pain and woe.

I will arise, said he sincere,
To Father straight I'll go;
I'll cast away my sin and fear,
He'll welcome me I know—
To serve Him hence his love to prize,
From sin and woe I will arise.

The Father saw him yet afar,
And hastened to his side;
He scorned him not for mark and mar,
But loved him deep and wide—
He took him in his arms so true,
And gave him love's affection, too.

He bade him then his home to share,
And joys untold to know;
He clothed him with the robe most fair,
In honor hence to glow—
With shoes and ring he was complete,
His life now pure, divinely sweet.

'Tis Jesus draws to Father's love
The wayward and the lost;
O hear him calling from above,
For he has paid the cost—
Thru Jesus come to Father's grace!
'Tis here you'll find the welcome place.
(Founded on Luke 15:11-32.)

LESSON 199

The Parable of the Reformed Steward

Luke 16:1-13

In our three last lessons we studied three parables which Jesus gave to the Pharisees and scribes to teach them kindness, mercy, and grace. Luke 15. But in our present lesson, Jesus turns to his disciples and gives them a parable in the hearing of the Pharisees, "The Parable of the Reformed Steward." This is a very great and important parable, and it has been but little understood.

"(1) *But he said to the disciples, There was a certain man, a rich one, who had a steward; and this one was accused to him as wasting his goods. (2) And calling him, he said to him, What is this I hear concerning you? give forth the word of your stewardship, for you are not able yet to stewardship. (3) But the steward said in himself, What shall I do because my lord takes away the stewardship from me? I am not able to dig; I am ashamed to beg. (4) I know what I shall do, in order that when I am put out from the stewardship, they may receive me into the houses of themselves.*

(5) *And calling each one of the debtors of the lord to himself, he said to the first, "How much do you owe to my lord?" (6) And he said, A hundred baths of olive oil. But he said to him, Receive your writings, and sitting down quickly, write fifty. (7) After that he said to another, But how much do you owe? But he said, A hundred cors of grain. He says to him, Receive your writings, and write eighty. (8) And the lord approved the steward of the unrighteousness because he did wisely: because the sons of this age are wiser above the sons of the light within the generation of themselves. (9) And I say to you, Make to yourselves friends out of the mammon of the unrighteousness, in order that when it shall be left out, they may receive you into the agical tents. (10) The faithful one in a least thing is also faithful in many; and the one who is unrighteous in a least thing is also unrighteous in many. (11) If therefore you have not become faithful in the unrighteous mammon, who will entrust to you the true? (12) And if you have not become faithful in that which is another's, who will give to you that which is your own? (13) No household-servant is able to serve two lords; for either he will hate the one, and love the other; or else he will hold to one and disapprove of the other. You are not able to serve God and mammon."*

Let us now study this wonderful parable, verses 1 to 8.

Verse 1 "There was a certain man, a rich one, who had a steward; and this one was accused to him as wasting his goods."

The rich man symbolizes God—He owns us and all else, even all that men themselves claim to own.

His steward, as represented in this parable, is the Adamic man. He is accused by the truth of God, and often by his own conscience, of wasting God's goods. This fleshly man forgets that he is but a "steward," and not an owner, of the things in his possession. If he recognized that the true Owner is God, and not himself, and that it is his duty to use God's goods as God instructs him by conscience and Revelation; and if he acted accordingly, he would not waste God's goods. But as it is, he is wasting God's goods in many ways, for they are

wasted if they are not used for the good purposes for which God ordained them.

Some of the ways by which man wastes God's goods are: by selfishness, pride, carnality, sloth, indifference, ingratitude, foolishness, gluttony, meanness, unkindness, laying up treasure upon earth, anger, passion, war, strife, neglect, ignorance, unbelief, fear, worry, and disobedience.

Verse 2. "And calling him, he said to him, What is this I hear concerning you? give forth the word of your stewardship, for you are not able yet to stewardship."

At the beginning of this Christian dispensation God decreed that the Adamic man should no longer be his steward, not even those descended in a fleshly way from Abraham. From that time and henceforth the spiritual man is to be God's steward. "The times of ignorance therefore the God overlooked; but NOW He commands the men that they should all everywhere repent." Acts 17:30. Read also Matt. 3:9-10.

Verse 3. "But the steward said in himself, What shall I do because my lord takes away the stewardship from me? I am not able to dig; I am ashamed to beg."

At this stage of the parable, the steward represents that part of mankind that now get convicted of sin, and repent, and seek salvation. Such realize that they "are not able to dig," that is, they are not able to get salvation by works. Also they are "ashamed to beg," that is, they feel it would be a shame to ask God to save them in their present condition; for if they are now worthless to God as stewards, and even injurious, God would certainly not save them hereafter to prolong such a condition. And it would be no use to beg of anyone else, for no one else has anything of his own, and no one could give salvation but God. Now what shall the poor and sinful and condemned and rejected sinner do?

Verse 4. "I know what I shall do, in order that, when I am put out from the stewardship, they may receive me into the houses of themselves."

The Adamic man, now rejected as God's steward, is "put out from the stewardship" when he puts off the old man and puts on the new man, that is, when he is begotten from above and

born again. Then indeed he has the earnest of salvation, and true friends, Jesus and Christians, who receive him "into the houses of themselves," the true assemblies of the Church. In this way we are truly put out of the stewardship of the Adamic man, but we gain a far higher and lasting stewardship, as we read in 1 Pet. 4:10. Read also Acts 4:32-35.

The reformed and converted steward ceases to waste God's goods, and begins to lighten the burdens and win souls, as we read in verses 5, 6, and 7, quoted at the beginning of this lesson. But this parable in these verses refers to the great work of the elect in the two ages to come, when the elect as the seed of Abraham are to bless all the families of the earth.

Verses 5 and 6. "And calling each one of the debtors of the lord to himself, he said to the first, How much do you owe to my lord? And he said, A hundred baths of olive oil. But he said to him, Receive your writings, and, sitting down quickly, write fifty."

The baths here spoken of were Hebrew measures containing about seven and a half gallons of our measures. The bath measure and ephah were equal. A hundred such measures would equal about seven hundred fifty gallons of our measure, and all this in olive oil would indeed be a great debt!

The one who was found to owe this great debt represents the sinner class in the age to come, who will then be assembled before Christ and the elect for judgment. Matt. 25:32; 1 Cor. 6:2; Rev. 2:26-27; 3:21.

The hundred baths of oil represent the fifty they owe in this life and the other fifty, which they will owe in their lifetime after their resurrection. But the past will then be forgiven them quickly if they engage to pay the fifty baths at that time.

Fifty is five tens. A ten represents that which is complete or perfect. Five tens would be five perfect things. From this we glean that the fifty measures of olive oil represent the five perfect Words of God for the five dispensations from Adam to the second coming of Christ. These Words are loaned to man and entrusted to him, and God demands us to

pay Him back by having these words written on our hearts and in our lives. If we fail in this age, they will be demanded of us in the judgment of the age to come, and we shall owe the fifty baths twice—once for this age, and once for the age to come, which will make a debt of one hundred such great measures.

But the true spiritual steward, the elect, the reformed and regenerated and faithful steward of this age, will then, in the age to come, have authority by grace to remit the past debt, if the debtor then quickly yields and engages to pay the five perfect Words of salvation back to God in obedience and love. Some, by grace, will do this and get separated to the right hand and be saved in that judgment, as we read in Matt. 25:31-40; but others will fail and go into agical punishment; but even these with the greater debt will be called before the elect steward class in the age following the age to come, as we read in the next verse:

Verse 7. "After that he said to another. But how much do you owe? But he said, A hundred cors of grain. He says to him, Receive your writings, and write eighty."

This debtor owes much more than the former, for the cor was ten times greater than the bath or ephah. A cor was about eight bushels of our measure. One hundred cors would equal about eight hundred bushels of our measure. This would be an enormous debt for a farmer in Palestine, with the old methods of farming.

The gracious steward said to this debtor, "Receive your writings, and write eighty."

This debtor is the one to be saved on the age following the age to come. He is now not a sinner only, but he is wicked. He is not saved in this age, and he will not be saved in the age to come, but must first go into Gehenna, or the state of the second death. As the cor is a ten times larger measure than the bath, so the condemnation of the wicked class is ten times greater than the condemnation of the mere sinner class.

Complete salvation has ten steps: knowledge of the truth, repentance, faith, baptism, gift of the Holy Spirit, holy living, hope, agical life, everlasting home, and eternal kingdom.

The wicked class will lose the opportunity of taking these ten steps in the age to come: hence they will receive ten times the condemnation of the first debt-or class, who are saved tho as by fire in the judgment of the age to come.

The hundred cors of grain which the wicked class will owe are the fifty for this age and the fifty for the age to come. Each fifty represent the five perfect teachings of truth given in the Bible for the five ages from Adam to the second coming of Christ.

The wicked class now owe these to God in obedience and love; and they will owe them again in the judgment of the age to come. Their punishment in Gehenna, the second death, will not pay this double debt. But they will be awakened in [not from, but *IN*] the second death, and be assembled before the gracious steward, the elect, who will have authority to release them from the former debt, if they undertake to pay eighty cors of grain to God; that is, return to God, in their obedience and love, the perfect teachings of the eight writers of the New Testament.

The next verse of this parable tells what the lord of this steward tho of his actions:

Verse 8. "And the lord approved the steward of the unrighteousness because he did wisely: because the sons of this age are wiser above the sons of the light within the generation of themselves."

Thus the parable represents this certain rich man as kind and merciful and gracious, and that he wanted his steward to use his goods in a kind and merciful and gracious way, tho not in a selfish and wasteful way. But most rich employers would turn such a steward off for dishonesty and even get him in prison, for such masters are selfish themselves and want to get out of others all they can, even tho it makes the poor suffer; and the laws of man uphold them in this.

But the rich man of this parable was different, for he figuratively represented God, who is the Father of mercies and the God of all grace.

We also may be sure that God will be pleased if we, his stewards, do kind and generous and gracious acts with the talents which He puts within us and with the means which He puts in our hands.

Five Great Lessons Drawn from this Parable

Verse 9. "And I say to you, Make to yourselves friends out of the mammon of the unrighteousness, in order that, when it shall be left out, they may receive you into the agical tents."

If we now make friends by doing kindly deeds with our money or goods or talents, these friends will receive us as priests and helpers in the ages to come when we shall be in immortal bodies, and we shall then be able to bring them the greater and eternal blessings.

Verse 10. "The faithful one in a least thing is also faithful in many; and the one who is unrighteous in a least thing is also unrighteous in many."

If we are kind and good with the very little that we have in this life, we shall have the opportunity of having very much more and doing much more good in the two ages to come. But if we are selfish and carnal with the very little that is now entrusted to us, we shall have very much less when the judgment shall overtake us in the age to come.

Money and earthly goods are called unrighteous mammon because they are used for carnal and selfish purposes and in the things opposed to God. But if Christians use them for good purposes, they become the means often of great good.

Verse 11. "If therefore you have not become faithful in the unrighteous mammon, who will entrust to you the true?"

The true riches are the talents and goods of the world to come. These will not pass away, and we may have them for ever. The money and goods of this world are not true riches, for they are passing away from us and we must soon leave them. Read Matt. 6:19-21.

Verse 12. "And if you have not become faithful in that which is another's who will give to you that which is your own?"

The money and goods which Christians may use in this world are not their own (Acts 4:32), for they were only entrusted to man in the beginning, "for the earth is the Lord's, and the fullness thereof," 1 Cor. 10:26. Read also Ps. 24:1-2; 50:12; 89:11. We should use

these things for the gracious purposes of God, the original and true Owner. If we do this, God will give us that which is our own, that is, the world to come, the new earth and its goods. Matt. 5:5.

Verse 13. "No household-servant is able to serve two lords; for either he will hate the one, and love the other; or else he will hold to one and disapprove of the other. You are not able to serve God and mammon."

Mammon means wealth or riches. When people live to make and save money and goods, they make those things their god, and they are selfish and carnal. But God is love and grace and truth. If we serve God as his true stewards, we must live for Him, that is, we must live to serve and bless others. This alone shall please Him.

LESSON 201

What the Pharisees thot of Jesus' Parable about the Steward, and How Jesus Replied to Them

Luke 16:14-15

"(14) But the Pharisees, being money-lovers, heard all these things; and they scorned him."

This means, literally, "they nosed away from him," or, as it now would be said, "they turned up their noses at him." They could not see any sense to his parable; for they thot no rich man of this world would approve of a steward who would cut down debts due to him, and that no steward would ever do that openly and still retain his job. And that Jesus approved of such things, only lowered Jesus the more in their estimation. So they turned their noses away from him in scorn.

Had they known that the rich man of this parable represented God, the Father of mercies and God of all grace, and had they been able to look at the parable from the standpoint of the poor and humble, they would have seen it as a parable of marvelous meaning.

Money blinds the eyes of men, deafens the ears of men, hardens the hearts of men, shuts the hands of men, stifles the conscience of men and leads men into darkness, foolishness, and crime. Paul writes: "The money-loving is a root of

all the evils." 1 Tim. 6:10. And yet it is the thing most highly exalted among men.

So Jesus turned to these money-loving Pharisees:

Verse 15. "And he said to them, You are the ones justifying yourselves in the sight of the men; but the God knows the hearts of you, that the exalted thing in men is abomination in sight of the God."

God detests and abhors the spirit of greed and selfishness in man.

The great money-power is called Babylon in the Book of Revelation, and she is there pictured as holding in her hand "a golden cup full of abominations," Rev. 17:4.

Jesus said that "it is hard for a rich man to enter into the kingdom of the heavens." Matt. 19:23. He must give up all to the poor and to God the rightful Owner, and he must get rid of that selfish greed in his heart and soul.

A message to rich men in these last days is found in Jas. 5:1-8.

It is said of Jesus, "Tho he was rich, yet for your sakes he became poor." 2 Cor. 8:9. Let us be like him: then we shall be rich indeed.

The Pharisees should not have turned up their noses with pride, but turned down their heads with shame.

LESSON 202

More of Jesus' Reply to the Pharisees

Luke 16:16-17

"(16) The law and the Prophets were until John: from then the kingdom of the God is good-messengered, and every one is forced into it. (17) But it is easier to pass by the heaven and the earth than to cause to fall one tittle of the Law."

Jesus was here still talking to the Pharisees, who had just scorned him for his parable about the steward. Jesus knew that the Pharisees were putting great stress on the outward observance to the forms and ceremonies of the Law, even to adding many restrictions of their own tradition. Now Jesus gives them something more to stumble about, for he tells them that the Law and the Prophets were until John, plainly implying that the Law and the Prophets

ended in some way then. But he even gives them greater occasion to scorn and hate him by adding, "From then the kingdom of the God is good-messengered, and every one is forced into it." But he then added a word to melt away their anger by saying, "But it is easier to pass by the heaven and the earth than to cause to fall one tittle of the Law." They did not understand Jesus, but they could see that Jesus was in some way still contending for the Law. Jesus was not giving them the light, for God was not sending it to them, and Jesus thanked God that it was so, Luke 10:21. Light is not meant for those who live dark and selfish lives. Ps. 97:11; 112:4.

The Books of the Law and the Prophets foreshadowed and prophesied of the coming Messiah until John, who was the forerunner of Messiah. When John baptized Jesus, a new dispensation began, and, as Jesus said, "From then the kingdom of the God is good-messengered, and every one is forced into it." How? When Jesus was baptized he took all by force of love and grace into him; and as he represented the kingdom, all were forced into the kingdom in him. Henceforth it would work out objectively thru him till all are saved.

The Law and the Prophets are not destroyed, but they began to be fulfilled and ended in the dawn of this Gospel dispensation. Henceforth we serve the Law, not in oldness of type, but in newness of spirit—in the spiritual meaning of the types. Rom. 7:6.

Not one tittle of the Law shall fall, for it shall all be fulfilled in antitype in God's own times, some of it even after this heaven and earth pass by.

LESSON 203

Yet More of Jesus' Reply to the Pharisees

Luke 16:18

"(18) Every one who is putting away his wife, and marrying another, commits adultery; and every one who is marrying her that has been put away from a husband commits adultery."

Jesus was a teacher under the new Covenant, not under the Old. Under the Old Covenant the man was allowed to

put away his wife if he found fault with her, only in that case he must never marry her again. The divorced wife had a right to marry again. Deut. 24:1-4.

Jesus does not destroy this law, but establishes it in its antitype or spiritual meaning. The faulty wife was a type of the Old Covenant, or the covenant to obtain salvation by works. Gal. 4:24. It was not to be permanent, for God, the Husband, found "fault" with it, as we read in Heb. 8:7, and put it away (vr. 13). The Old Covenant with its typical laws and promises was but a shadow of good things to come under the New Covenant and its laws and promises. Heb. 8:5; 9:11; 10:1; Col. 2:16-17. Hence the Gospel fulfills every jot and tittle of the Law of Moses concerning marriage.

The wife, or covenant, we have now under the Gospel is an everlasting covenant, and hence we are bound under it for ever. If we put away this wife, or covenant, and marry another, or go and marry again the old covenant, or wife, we commit adultery.

Jesus brot this up to the Pharisees at that time, for they were zealous for the letter of the Law, when that letter, or type, had been abolished in Jesus: they put away the everlasting wife, or New Covenant, into which they had been forcibly brot, verse 16, and went back and married the faulty and dying wife, or Old Covenant. Hence they were committing adultery, even the very worst adultery.

The marriage law that was a type of the everlasting covenant is found in Gen. 2:24. Be sure to read Jesus' comment on this law in Matt. 19:3-12; and Mark 10:2-12.

When true Christians marry in the Lord, there is no occasion for divorce, for they have grace to bear with one another. But marriages not in the Lord are not under this law, which Jesus gave to Christians only. We must be born again to be in the kingdom, John 3:3, 5, and the laws of Christ are binding only upon the members of his kingdom. Matt. 19:12.

Jesus gave one message more to those Pharisees, The Parable of the Rich Man and Lazarus. This we take up in the next lesson.

BE A STEWARD TRUE

Tune: "Jesus, lover of my soul."

Be a steward tried and true,
 Kindly deeds alone to do;
 Then sweet blessings you will find
 From the Father, ever kind.
 If to selfishness you live,
 If to poor you do not give,
 Then the Father will withhold
 Blessings more than goods or gold.

Can the Father trust in you?
 Will you be his steward too?
 Then your heart must kindly be,
 Full of love and sympathy.
 Open hand to ever give,
 'Tis the life for you to live.
 Then the Father will commend,
 Give the life that's ne'er to end.

Jesus, rich as heir of all,
 Gave it up at God's sweet call.
 Life itself he gave so free
 On the Cross for you and me.
 If we take his life within,
 It will save us from our sin.
 Then no selfishness shall mar,
 Love shall shine undimmed and far.

Father, put within our soul
 Life that glowed on Calv'ry's knoll.
 Help us just like Jesus be,
 Showing love and kindness free.
 Take our selfish dross away,
 Let no stain within us stay.
 May we just like Jesus be.
 In his Name we pray to Thee.

LESSON 204

*The Parable of the Rich Man
and Lazarus*

Luke 16:19-31

"(19) *But a certain man was rich, and clothed in purple and fine linen, rejoicing splendidly from day to day.* (20) *But a certain poor one, by name Lazarus, was laid to his gate, having been wounded,* (21) *and was desiring to be fed from the things falling from the table of the rich one; but also the dogs coming licked his wounds.* (22) *But it became the poor one to die, and him to be borne forth under the angels into the bosom of Abraham. But the rich one also died, and was buried;* (23) *and in the hades he was lifting up his eyes, being ruled under in testings. He sees Abraham from a distance and Lazarus in his bosoms.* (24) *And himself having cried out said, Father Abraham, pity me, and send Lazarus, that he may dip of water the end of his finger, and cool down my tongue; because I am distressed in this*

flame. (25) *But Abraham said, Child, remember that you received your good things in your life, and Lazarus likewise the bad things: but now here he is helped and you are distressed.* (26) *And in all these things between us and you a great chasm has been established, so that the ones willing to go thru from here to you may not be able, neither from there to us may they pass thru.* (27) *But he said, Therefore I ask you, father, that you would send him into the house of my father,* (28) *for I have five brothers, so that he may thoroly testify to them, in order that they also come not into this place of the testing.* (29) *But Abraham says, They have Moses and the prophets; let them hear of them.* (30) *But he said, No, father Abraham: but rather if a certain one from dead ones proceed to them, they will repent.* (31) *But he said to him, If Moses and the prophets they do not hear, neither will they be persuaded, if a certain one out of dead ones arise."*

Jesus gave this parable to the Pharisees, who had just turned up their noses at Jesus in scorn for the parable of the steward, which they overheard Jesus give to his disciples. (Luke 16: 14.) We considered that parable and some of Jesus' reply to the Pharisees in the last lesson. The parable we are now about to study is the Saviour's final reply to them.

We do not read that the Pharisees turned up their noses at this parable. No doubt they were looking down their noses with shame and conviction as the Spirit of God sent the truth to their hearts that the rich man of this parable meant them, and that unless they now helped the poor and wounded ones at their gates, symbolized by Lazarus of the parable, they must endure at last the testings of the day of judgment, with no hope of relief until they have paid the last farthing. Matt. 5:26.

In studying this parable we must not take it as a literal story, or as based upon a literal story. A parable is an invented symbolic story, and something like it may have happened, or not—it is all to be understood figuratively, and in the light of the plain teachings of the Bible.

The rich man of the parable is the proud, self-righteous, self-satisfied, self-

indigent generation among the Jews. Matt. 12:38-45; 23:33.

The Lazarus of the parable is the poor, afflicted and outcast generation among the Jews. Such are wounded and defeated on life's battlefield, and they depend upon the rich to open the gates of opportunity for them to make a poor and helpless and humble living.

The rich man's father's house is the devil's house. John 8:44. His five brothers are the five generations of the wicked class among the Gentiles: the 1st, from Adam to Noah; the 2nd, from Noah to Abraham; the 3rd, from Abraham to Moses; the 4th, from Moses to Christ; and the 5th from Christ's first coming to his second coming.

The dogs of the parable, that lick the wounds of the Lazarus class, are the irreligious sinners among the Jews who sympathize with those who suffer: they are sinners, but not children of the devil.

When Jesus comes for the elect, all sinners of whatever degree, and all the wicked class, or children of the devil, will be cut off and die, that is, die to all hope of ever becoming of the elect. As said in Zech. 13:8, "And it shall come to pass, that in all the earth, saith Jehovah, two parts therein shall be cut off and die."

But the death of the two classes of this parable is different: the rich man class is "buried"; the Lazarus class was "borne forth under the angels into the bosom of Abraham."

The burial of the rich man class signifies their descent into the lake of the fire, which is the second death.

The angels, or messengers, who shall then come for the Lazarus class, are the elect, who shall then be as the angels and shall come with Jesus to judge the world.

The elect, then as judges, shall first separate the poor and humble to the right hand of favor, as Jesus said in Matt. 25:31-40. And this separation will begin with the Jews, as said in Rom. 2:10.

The Abraham of the parable is God. The literal Abraham as the father of the Hebrew race was a type of God, who is the Father of the regenerated race.

"Abraham's bosom," as said in the parable, means the covenant of promise and the covenant of grace; and these in-

volve everlasting life, and everlasting home and kingdom over the earth made new. The word "bosom" is in the plural in verse 23, for God, as man in his image, has the double breast: the covenant of promise and the covenant of grace, and we have the sincere milk of the Word from both of them.

The angels, or messengers, under whom the Lazarus class shall be carried into this double bosom of God, are the elect, who will then be the antitypical seed of the antitypical Abraham, and their mission and work will then be to bless all the families of the earth, as promised: Gen 12:3; 18:18; 22:18; 28:14. They will begin with the Lazarus class in the day of judgment in the age to come; but they will not be able to minister to the wicked class until after that age to come.

The symbolic rich man will get his "eyes" open in hades when he sees the results of his sins; and he will then seek for help in vain, and plead for his five symbolic brothers in vain. The word "eyes" means his understanding and conviction: these indeed will be open when he realizes his terrible condition.

The resurrection to judgment will bring this wicked class out of literal graves, but they will still be in death and hades, for hades means the state of the dead, and they will still be without life, even as all sinners now are without life, tho they are permitted to use life for a time. The life that the unsaved seem to own is not their own, but it is a forfeited life on account of sin.

"The great chasm," or "great gulf," is the deep depravity that shall then be manifest that separates the saved from the wicked class—then it will be seen what a wide distance there is between the "us" and the "you."

This great chasm even now exists, and has existed from the days of Cain, but in the judgment it shall be fully manifest and established or fixed.

Jesus said of the wicked class, that they shall not be forgiven in this age, nor in the age to come. They cannot escape the judgment of Gehenna.

The time distance of this great chasm after the judgment is one thousand years, and during that age the wicked class cannot be forgiven, nor helped. They first go into the lake of the fire,

which is the second death; then they are cast into Gehenna, which is the state of unconsciousness following the consummation of the second death. Jesus said, "Fear Him, who after He hath killed [in the second death] hath authority to cast into the Gehenna." Luke 12:5.

People will be conscious in the second death until they consummate it, even as people are now conscious in the first death until they actually die: therefore the rich man symbolized in the parable could talk tho he was in the hades of the second death, but he would cease all consciousness when he actually died the second death, and then he would be in Gehenna for the rest of the great and dreadful day of the Lord.

Jesus tells the story of this parable as tho it had already happened; but we must remember that this is so of all the parables. Therefore we must not err by supposing that it has all happened, but we must interpret it in harmony with God's times and seasons as revealed in Scripture.

And we must not suppose that the rich man of the parable will actually say the words to Abraham that are given in this parable. He can say them in other ways than by words. Actions and conditions speak as well as words, and often louder.

And also we must not infer that the rich man of the parable was correct when he said, that he had five brothers still living in this life; for it would seem so to him, tho it would not be so in reality. The Bible says, "The dead know not any thing." Eccl. 9:5. When they are resurrected it will seem like a moment of time since their death, and hence that their family relations are still existing. And this delusion will be the more manifest in those who have been taught that the dead are not asleep, but even more wide-awake than in this life.

The symbolic Abraham of the parable does not correct the false idea of the symbolic rich man, but talks to him from the rich man's viewpoint, and thereby brings a lesson back from the judgment to people now living in the flesh, and that lesson is: men should now hearken to the symbolic Moses and the prophets, if they would avoid the punishments of the day of judgment.

Our Moses and the prophets are Christ and the apostles. If we hearken to them now, we shall not belong either to the Lazarus class or the rich man class, but to the elect, who are to have part in the first resurrection and reign with Christ as kings and priests a thousand years. We shall be seed of the anti-typical Abraham, that is, the seed of God, 1 Pet. 1:23; and we shall judge and bless all the families of the earth.

LESSON 205

Lessons From the Parable of the Rich Man and Lazarus

1. Hoarded riches represent robbery and injustice: for the earth and all that is in it belong to God; and all is intended for the good of all.

2. A common worldly man has more human sympathy than a pious rich hypocrite.

3. Not outward riches, but soul riches alone, count in the judgment. Often the more men have outside the less they have inside.

4. Never honor or envy a person because he is rich and prospered in temporal goods; nor despise and shun a person because he is poor and afflicted.

5. If we help not the man at our gate, we shall beg in vain at the gate of God.

6. Anguish and death are at the end of the path of self-indulgence; but comfort, life, and home are at the end of the path of self-denial and benevolence.

7. Opportunities too long neglected are lost for ever.

8. When the selfish themselves have to suffer, they learn to sympathize and feel for others.

9. The word Lazarus means, "God is helper." Then let the poor and humble and afflicted look to God, and He will help them thru all and over-rule all for good.

10. The selfish rich are the poor; but the humble poor are the rich in the sight of God.

LESSON 206

Some Unscriptural Views of the Parable Of the Rich Man and Lazarus

1. It is inferred that this parable teaches the conscious state of the dead. Those who infer this declare that the

parable must have been founded upon a literal story, and that it has already happened. Hence they say, that this beggar had died and was carried by the angels into Abraham's bosom; and that the rich man had died and had opened his eyes in torments when Jesus uttered this parable: hence they infer that if the beggar and Abraham and the rich man were all conscious in death, all men must be conscious in death.

But the parable does not say, that as soon as the beggar died, he was carried by the angels into Abraham's bosom; nor does it say, that as soon as the rich man was buried, he opened his eyes in torment.

It truly puts these things in the past tense, but this is no proof in a parable or prophecy that the events have been fulfilled, for parables and prophecies often put future things and events in the past tense.

Parables are not always founded upon literal and true stories. The events in some of them, no doubt, never did take place. For instance: It is hardly to be supposed that virgins would ever go out in the night to meet a bridegroom with lamps and no oil. Yet that is just what some Christians do spiritually—they take the Bible, but do not take the Holy Spirit to bring out the spiritual light of the Bible. Such will not be ready to meet Jesus when he comes.

Husbandmen would hardly beat and kill the servants of a landlord in order to avoid paying the rent, yet that is just what the Jewish leaders did spiritually. Nor would the landlord send his son to them after such an experience; nor would those wicked renters think that by killing the son the inheritance would fall to them. But it all becomes plain when we interpret it in a spiritual and figurative way, not in a literal way.

A farmer would not be apt to sow in a road, or path, or other wayside places, nor among thorns, nor upon rocks. But this is all plain and true if we take it spiritually and not literally.

People would not likely make light of an invitation to a royal wedding, nor would they refuse it, nor would the honor be transferred to the base and social outcasts. Yet that is just what has been taking place under the Gospel in a spiritual way.

Jesus drew the stories of his parables from the customs, works, and beliefs of the people, but he freely added to them what was necessary to make his parables teach the things he intended.

Jesus stands for what his parables teach when spiritually interpreted; but not when interpreted in a literal way. Many a person tells a story which he does not himself believe in, but he tells it only to illustrate forcibly something he wishes to teach. It matters not whether it is a fable, a fancy, or a fact, so it illustrates the point.

In the Old Testament, Jotham related a parable about trees going forth to anoint a king over them. They first offer the kingship to the olive tree; then to the fig tree; then to the vine; these all refused. Then they said to the bramble, "Come thou, and reign over us." (Judges 9:7-15.) We must not infer from this literal story that Jotham taught that trees actually talk and have kings.

The literal story of the rich man and Lazarus was drawn from the doctrine of the Pharisees, not from Jesus' doctrine; and Jesus used the story, not to endorse the Pharisees' doctrine, but to forcibly illustrate his own doctrine. The Pharisees taught that the soul is immortal, and conscious in death, and that hades has two parts, one for the righteous and the other for the wicked, and they had a similar parable to the one Jesus here gives. Jesus related this parable to them, not to endorse their doctrine, but to teach them that they could not find solace in Abraham's bosom, nor escape the flames of punishment for their pride, self-indulgence and inhumanity.

Jesus tells this story in such a way that it cannot be said that he endorses the Pharisees' doctrine that the dead are conscious; for he does not say that as soon as the beggar died, he was taken by the angels to Abraham's bosom; nor that as soon as the rich man died he opened his eyes in torment.

If Lazarus represents those saved now, as those say who believe this parable teaches the conscious state of the dead, then such should learn that the angels do not come for the elect at death, but at the second coming of Christ, as Jesus himself said in Matt. 24:29-31. And such should also learn, that, according to the Scriptures, the rich man will

not open his eyes after he closes them in death until the resurrection of judgment. John 5:29.

We should take no interpretation from any parable that makes it contradict the plain statements of other portions of the Bible.

About one hundred times the Bible says, that the dead are asleep, know nothing, silent, praise not the Lord, thots perished, love and envy perished; and it even goes so far as to say, that if there be no resurrection, "Then they also that are fallen asleep in Christ have perished." 1 Cor. 15:18.

Those whom Jesus raised from the dead had no story to tell of any experience in a "spirit land," and one of them had been buried four days.

2. Another false view of this parable is to infer that it teaches a hell of eternal torment.

But this interpretation is false, for it does not say how long the punishment of the rich man shall be.

Of course, it says the gulf or chasm is "fixed" or established. But a thing may be fixed without being fixed for ever. A post may be fixed in the ground, and a board may be fixed to a post; but that is not to say they are fixed there for ever.

A man may be sent to prison, and he may not be able to get out; and yet he may not be obliged to remain there for ever.

A man may not be able to cross a river in a flood; but when the flood subsides, he may cross it.

A fever may not be curable, yet it may cease when it runs its course.

A fire may be unquenchable, yet it may burn itself out, like a prairie fire.

The certainty of punishment does not necessitate the eternity of punishment.

No, this parable cannot be taken as proof of the fiendish doctrine of a hell of eternal torment, tho indeed it teaches even hard future punishment for wicked people.

HOW TO BE RICH INDEED

Tune: "Hark! Ten Thousand Harps."
If you would be rich indeed,
Then the hungry you must feed:
Not with crumbs you throw away,
But the best you have today.

Let the poor your table share,
He with you an equal heir.
Then you'll grow so rich and great
With no beggar at your gate.

Take them in, your love to share:
Then you'll know no dark despair.
God wants you to kindly be,
Showing mercy ever free.
All your goods are His, not thine,
Give for God, and not repine.
Better far your soul be great,
Tho you lose your false estate.

If you live this life of love,
Then you'll be like God above;
He will take you to his breast
In the home where all are blest.
There no poor shall ever be,
All are rich and happy, free.
Would you then that Home to share?
Give, O give! and do not spare!

But alas! you do not heed,
Still you live in pride and greed!
Know you then, 'tis true and sure,
Loss of all you must endure.
Beggar then you sure shall be,
In the Judgment's dark decree.
Then you'll ask e'en beggar's aid,
But your debt must full be paid.

Then, elect, the humble feed,
Bread of life for all their need.
To the Father's breast they hie
In that happy bye and bye.
There no greed shall ever come,
All are blest with love and home.
May we full of kindness be,
Showing mercy full and free.

LESSON 207

Occasions and Causes of Stumbling

Luke 17:1-2

"(1) *But he said to his disciples, It is impossible for the stumblings not to come; but woe thru whom they come!*
(2) *It were profitable to him if a great millstone were hanged round about his neck, and he were thrown into the sea, rather than that he should cause to stumble one of these little ones. Take heed to yourselves.*

Jesus gave out this same teaching before in similar words, as said in Matt. 18:7, and which we studied in Lesson 143.

In the present lesson, Jesus turned from the Pharisees to give this message to his disciples. The Pharisees had murmured against Jesus for his kind and gracious ways toward the lowly and lost, and he had replied to them in the para-

bles of the lost sheep, the lost piece of money, and the prodigal son, Luke 15th chap. Then Jesus turned to his disciples and gave them the gracious parable of the reformed steward, Luke 16:1-13. But the Pharisees scorned this parable, and Jesus gave them some very cutting replies, ending with the parable of the rich man and Lazarus, Luke 16:14-31. This silenced the Pharisees, and Jesus turned again to his disciples in the words of our present lesson.

The disciples, in special, need to know the words of this lesson. We need to know, first, that "It is impossible for the stumblings not to come." And, second, that we must "take heed" not to cause any one to stumble.

Stumblings must come, because there are many things in this carnal world to obstruct the way to the truth as taught by Jesus and his apostles; and there are many separate, and even conflicting, sects of professed Christians; and many false and hurtful doctrines are put forth professedly from the Bible; the Bible, too, has been translated by prejudiced people, and the world has been taught that the very words of these translations, even their wrong ones, are the words of God; and there are many shallow, hypocritical, and fanatical professions of Christianity, and many ministers preach for hire and take the unscriptural title of Reverend; and the times in which we now live are conducive to stumblings: the Spirit is being withdrawn, liberalism and unionism are leavening the churches, and soon will be leavening the nations, "and then shall many stumble" (Matt. 24:10); and, lastly, even the true Christians of these times are stumbling stones to many, as Jesus and the apostles were in the ending of the Jewish dispensation.

Yes, "It is impossible for the stumblings not to come." It is a fallen old world. In this age the true Christian religion is not designed to be a world-religion. The Scripture says that this world is to get worse and worse to the end, and finally perish, as the old world in the days of Noah, and as the cities of the Plain in the days of Lot. Jesus is indeed the Saviour of the world, but not this carnal world, that is to pass away and be forgotten: it is the world to come that is to be subject to Christ, as we read

in Heb. 2:5; 2 Pet. 3:13; Isa. 65:17; 66:22. Jesus said: "When the Son of the Man comes, shall he find the faith on the earth?" Luke 18:8. The true Church is not to be universal in this age, but is to be despised and rejected by this present evil world, John 16:33; 17:15; 1 John 3:13; 5:19.

Jesus said, "Woe to the world from the stumblings," Matt. 18:7. The world stumbles at everything truly Christian.

The Gospel teaches that the Father alone is God; but the world stumbles at this, and retains its gods many and lords many, such as: the money god, the fashion god, the liberal god, the pleasure god, the political god, the war god, the mythical god, the unknown god.

The Gospel teaches: salvation by grace only; regeneration from above; the gift of the Holy Spirit; the holy life; entire consecration to God; living with reference to the world to come; and not laying up treasures on this earth, but in heaven—the world stumbles at all these things, and still rejects the only Saviour that God has sent to man. "Woe to the world from the stumblings." What cares the world for this warning? On it rushes to destruction! with its burden of guilt and of woe!

Yes, it truly is "impossible for the stumblings not to come"; but Jesus warns his disciples not to be the ones "thru whom they come." We may be, and often are, occasions of stumbling, but we must never be causes of stumbling. In the words of our lesson, Jesus pronounces a "woe" upon the one who causes another to stumble, and says, "It were profitable to him if a great millstone were hanged round about his neck, and he were thrown into the sea, rather than that he should cause to stumble one of these little ones."

Paul writes, "Watch them that are making the divisions and stumblings, contrary to the teaching which you learned, and lean away from them." Rom. 16:17.

To avoid causing others to stumble, we must be like Jesus, who ever tried to please men for their good, and never gave any just cause to stumble because of what he taught or did. Paul says, "Become inoffensive, both to Jews and Greeks, and to the Church of the God: according as I also please all in all, not

seeking of myself the profit, but that of the many, in order that they may be saved. Become you imitators of me, according as I also of Christ." 1 Cor. 10: 32-33.

To win and hold people to the true Gospel, and to give none a just cause of stumbling, we must be sociable and friendly and kind and gentle and patient and sympathetic and generous and helpful and loving and charitable in all our relations of life. And in our own personal life, we must be sincere, loyal to convictions, conscientious, faithful, steadfast, honest, spiritual, prayerful, enlightened in the truth, well versed in the Bible, and always contending for the faith once delivered to the saints.

But even with all these social and personal qualities in fullest activity, we shall be stumbling blocks to many people, as our Master was to most of the Jews; for, like our Master, we will not try to please and hold people by the sacrifice of truth and true spirituality; for this would destroy the very things we want to lead them to and into. If this attitude occasions some to stumble, their blood is on their own heads, and they alone must answer for it in the day of judgment. Jesus said: "Think you that I am come to give peace in the earth? I tell you NO; but rather division," Luke 12:51. We should never try to please men when by so doing we displease God, or Jesus, or grieve the Holy Spirit, or modify or change the true Gospel; for in that sense Paul says, "If I were yet pleasing to men, I should not be a bond-servant of Christ," Gal. 1:10.

The ones most liable to stumble at the truth and true Christianity are: the beginners, the young, the weak, the careless, the wayward, the unlearned, the proud, the selfish, the sinful, the carnal, the hypocritical, the pleasure-loving, the rich, the fashionable, the worldly-minded, the conceited, the domineering, the self-exalted, the would-be leaders, the opinionated, the fanatical, the unreasonable, the lukewarm, the liberal, the unionist, the fault-finders, the fickle-minded, the traditionalist, the sect-bound, the popularity seeker, and those falsely indoctrinated.

It was prophesied that Jesus should be "a stone of stumbling, and a rock of offense to both the houses of Israel," 1

Pet. 2:8 with Isa. 8:14. He was such to the fleshly house of Israel; and he has become such to even the nominal house of spiritual Israel, for they have rejected his true person as the Son of the living God for the antichrist, whom they call God the Son. Matt. 16:16; 2 Thess. 2:3-4.

HELP FROM STUMBLING

Tune: "The Morning Light Is Breaking."

Make not thy brother stumble
By careless word or way;
He may be weak and humble
And need your help today.
O set him good example,
Be loving, kind and true;
Let all your help be ample
In all you say and do.

Thus in your heart you hold him
From weary step and fall;
The good has then controlled him,
The victor over all.
Be light of love so cheering
To those who need it sore;
Their stumbling may be nearing
Before the day is o'er.

You are your brother's keeper,
The Gospel makes it so;
Then show him love yet deeper,
O help him onward go!
Remove the cause of falling,
Extend the helping hand;
'Tis Jesus now a-calling
To all his holy band.

On those who cause the stumbling
The "woe" of Jesus falls;
Then let us full be humbling
To Jesus and his laws.
O let us help the weary
To walk the narrow way,
With love so kind and cheery,
The light of endless day.

LESSON 208

How to Deal With Those Who Sin Against Us

Luke 17:3-4

"(3) If your brother sin, rebuke him; and if he repent, forgive him. (4) And if seven times of the day he sins against you, and seven times turns over to you, saying, I repent; you shall forgive him."

In the previous lesson, Jesus warned his disciples about causing others to stumble. Now in the present lesson he commands us two things: 1st, That we should not be so anxious to please others and keep them from stumbling, that we

fail to reprove their sins; 2nd, That we should not be so harsh to rebuke their sins, that we be unforgiving if they repent. Thus he would have us both righteous and merciful; that is, our righteousness must include both doing right and being good.

And Jesus puts great emphasis upon the goodness and mercy. First, forgiveness on the basis of repentance; and, second, forgiving to the extent of seven times a day. Jesus did not here say how long we should be willing to keep that up, but he puts the matter seventy times stronger in Matt. 18:21-22, where he teaches that we should forgive "Until seventy times seven." This, literally, would be 490 times. As no one would ever ask forgiveness that many times, the meaning would seem to be, that we should be so merciful and good, that we would be willing to forgive more often than the sinner would be willing to ask us.

This degree of mercy and goodness is far beyond the range of the natural, Adamic, man. To fulfill this commandment, we must be true Christians, Christ-like, and partakers of the nature of Him who is "The Father of mercies and God of all help." (2 Cor. 1:3.)

Seeing God has forgiven us our great debt to Him, we should be willing, and we certainly are obligated, to forgive the very little debt which our brother may owe to us, as Jesus taught in the parable of the unmerciful bondservant, Matt. 18:23-35, and which we studied in Lesson 147. If we do not thus forgive others, God will not forgive us. Mark 11:25; Matt. 6:15; 18:35.

But a true Christian is not only willing and obligated to thus forgive, he also has the nature and grace and willingness and gladness to do so, and this commandment is not grievous to him.

LESSON 209

Two Kinds of Faith and How They May Be Increased

Luke 17:5-6

"(5) And the apostles said to the Lord, Increase faith to us. (6) But the Lord said, If you had faith as a grain of mustard, you would say to his sycamine,

Be rooted out, and be planted in the sea; and it would harken to you."

When the apostles heard Jesus tell his disciples about living the heavenly and divine life, which we have been studying in the two last lessons, they felt that they did not have enough faith to live such a life, and they looked to Jesus to add some more faith to them, that they might live that life. Jesus had already given them much faith, for they had now been following him for about three years, hearing his words and seeing his wonderful works of love and grace. But they still felt that they did not have enough faith to live out what Jesus had just commanded his disciples.

As to how Jesus could increase faith to them, they did not seem to know; but they believed that somehow Jesus could and would do it, as he had done up to that time.

There are several things that may increase Christian faith. Such as hearing the Word of Christ (Rom. 10:17), and getting the divine love (1 Cor. 13:7), and the gift of the Holy Spirit (1 Cor. 12:9). By getting these things, and more and more of them, our faith shall "grow exceedingly" (2 Thess. 1:3). And by works our faith may be "made perfect" (Jas. 2:22).

Jesus did not then answer their request; for, unknowingly, they had asked amiss. The faith which the apostles then had, was the faith of the natural man; for they were still in the natural, soul-ish, Adamic, unregenerated life, not having yet received the gift of the Holy Spirit. Jesus was increasing their natural faith from day to day by what he said and did; but however much he increased their faith, they would not be able to live out the divine and spiritual life, which Jesus was marking out for them by his teaching, example and commandments. The tree must be made good before the fruit can be good.

The faith of the Adamic man, if perfect, would enable him to live well the Adamic life; but that faith is not sufficient to enable him to live the divine and spiritual life, nor can we get that faith until we are regenerated into the spiritual life by the gift of the Holy Spirit. Then alone can we have the faith of God's elect.

Faith is planted in the Adamic man

by his very generation, for there are certain things which he naturally believes. Then his faith grows as his knowledge and experience increase.

Faith is planted in the spiritual man also by his generation, which is regeneration. Then this faith grows as his knowledge and experience increase in spiritual life and truth and grace and power.

Jesus answered his apostles according to the way they ought to have asked, for he told them that they did not have any of that kind of faith at all: "If you had faith as a grain of mustard." This means, if you had the least bit of faith. And this was true, for they could not have the faith of the spiritual man until they became spiritual.

Then Jesus goes on to tell them what a great thing they would be able to do if they had even the least bit of that faith. He said: "You would say to this sycamine, Be rooted out, and planted in the sea; and it would harken to you."

They did not then understand these words; but they knew that they must have some great meaning, and so they did not stumble. No doubt they understood it later when they received the gift of the Holy Spirit.

The sycamine tree, of which Jesus here speaks in a figurative way, is Judaism, or the Jewish religion with its people. The literal sycamine tree, was tall and showy, with only black fruit, and its timber was used in making coffins and mummy-caskets: a very fit symbol of the typical system of the Law and the people under it. Fleshly Israel once represented the chosen people of God; but when Jesus, the true Messiah, came, he instituted the antitypes of that typical Law, and called out a people of all nations to be the true spiritual Israel, and it is by their faith, that the fleshly Israelitish tree is rooted out from being called to be God's true Israel, and planted in the great sea of mankind as only one of the nationalities of the world.

In Matt. 17:20, Jesus speaks of this same matter, only there he uses the figure of a mountain, by which he meant the Jewish kingdom, which, too, has been cast into the world-sea by the true Christian faith, for the Christian kingdom is now the only one reckoned as the kingdom of God.

LESSON 210

Christians Are Bondservants, Not Hired Servants

Luke 17:7-10

"(7) But what certain one of you having a bondservant plowing or feeding, who coming within out of the field, will say to him, Straightway be coming along, sit up to food. (8) But will he not rather say to him, Make ready what I may supper, and having girded yourself about, minister to me, until I may eat and drink, and following these things you shall eat and drink? (9) He does not have grace to the bondservant because he did the things having been commanded. (10) So also you, when you shall have done all the things having been commanded you, say, We are unprofitable bondservants; what we owed to do we have done."

These words are a continuation of our Saviour's words to his apostles which we studied in last lesson. The apostles, like all of Christ's disciples at that time, still thot that salvation was by works, as per the Law Covenant, and they wanted to have Jesus so increase their faith that they could be saved by their good works. But Jesus knew that they would fail in this, like all the rest of the Jews under that covenant. The bad tree had to first be made good, all by grace, and then still dealt with by grace, and that the good fruit would certainly follow. So Jesus then told his apostles that they needed a new kind of faith to keep his commandments; and this, according to the Gospel, is the faith that takes salvation all by grace, and makes us new creatures, regenerated, new-born, having a new heart and a new spirit. Not even the apostles could have this saving faith at that time, for the things on which it is based were not yet revealed. For Jesus had not yet died for our sins to be our redeemer; nor had he risen from the dead to be our lifegiver; nor had he yet ascended on high to be our priest and intercessor and king. He was, indeed, then the teacher, the example, and the lawgiver; but unless he went on and became the redeemer, life-giver, priest and king, all would be vain, and worse than vain, for his teaching, example and laws would only bring increased light and condemnation to men. We must

have in our spiritual temple, in antitype of the Jewish temple, the golden candlestick, with its seven candles—Christ as teacher, Christ as example, Christ as lawgiver, Christ as redeemer, Christ as lifegiver, Christ as priest, and Christ as king. Without all of these offices of Christ, we cannot have the saving faith, even as tiny “as a grain of mustard.”

In our present lesson, Jesus impresses upon his apostles, that they must consider themselves as bondservants, not hired servants. A hired servant serves for pay, and gets pay; but a bondservant owes obedience and service to his master, and has no right to claim pay or reward. So Jesus said to his apostles, “When you shall have done all the things having been commanded you, say, We are unprofitable bondservants; what we owed to do we have done.” We, as bondservants, have no right to claim a profit, or reward, or wages, or pay for our work.

This is not to say, that there will be no reward for the good that Christians do, for there will be great and wonderful reward, as Jesus himself often said; but reward will be all of grace, and not of debt, as the Gospel fully teaches. 2 Thess. 2:16; Tit. 3:7; Heb. 4:16; 1 Pet. 1:13.

And it is well that the reward is by grace, for none can say, I have done all the things having been commanded me; for all have sinned and come short of the glory of God. “For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed.” Rom. 4:16.

The words of our Saviour which we are now studying, and which we quoted at the beginning of this lesson, seem to be a kind of double parable. The master and his bondservant described in verse 7 are associated by grace; for when the bondservant comes in from plowing and feeding in the field, the master graciously says to him, “Straightway be coming along, sit up to food.” Those who do the plowing are the evangelists, and those who do the feeding of the flock are the pastors and teachers, and the field is the world. The gracious Master is Jesus, who rules over us by serving us, as he himself said, “I am in the midst of you as he that serves.” Luke 22:27.

In the other part of the parable, the master and the bondservant are not represented as associated by grace. The master there is so unlike Jesus under the Gospel of grace! But still that would be a true picture of what Jesus and God would be to us if we deny that God is dealing with us by grace in the Gospel.

Let us take the grace of God in Christ Jesus, and hear Jesus saying to us, “Straightway be coming along, sit up to food.”

LESSON 211

The Healing of the Ten Lepers, and the Great Meaning of the Sign

Luke 17:11-19

“(11) And it became in the proceeding into Jerusalem; and he came thru a border of Samaria and Galilee; (12) and he coming into a certain village, there met him ten men, lepers, who stood afar off, (13) and they lifted up a voice, saying, Jesus, Master, have mercy on us. (14) And beholding, he said to them, Proceeding, show yourselves to the priests; and it became, in the going to them, they were cleansed. (15) But one out of them, beholding that he was healed, turned back with a great voice glorifying the God, (16) and he fell upon face by his feet giving thanks to him, and he was a Samaritan. (17) But the Jesus replying said, Were not the ten cleansed, where the nine? (18) There were not found turning back to give glory to the God except this one, the one of another generation. (19) And he said to him, Arise! proceed! Your faith has saved you.”

The journey of Jesus to Jerusalem mentioned in the 11th verse of this lesson was his last one in the mortal body. Luke is the main historian of this journey, beginning at 9:51 and ending at 19:28—nearly 10 chapters. Matthew covers the same period in 2 chapters, 19th and 20th. And Mark takes only one chapter to cover it, the 10th. But John gives us some very vital information of the ending of this period not contained in the other three records: see John 10:22 to the end of the 11th chapter.

This journey was only about 70 miles, but it took about six months, for Jesus must have visited nearly all the cities and villages of that district, thus requir-

ing a journey of several hundred miles. This district was called Perea, and it belonged to the dominion of Herod Antipas, who was governor of Galilee, and who was the murderer of John the Baptist, and the ruler who later mocked Jesus at the time of his crucifixion in Jerusalem, Luke 23:11.

During this journey, Jesus did wonderful works and spoke wonderful words, as in all his journeys. One of his very greatest miracles is recorded in this lesson, the healing of the ten lepers.

These lepers were not dwelling in the village here spoken of, for it was unlawful for lepers to dwell in a village or city. They had to dwell outside by themselves.

Tho the Jews and Samaritans had no dealings one with another, yet in the case of leprosy their common sufferings broke down their prejudices and made them have a fellow-feeling for one another. And as these Jews were shut away from their own people and reckoned unclean, they did not scruple to mix with one of another race who was also reckoned unclean by leprosy.

These ten lepers had good reason to be drawn to Jesus, for they had often heard of his wonderful miracles, and even of his healing many lepers. In lessons 72 and 73 we gave two studies on the healing of a leper just after the sermon on the mount. Matt. 8:1-4. In those two lessons we gave a description of the disease and how it typifies sin.

How ghastly must the ten lepers of our present lesson have appeared as they stood up together at a distance and cried out so pitifully, "Jesus, Master, have mercy on us!"

The hairs of their heads had rotted off, also their eyebrows and beards. The nails of their hands and feet had come loose and fallen off. Some had a rotten hand or foot, and some had lost one or more members of their bodies. In the case of some the nose was eaten off, or the eyes eaten out, or the tongue and palate partly gone. Outcasts, beggars, incurable, dying by inches, they must have looked most pitiable to Jesus, and their tender cry must have stirred the very depths of his compassion.

Jesus at once said to them, "Proceeding, show yourselves to the priests." They knew what this meant, for the

Law had said, that if a leper got healed he must go and show himself to the priest and make certain offerings, and be officially pronounced clean before he could mingle with others and be admitted to the House of God. Hence these lepers knew that when Jesus told them to show themselves to the priests, he would heal them beforehand.

The Jewish lepers would need to go to the Jewish high priest at Jerusalem; and the Samaritan leper would need to go to the Samaritan high priest at Samaria.

At that time the typical Law had not been taken away, for Jesus had not yet been fully consecrated to be the great antitypical high priest.

These lepers were cured thru their faith and obedience, and by the spiritual power of God thru Jesus. These leper realized their dying and helpless condition and their need of mercy, and they believed that Jesus was able and willing to help and heal them.

Leprosy is a type of sin and the deadly disease of sin. The sinner is a spiritual leper, and only the grace and spiritual power of God thru Jesus the Christ can save him. But the sinner must first realize his lost and dying condition, and he must repent and call for mercy. Then he must believe and obey the Word of Christ as said in Acts 2:38, "Be baptized every one of you in the Name of Jesus Christ into remission of your sins." Then God will give the Holy Spirit and make the poor sinner a new creature.

One of these ten lepers, "beholding that he was healed, turned back with a great voice glorifying the God, and he fell upon face by his [Jesus'] feet giving thanks to him, and he was a Samaritan." (Verses 15, 16.) As this healed leper "turned back," so a saved sinner must turn back from his wrong ways to Christ and lead a new life. As this healed leper glorified the God with a great voice, so the converted sinner must give God the full gratitude and worship of his soul. As the healed leper fell upon his face at the feet of Jesus and gave him thanks, so the Christian must fully submit to Jesus as Lord, and confess him before men, and give him the thanks of his heart.

This healed leper who returned to give glory to the God was a Samaritan.

Jesus speaks of him in verse 18 as "the one of another generation," or as it is usually translated, "this stranger." Thus he was a sign of the elect, who, indeed, are of "another generation" from fleshly Israel and the Adamic race, and they truly are strangers and pilgrims in this world.

The nine other healed lepers who did not return to give the God glory and to give Jesus thanks, were a sign of all not of the elect. They were a sign of those who are healed *IN* Jesus only. The whole human race is healed of sin and made new in Jesus in his resurrection. As all died in him, so all arose in him.

It is only the elect who now return to give glory to the God thru Jesus for present salvation—saved not only in Jesus, but by Jesus and thru Jesus.

Ten is a symbolic number representing all. One out of ten is the tithe, or holy portion. The elect are the tithe in antitype, and they are the first-fruits also.

Jesus concludes the sign by saying to this good Samaritan, "Arise! proceed! your faith has saved you." This is a sign of the time when Jesus shall say to all the elect: Be resurrected! proceed into glory! Your faith has saved you!

LESSON 212

When and How the Kingdom of the God Comes

Luke 17:20-21

"(20) But being interviewed under the Pharisees, when the kingdom of the God comes, he judged forth to them and said, The kingdom of the God comes not after keeping guard alongside of it; (21) neither shall they say, Behold here! or There! for behold, the kingdom of the God is inside of you."

It is not to be supposed that the Pharisees were sincere when they came to interview Jesus as to when the kingdom of the God should come. They knew that Jesus had said that the kingdom of God was at hand, and that Jesus had been preaching the Gospel of the kingdom thruout the Land; but they saw no signs of its approach, and they saw no signs that Jesus would ever set it up by the methods he was using and the works he was doing and that only the poor and

humble people were believing in him. He had no army, he was not a soldier, he was rejected by the leading men of the nation. He was poor and of humble parentage and from a little city. He was teaching love and grace and non-resistance and loving enemies and doing good for evil. They could not see how such a man was setting up the kingdom of God over any one, or how he ever would or could do it.

Perhaps, too, these Pharisees wanted Jesus to commit himself on this subject and say something radical, that they might have cause to accuse him to the Roman rulers and get him punished and killed.

They were like guards watching Jesus and the progress of his work to keep him from getting too popular and famous with the common people. So in Jesus' answer he tells them, "The kingdom of the God comes not after keeping guard alongside of it." That is, The kingdom of the God would not ever come to them in their attitude of unbelief and criticism and condemnation.

Then he gives them the real answer to their question, tho even then he does not tell them the time when the kingdom shall be set up, but the condition and location of the kingdom when once it is set up.

He puts his real answer in the future tense, "Neither shall they say, Behold here! or There! for behold, the kingdom of the God is within you." Jesus did not say that this would be said by him, but that the members of the kingdom would then say this. To whom would they say it? Evidently to themselves, not to Pharisees, or to unregenerated or wicked people.

Jesus taught very plainly in John 3:3, "Except one be begotten from above, he cannot see the kingdom of the God;" and in verse 5 he says, "Except one be begotten out of water and Spirit, he cannot enter into the kingdom of the God." Then indeed we can say to a real Christian: "Behold, the kingdom of the God is inside of you." How may we behold the kingdom inside of us? Answer: We behold it, not with the physical eye, but with the spiritual eye, for spiritual things are spiritually discerned, 1 Cor. 2:14.

Paul writes, "The kingdom of the God

is not eating and drinking, but righteousness and peace and joy in Holy Spirit." Rom. 14:17. Hence wherever we behold "righteousness and peace and joy in Holy Spirit" we behold the kingdom of the God.

Jesus said, "I tell you of a truth, There are some of them that stand here, who shall not, not, taste of death, till they see the kingdom of the God." Luke 9:27.

They saw the kingdom come in power on that memorable day of Pentecost when the Holy Spirit was first poured out upon the disciples of Christ.

The kingdom of the God is still coming every time a soul receives the gift of the Holy Spirit.

Let us continue to pray, "Thy kingdom come. Thy will be done, as in heaven, so over earth." Some day this prayer shall be fully answered, "and the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

LESSON 213

How This Gospel Day Shall End

Luke 17:22-25

"(22) But he said to the disciples, Days will come when you shall earnestly desire to see one of the days of the Son of the Man, and you shall not see it. (23) And they shall say to you, Behold, there! or Behold, here! do not go away, nor follow after. (24) For even as the lightning which is flashing out of the under heaven shines into the under heaven: so the Son of the Man shall be.

(25) But first it necessitates him to suffer many things, and to be rejected from this generation."

The Pharisees had turned away from Jesus before he spoke these words to his disciples. If the Pharisees had heard these words they would have stumbled all the more. Jesus had just told the Pharisees that the kingdom of God was to be set up within people, and not by some great military power around them.

But this subject brot up some sad things to Jesus' heart which only his disciples then should hear.

"Days will come," said he, "when you shall earnestly desire to see one of the days of the Son of the Man, and you shall not see it." Jesus has three great days to do his work, as he said in Luke 13:32-33. These three great days are this age and two more to come. During this day the elect only are being saved. Those who are just mere nominal disciples in this day will not be saved when Jesus comes to end the work for the elect. When such disciples see what they have missed, they will most fervently desire to see again this day of Christ, but they will not see it, for it will have passed, and the door to the first-born will have been closed. And then even the true elect will earnestly desire to see this day of Christ and not see it, for they will not see the saving results of their preaching as before. They can for awhile still preach the Gospel for a witness, but the real conversions become fewer and fewer, and at last the heaven is shut over this world, and the night has fallen in which no one can work for the salvation of a doomed world. Then we may weep over the world and earnestly long for the power of salvation to come to men, but they will be left to the judgment, and they will be for ever shut out from the calling to be of the elect. Then two parts shall be cut off and die, as said in Zech. 13:8-9, and only the third part, the elect, shall go thru the fire. The two parts cut off are of the children of the flesh and the children of the devil, or the sinner and the wicked.

Jesus also said, that, in the ending, false prophets will be saying, "Behold, there! or Behold, here!" This is more fully told in Matt. 24:23-28; Mark 13:21-23. There are many of these false prophets in the world now, declaring that Jesus has come already. Some of them call themselves, "Jehovah's witnesses," formerly called, "Bible Students," but generally known as "Russellites." They first taught that Jesus came in 1874 and raised the Christian dead in 1878 and that the nations would all be destroyed by 1914 and that the ancient worthies would be resurrected in flesh and blood, male and female, bodies, to reign over the world by 1914. When all this failed and the world did not end in 1914, and Russell died, Rutherford was chosen leader, and he prophesied, that

by 1925 "millions now living shall never die." He also published a book on the subject, which was circulated all over the world. But when the lying prophecy of this book failed, he spun out a new revelation from the devil, that Jesus came in 1914 instead of 1874, and raised the Christian dead in 1918 instead of 1878. Well, poor Rutherford is dead, like pastor Russell, his former leader; but another leader has been chosen, and they still call themselves, "Jehovah's Witnesses," after all their lies and false prophecies. They declare that Jesus has come and that he is around here in the air somewhere. Jesus warns God's true people: "Do not go away, nor follow after" them.

Also some others teach that Christ has come again, such as the so-called Christian Scientists, who teach that Christ came again in Mrs. Eddy and her doctrine.

In the next verse (24) of our lesson Jesus tells us why all these are false prophets, for he says, that his second coming will be, "Even as the lightning which is flashing out of the under heaven shines into the under heaven." This clearly shows that Christ's second coming will be open, glaring, manifest to all by both sight and hearing. Many other Scriptures teach this too. Acts 1:11; Rev. 1:7; 6:14-17. Jesus was visible after his resurrection, and he was not a spirit then, for he said: "See my hands and feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as you behold me having." Luke 24:39. And it is this same Jesus who is to come again, not a Russellite ghost, nor a Mrs. Mary Baker Eddy with her false philosophy.

But it is not false prophets only that should be rejecting the true Christ in the ending of this Gospel day; for he is to be rejected by "this generation" also, as he said, in verse 25, "First it necessitates him to suffer many things, and to be rejected from this generation." Jesus said, "When the Son of the Man, cometh, shall he find the faith on the earth?" Luke 18:8. This is almost true today. Many have forms and ceremonies and outward show, but how few there are who have the power of godliness, the gift of the Holy Spirit! 2 Tim. 3:5. Some even deny that the gift of the Holy

Spirit is still for us. Then they must deny those nine fruits of the Spirit, enumerated in Gal. 5:22-23. As we cannot bear the fruit without the tree: so we cannot bear the fruit of the Spirit without the Spirit. Jesus said, that the Helper, the Spirit of the truth, should be with his true disciples "for the age." John 14:16-17.

Jesus truly has suffered many things and is suffering many things in his true followers: for when they suffer, he suffers; when they are rejected and persecuted, he is rejected and persecuted. He is "touched with the feeling of our infirmities." Heb. 4:15. See also Matt. 25:40, 45.

Jesus suffered many things for sinners on the Cross; and he has suffered many things since for saints who bear his Cross. His sufferings for his own will be great in the closing days of this dispensation, as he in his true person and his true teaching is rejected from this generation—the whole fleshly generation of man then upon the earth.

It was prophesied that Messiah should be rejected by "both the houses of Israel" (Isa. 8:14), that is, by apostate fleshly Israel, and by apostate spiritual Israel. This prophecy has been fulfilled; for the Jews as a people rejected Christ, Luke 9:22; 20:17, and still reject him; and the great churches of so-called Christendom have put up the antichrist, the man of sin, whom they call God, instead of the true Jesus who is the Son of the living God. 2 Thess. 2:3-4.

Thus Jesus in his true person and teaching is rejected by the Adamic generation and by the generation of both the houses of apostate Israel. And these things are ever getting worse, and they plainly betoken the near coming of Christ for his elect, and the time to turn the world over to destruction.

LESSON 214

Types of the Ending of This Gospel Day

Luke 17:26-30

"(26) And according as it became in the days of Noah, in like manner shall it be also in the days of the Son of the Man. (27) They ate, they drank, they married, they were given in marriage,

until day of which Noah entered into the ark, and the flood came, and destroyed them all together.

(28) In like manner also as it became in the days of Lot; they ate, they drank, they bot, they sold, they planted, they built; (29) but in the day Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all together.

(30) According to these things it shall be in the day the Son of the Man is revealed."

Jesus here gives two striking types of how it shall be in the ending of this age. If we learn how it was in the days of Noah and in the days of Lot, we may certainly know how it shall be "in the day the Son of the Man is revealed."

Jesus briefly tells us how it was in the days of Noah: "They ate, they drank, they married, they were given in marriage, until day of which Noah entered into the ark, and the flood came, and destroyed them all together." We read more fully about it in Gen. 6.

The people then were so taken up with their business and social affairs and self-indulgence that they had little or no interest in the things of God and no fear of the impending judgment and no interest in learning how to be saved from it. Crime and violence were then the common events of the day.

Are we living in a world like that today? True Christians see it so. People do not take time to read the Bible as they used to do, nor to pray, nor to attend church; but they have plenty time for food and drink, and jobs, and business, and pleasure, and society, and the news and gossip of the world. A few, of these, indeed, do take a little time for God and the things of eternity; but in their weakness and lukewarmness, evil spirits and false prophets and apostate churches make easy victims of them. Very few, oh! so very few, want the truth, the whole truth, and nothing but the truth in the things concerning their eternal interests. And many who make somewhat of a start fall away in times of trial.

The harvest indeed is past, but there is still a little gleaning to be done, as we read in Isa. 24:13, "For thus shall it be in the midst of the earth among the peoples, as the shaking of an olive-tree, as

the gleanings when the vintage is done."

There were few to be found in the days of Noah to enter the ark and be saved from destruction, and it is like that today. The faithful few study the prophecies and the signs of the times, and that day shall not overtake them as a thief. "These shall lift up their voice, they shall shout; for the majesty of Jehovah they cry aloud from the sea." Isa. 24:14.

But Jesus also gives us another notable type of how it shall be "in the day the Son of the Man is revealed." He says in verses 28 and 29, "In like manner also as it became in the days of Lot; they ate, they drank, they bot, they sold, they planted, they built; but in the day Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all together."

These people, like the world in the days of Noah, were all taken up with the affairs of this mortal life, and took little or no conviction of their apostasy and sins. Just so it is with the world today, and getting worse all the time. When the saints are taken out of the world to be hid with Christ, the judgments of God will fall upon a doomed world.

"When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5:3.

To escape these things, Jesus says to his true disciples, "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and that day come on you suddenly as a snare: for it shall come upon all them that dwell on the face of all the earth. But watch you in every season, making supplication, that you may prevail to flee out of all these things that are about to become, and to stand before the Son of the Man." Luke 21:34-36.

Peter tells us how the world will be destroyed when Jesus takes his elect out, 2 Pet. 3:7, 10, 12. But this is told us much fuller in the Book of Revelation, tho in very figurative language. The earth and the heavens will then be destroyed by fire, as the earth and the heavens were destroyed by the flood in the days of Noah: that is, they will be so

changed that they will not be recognized as the same; and after the judgment, there will be practically new heavens and new earth, wherein dwells righteousness, and there will be no curse. This shall be the everlasting home of the saved.

LESSON 215

Concluding Remarks on the End of This Gospel Age

Luke 17:31-36

"(31) In that day, let him who shall be upon the roof, and his goods in the house, not descend to take them; let him who shall be in the field, likewise not turn into the things behind. (32) Remember the wife of Lot. (33) He who if he shall seek to preserve his soul, shall lose it; and he who if he shall lose it, shall cause it to live.

(34) I say to you, In this night there shall be two upon one bed; one shall be taken along, and the other shall be left.

(35) Two shall be grinding upon the same [mill], the one shall be taken along, and the other shall be left.

(36) And, replying, they said to him, Where, Lord? But he said to them, Where the body, there shall be gathered together the eagles."

In these verses Jesus foretells that his second coming will be sudden, and that his work upon his true disciples shall be brief, leaving them then no time to prepare or to finish any work they may be engaged in. As Paul by the Spirit writes in 1 Thess. 4:16-17, "The Lord himself shall descend from heaven, with a command, with a call of chief messenger, and with trumpet of God: and the dead ones in Christ shall be rising first; then we, the ones living, the ones being left about, shall at the same time be seized in clouds with them, to meet the Lord into air: and so always with the Lord shall we be."

Paul also writes in 1 Cor. 15:51-54 that all the elect shall be changed to immortality "in a moment, in twinkling of an eye."

Hence when Jesus appears, we must stop anything we are engaged in, dismiss every earthly care, and await the change to immortality and the transla-

tion to be with Christ and all the elect for ever.

If we then fear and seek to preserve our souls, we shall lose them; but if we then give up our souls to God's keeping, we shall cause our souls to live, and our mortal bodies shall be changed to immortality, and we shall immediately be seized by divine power and ascend to meet the Lord.

The "two upon one bed," mentioned in verse 34, are the Adamic man and the true Christian man, both in the sleep of death. The Christian man is taken in the first resurrection, and the Adamic man is left still in the sleep of death till the judgment.

The two "grinding upon the same" [mill], verse 35, represent the merely professed Christians and the real Christians, both claiming to be in the Master's service. The real Christian is taken in the first resurrection, and the merely professed Christian is left for the time of trouble and judgment.

The disciples then asked Jesus to tell them where the good will be taken, and where the bad will be left. (Verse 36.) Jesus briefly replied: "Where the body, there shall be gathered together the eagles." Like many other sayings of Christ, they could not understand this at that time.

The "eagles" represent the seven gifts of God's Spirit. The "body" is the body of the elect Church. The seven Spirits of God are then gathered together there to give the fulness of blessing to the elect. The "body" of the unsaved is this carnal world of sinners and apostates. The seven Spirits of God will be gathered there too, and they will sound the seven last trumpets and pour out the seven last plagues of the Book of Revelation, 8:6-13; 9:1-21; 11:15-19; 16:2-21.

WHEN HE COMES

Tune: "There Is a Name I Love to Hear."

When Jesus comes for his elect,
This day shall end for man;
But all his own he shall perfect,
On others put the ban.

Chorus:

Christ comes as our Saviour!
Christ comes the life-giver!
Christ comes for our glory!
This hope gives cheer to me!

The "virgins" then without the "oil"
 Shall cry in vain for aid;
 They shall be left for wrath and spoil
 Till for the "oil" they've paid.

No phantom ghost shall Jesus be,
 But like the lightning's glare;
 For all the world shall know and see
 His glory person fair.

The prophets false declare he's here,
 In hidden manner sure;
 They only prove his coming's near,
 Our hope so true, secure.

As in the days of Noah dear,
 The world is steeped in pelf;
 A sign of Jesus' coming near,
 As he declared himself.

Like Sodom too the world has grown,
 A sign of coming end;
 Soon shall the day of Christ be known,
 He comes our joy and Friend.

As we behold him in the sky,
 We'll drop all earthly care;
 Translated to the Lord on high,
 Immortal life to bear.

And loved ones too shall then arise
 In bodies fair to see;
 We'll rise with them to vaulted skies,
 For ever glad to be.

LESSON 216

Parable of the Persistent Widow

Luke 18:1-8

"(1) But he spoke a parable to them to the intent to bind them to pray always, and not to turn out badly; (2) saying, A certain judge was in a certain city, not reverencing the God, and turning not in to a man. (3) But a widow was in that city; and she came to him, saying, Give justice out to me from my opponent. (4) And he willed it not over a time; but after these things he said in himself, If even the God I do not reverence, neither to a man turn I in, (5) yet because this widow has the trouble along for me, I will give justice out to her, in order that, coming, she bruise me not into end.

(6) But the Lord said, Hear what the judge of the unrighteousness says. (7) But will not the God certainly do the justice of his elect, the ones crying to Him day and night? And He is longsuffering over them. (8) I say to you, that He will do their justice in speed. But the

Son of the Man having come, will he indeed find the faith upon the earth?"

Jesus was not teaching this great lesson to the Pharisees, for their prayers were not pleasing to God, as Jesus said in our next lesson in this chapter, verses 10-14. But he was speaking to his disciples, his discourse beginning in Luke 17:22 and ending in 18:17. True disciples are the ones who should pray always.

Many other Scriptures bind Christians to persistent prayer: Luke 21:36; Rom. 12:12; Eph. 6:18; Col. 4:2; 1 Pet. 4:7; 1 Thess. 5:17.

Luke records another parable on persistent prayer, which Jesus gave to his disciples on a previous occasion, the parable of the persistent friend and the three loaves of bread, Luke 11:5-13, lesson 170.

Jesus put much emphasis on this subject; and it is very necessary, for perhaps prayer is more neglected than any other Christian duty and privilege.

When disciples of Christ neglect prayer, they become worldly minded lose spiritual life, become weak in faith, neglect Christian duties, become lukewarm, backslide, and "turn out badly." Let us, then, give earnest heed to our Saviour's lesson in this parable.

The "judge" in the parable may well represent the Roman rulers, who rejected the true God and ruled with oppressive hand over their subjects. The "certain city" would be the territory of the Roman empire. The "widow" would be the true Church, to whom the world, her former husband, is dead. She is indeed a widow to the world, but a chaste virgin to Christ, to whom she is espoused. (2 Cor. 11:2.) Yes, tho a widow to the world, she is a chaste virgin, for she has been regenerated and born again.

Her adversary, or opponent, is her former husband, the world, which, tho dead to her, is very alive against her. Jesus said to his Church, "In the world you have tribulation." John 16:33.

The "widow," as the true Church, has ever appealed to the rulers of civil governments for protection from persecution; but never got justice till the "beast" fell and the rulers got tired of allowing religious persecution and granted and defended religious liberty, as it is today. Rev. 12:16. This finally became necessary for the peace and wel-

fare of the nations, and they granted this justice to the Church, not for the sake of justice, but for the peace and welfare of their dominions. Thus the parable was fulfilled, and the true Church got her requests answered by persistently keeping her plea before the civil rulers.

Jesus draws a great lesson from this parable, and inculcates a great faith in his disciples. He uttered the parable "to bind" his disciples "to pray always, and not to turn out badly." He implants in us the faith that, if an unjust judge will finally yield to the continued and persistent requests of a poor widow, how much more will God, who is wholly just and all gracious, hear the prayers of his own elect, who cry to Him day and night in just and gracious requests!

Yes, Jesus says that God will grant us "justice in speed," verse 8. It may seem long to men in the flesh, but true Christians can say with Paul, "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." 2 Cor. 4:17. And let us "forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness." 2 Pet. 3:8-9.

Answers to our persistent prayers are being given "in speed" if we have faith to look at things as God does, for He does things in the light of our eternal welfare.

So let us be bound to pray always, bound with the three-fold cord of faith and hope and love. "A three-fold cord is not quickly broken," Eccl. 4:12. "But now abides faith, hope, love—these three; but a greater one of these is the love," 1 Cor. 13:13.

If this great cable cord binds us to the heart and hand of God, we shall "pray always, and not turn out badly."

Jesus closes this part of his discourse to his disciples by prophetically saying, "The Son of the Man having come, will he indeed find the faith, upon the earth?"

This evidently refers to the time when Jesus comes with his elect, not when he comes for them. There will be a few who have "the faith" when he comes for his elect, as we learn by the parable of

the virgins, Matt. 25:1-13, and as said in 1 Thess. 4:15, 17; 1 Cor. 15:51, and several other places. But when he comes with his elect to judge the world, he will not find the faith upon the earth.

Prayer makes room for blessing, and blessing calls for more prayer.

Our prayers must be humble, if they would be true; they must be persistent, if they would get thru.

ALWAYS PRAYING

Tune: "He will hide me."

Pray to God, the way is open,
Jesus has bequeathed his name;
Seek you freely of his Storehouse,
For your blessing Jesus came.

Chorus:

We will pray to God the Father,
In the name of Christ our Saviour.
Always shall our prayer be rising
To the Father great and dear.

Much you have to say to Father
For his love and light and all;
Thanks and praise and humble pleading
For your prayers do loudly call.

Pray, and breathe the Holy Spirit,
For it comes to us in prayer;
'Tis the vital breath of heaven,
And the Christian's native air.

Godly souls keep ever praying,
For 'tis joy and blessing sweet:
Thus their life is ever growing,
For the Master's coming meet.

Father's love will be responding
To our prayers in Christ our Friend;
Blessings great will be abounding,
Now, and age without an end.

LESSON 217

The Parable of the Pharisee And the Publican

Luke 18:9-14

"(9) But this parable he spoke also to certain ones who have trusted upon themselves that they are righteous, and set at naught the others: (10) Two men went up into the temple to pray; one a Pharisee, and the other a publican. (11) The Pharisee, standing, prayed these things to himself, The God, I thank Thee, that I am not as the rest of the men, extortioners, unjust, adulterers, or also as this one, the publican. (12) I fast twice of the sabbath; I tithe all, as

much as I get. (13) But the publican, standing afar off, would not even lift up the eyes into the heaven, but beat the breast of himself, saying, The God, be propitious to me, the sinner! (14) I say to you, This one went down into his house having been justified in comparison with that one: because every one exalting himself shall be humbled; but the one humbling himself shall be exalted."

Jesus was still speaking to his disciples, and they much need the lesson taught in this parable; for even among professed Christians there have ever been "certain ones who have trusted upon themselves that they are righteous, and set at naught the others." Even some whole sects of nominal Christians do this. Such nominal Christians and sects are represented by the Pharisee in the parable. These are often very strict about forms and ceremonies, like the Pharisee of the parable; and they are rated as pious and respectable and even honorable. And they feel it, too. And some of them like to be called by big titles, such as: Reverend, Doctor of Divinity, Archbishop, Pope, Patriarch, etc., etc.

Such people may use God's name in prayer, but they are really praying to themselves, as the Pharisee in the parable. Jesus said: "Let not you be called, Rabbi," Great One. Matt. 23:8.

The "temple" in the parable is the Church. 1 Cor. 3:16-17; 2 Cor. 6:16; Eph. 2:20-22. Its chief foes are the world, the flesh, the devil, the antichrist (2 Thess. 2:3-4), and sects of perdition (2 Pet. 2:1-2). Some of these may get into a true assembly; but they even control a mere nominal assembly.

The "publican" of the parable is the humble, penitent, seeking, sinner, who comes into the assembly of the Church for salvation. He does not pray "to himself," as the Pharisee; nor does he pray about his own goodness and "set at naught the others," as the Pharisee does; but he humbly knows and feels his unworthiness, and "standing afar off, would not even lift up the eyes into the heaven, but beat the breast of himself, saying, "The God, be propitious to me, the sinner!" He realizes his lost and condemned state, and that he is unable to save himself. He sees the sacrifice

upon the altar—Jesus on the Cross bearing the sins of all, and he says, "The God, be propitious to me, the sinner!"

The conclusion that Jesus gives from the parable is, that the humble seeking sinner is justified in the sight of God in comparison with the bigoted, self-righteous, church member.

Jesus also drew this great general lesson from the parable:

"Every one exalting himself shall be humbled; but the one humbling himself shall be exalted."

May these words be written upon the pages of our memory and engraved by the Spirit of God upon the tablets of our hearts. They are more precious than all the gold of the earth. They are the password to the Door of salvation and the light on the road to glory.

These words are not only for the poor seeking sinner, but they are also for the saved, justified, Christian. Humility toward God, and humble service to our fellow-man must mark our every step, if we would walk in the shining footprints of our Saviour on the road to glory.

Jesus uttered these words on several different occasions. See Luke 14:11; Matt. 23:12. This shows the great stress he put upon them, and our great need to have them and apply them in our lives.

LESSON 218

Jesus and the Children

Luke 18:15-17

"(15) But they also carried to him the babies, in order that he should touch them; but the disciples, seeing it, dis-favored it to them. (16) But the Jesus called to them, saying, Send away the little children to come to me, and forbid them not: for of such ones is the kingdom of the God. (17) Amen! I say to you, Whosoever shall not receive the kingdom of the God as a little child, shall not, not, enter within it."

Matthew and Mark relate this a little fuller, and we quote also from them:

Matt. 19:13-15

"(13) Then were carried to him little children, in order that the hands he should put over them, and pray: but the

disciples did not approve of it to them (14) But the Jesus said, Send away the little children, and forbid them not to come to me: for to such ones is the kingdom of the heavens. (15) And putting over the hands for them, he proceeded from there."

Mark 10:13-16

"(13) And they carried to him little children, in order that he should touch them: but the disciples disfavored it to them. (14) But the Jesus seeing it, was grieved, and said to them, Send away the little children to come to me; forbid them not: for of such ones is the kingdom of the God. (15) Amen! I say to you, Whosoever shall not receive the kingdom of the God as a little child, shall not, not, enter within it. (16) And taking them in his arms, he blessed them, putting the hands upon them."

Jesus was especially drawn to little children because of their meekness, humility, innocence, purity, faith, hope, and love.

He was drawn to little children because of these qualities for he possessed them himself. And if we, too, possess those qualities, we shall also be drawn to little children.

As particles of like matter naturally attract each other, so those persons of like nature have a natural and mutual affinity.

Parents can do many things to bring their children to Jesus: 1st, by coming to Jesus with them; 2nd, by teaching them the truth about Jesus; 3rd, by setting them a true Christian example; 4th, by having them attend Sunday school and church where the truth is taught; 5th, by helping them in the study of their Sunday school lessons; 6th, by faithfulness and punctuality in attending meetings in the truth, making all things else secondary; 7th, by keeping them from things and associations that would lead them astray from the truth; 8th, by showing them love and kindness, and authority when needed; 9th, by encouraging them to be baptized early; 10th, by praying with them for the gift of the Holy Spirit and its fruits; 11th, by teaching them to seek for the leading and guiding of the Holy Spirit and its gifts; and 12th, by training them in Christian service and benevolence.

These 12 points are largely neglected in these days, even by parents who themselves are church members. We have come to the "last days" described in 2 Tim. 3:1-9.

No wonder juvenile delinquency is so prevalent and ever increasing, with all the radio nonsense and picture show depravity, drinking even in the homes, smoking, Sunday pleasures and revelries, nonsensical books and papers, and a hundred other things to lead parents and children away from Christ.

Will not God judge for these things? Yea, the judgments are already beginning upon the earth. Soon the elect will be taken out and the world shall be left to its destruction.

Love the children, 'tis like the Master,
Bring them to his love and care;
He will bless them, if you bring them,
Such the Kingdom, sweet and fair.

Bring the children while sweet and humble,
E'er the tempter spoils their frame;
Jesus loves them, they will return it,
When they learn of his dear Name.

LESSON 219

*How a Rich Man Failed in Seeking
Agical Life*

Luke 18:18-25

"(18) And a certain one, a ruler, earnestly asked him, saying, Good teacher, having done what certain thing, shall I inherit agical life? (19) But the Jesus said to him, Why do you call me good? No one is good except One—the God. (20) You know the commandments: You may not commit adultery, you may not kill, You may not steal, You may not bear false witness, Honor your father and the mother.

(21) But he said, All these I have guarded from youth. (22) But the Jesus, having heard, said to him, Yet one thing is left to you: Sell all things whatever you have, and divide to poor ones, and you shall have treasure in heavens: and come, follow me.

(23) But hearing these things, he became grieved about it, for he was very rich.

(24) But the Jesus seeing him said, How very difficulty the ones having the

treasures proceed into the kingdom of the God! (25) For it is easier for a camel to enter thru a needle's eye, than for a rich one to enter into the kingdom of the God."

This same story is in Matt. 19:16-24 and Mark 10:17-25. In these references the story is related a little fuller in some particulars, and not so full in others. The reader would do well to stop and read those references.

This rich young man was a Jew and a ruler of a synagogue. He was very religious and moral. Tho he had earnestly tried to live up to all the commandments of the Jewish religion, he felt a lack of obtaining moral perfection, and hence he could not hope for agical life. He tho there must be some particular commandment that he was not considering, or sufficiently observing, that was hindering him from reaching that degree of righteousness whereby he might hope for agical life. He tho Jesus was so good that he could tell him what was lacking.

So when he saw Jesus going away, he "ran" to him, and "kneeled to him" (Mr. 10:17), and said, "Good teacher, having done what certain thing, shall I inherit agical life?"

Before Jesus begins to answer his question, Jesus says to him, "Why do you call me good? no one is good except One—the God."

This seems strange, that Jesus refused to be called "good," and that he said, "No one is good except One—the God"! This would imply that not even the holy angels are good! Jesus must have had some deep meaning, and his words must have been true when understood in their true meaning. What is that true meaning? Jesus was not then good, because he was in the likeness of sinful and mortal flesh and was bearing the sins and infirmities of others. 2 Cor. 5:21; Rom. 8:3; Heb. 4:15; Matt. 8:17. Angels, too, are ministering spirits, touched by feeling the woes of the lost and the needs of those seeking salvation. Heb. 1:14. And Christians, too, "bear the infirmities of the weak," Rom. 15:1. Even the Spirit of God, when working in us, "makes intercession" "in groanings unspoken." Rom. 8:26. So in the absolute sense, "No one is good except One—the God," who does not take the infirmities of others. Yet in the relative

sense, Jesus is good—good even in being willing to be made sin for us, and die as a sinner on our behalf, and then to become our "good Shepherd." John 10:11. But he will not be made perfectly good until all are made good, and there is no more sin or sorrow or infirmity to bear for others. This will not be until the third great Gospel day, when, as he said, he shall be "perfected," Luke 13:32-33.

Tho Jesus knew that the rich young ruler could not obtain agical life only thru Jesus' being made sin for him, he did not at first direct him to seek it in that gracious way, for he had not yet fully demonstrated that by his death and resurrection. But he first directed him to obedience to some of the great things of the Law, because, as a Jew, this man was under that Law, and that Law had said, "Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live in them." Lev. 18:5. The same is also declared in Deut 4:1; 5:33; 8:1; 16:20; 30:16, 19; and Ezk. 20:11, 13, 21. See also Rom. 10:5; Gal. 3:12.

Jesus did not quote all the Law to him, but only a few of the greater commandments; for if he had sufficient ability to observe these perfectly, he would also observe all the others.

But these words of Jesus did not help the rich young ruler, for he replied, "All these have I guarded from youth." He meant that he had been taking those commandments and similar ones out of the Law as the guiding principles of his life, and still he did not have peace of conscience and a feeling that he is righteous, so that he might hope to inherit agical life. He had hoped that Jesus might tell him some wise way whereby he could get the righteousness of the Law fulfilled in his heart and life, and thus he could inherit agical life in the great hereafter.

Well, Jesus was willing to tell him that wise and true Way. The only trouble was: the man was not quite ready to heed it. The rich, tho poor, man had learned by long and deep experience that he could not obtain righteousness and the sure hope of agical life by obedience to the Law. And yet he knew of no other way. Thus he was prepared to hear the new Way, tho not to heed it.

The thing that hindered must first be removed, that his heart might be pre-

pared to hear and heed the Gospel Way to agical life.

Jesus knew that the man could not get agical life by obedience to the Law, for the Adamic man is sinful and prone to evil as the sparks to fly upward. As a corrupt tree, he cannot bear good fruit. Jesus taught that the tree must first be made good, and then the fruit will be good. So Jesus now directs this man in the Way of the divine goodness, in which he may find the Way of the agical life.

He said to the rich man: "Sell all things whatever you have, and divide to poor ones, and you shall have treasure in heavens: and come, follow me."

He could not follow Jesus and drag along that great load of riches. Now he must make a choice between Jesus and riches. If he gives the riches to the poor, he will have treasure in heavens, and he will be free of care and selfishness and he can really follow Jesus, and he will find the Gospel Way to agical life and immortality. Will he do it? or will he keep his fading earthly riches, still harden his heart against the poor, fail to lay up treasure in heavens, refuse to follow Jesus, and be the awful poor man himself in the Day of Judgment?

The next verse tells us what he did: "Hearing these things, he became grieved about it, for he was very rich."

Now he could know his real heart, if he would. He could know that he preferred this fleeting and uncertain life and its treasures, rather than the agical life and its treasures. Often people do not know their real hearts until a testing time comes. He thot he was willing to do anything to inherit agical life, but really, in his heart, he preferred the earthly treasures.

Under the Law given to fleshly Israel, the rich man was not required to sell all and give to the poor, tho that Law enjoined great generosity to the poor, and had many favorable laws to them, which Gentile nations would do well to better imitate. Riches were generally deemed a sign of special favor from God. Hence this rich young ruler had not been thinking of his riches as a hinderance to his inheriting agical life, but rather as a sign of God's favor, and he was not at all prepared to hear the words of Jesus, that he should sell it all and give it to the poor. He was used to living in style and splendor. His friends would call

him crazy, and desert him. And how would his wife and children take it, if he did this? How could he make even a living? And how could he give up some of his possessions which he prized so much?

He had not yet learned what Jesus taught in the Sermon on the Mount, Matt. 6:19-21. Jesus there forbids his disciples to lay up treasures upon the earth, but commands that we lay up treasures in heaven, and then adds, "For where your treasure is, there will your heart be also."

If this rich young ruler had heeded Jesus, he would have had "treasure in heavens"; for "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will be pay him again." Prov. 19:17. Paul writes, "Whatsoever good thing each one does, the same shall he receive again from the Lord, whether bond or free." Eph. 6:8.

Jesus was not directing this man to do something which he had not himself done, "For you know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that you thru his poverty might become rich." 2 Cor. 8:9.

But Jesus did not teach the rich young ruler that he would get agical life by merely giving all his riches to the poor; for he also added, "Come, follow me." If he had done this, he would have learned the teachings of Jesus, the example of Jesus, the laws of Jesus, the sufferings and death of Jesus for the sins of all, the resurrection of Jesus as the life of all, the ascension of Jesus to be the priest and king. And by thus doing, he would have found pardon, peace, and the gift of the Holy Spirit as the earnest of the agical life which is to come.

But alas! he turned away from Jesus, and "The Jesus seeing him said, How very difficulty the ones having the treasures proceed into the kingdom of the God! For it is easier for a camel to enter thru a needle's eye, than for a rich one to enter into the kingdom of the God."

Jesus had a short while before said to the multitudes following him, "Every one out of you who does not arrange away all the possessions of himself, is not able to be a disciple of me." Luke 14:33.

Paul wrote: "They that are minded

to be rich fall into temptation and a snare and many foolish and hurtful desires, such as drown men in destruction and perdition. For the money-loving is a root of all the evils: which some reaching after have been led astray from the faith, and have pierced themselves thru with many sorrows." 1 Tim. 6:9-10. Jesus said to his disciples, "You are not able to serve God and mammon."

We wrote much on this subject in lessons 199 to 206 in studies on the parables of the reformed steward, and the rich man and Lazarus, Luke 16. May we ask you to re-read those studies?

LESSON 220

Who Is Able To Be Saved?

Luke 18:26-27

"(26) But the ones hearing said, And who is able to be saved? (27) But he said, The things impossible on the part of men are possible on the part of the God."

If the rich young ruler, about whom we studied in the previous lesson, had sold all and given it to the poor, this, of itself, would not have made him an heir of agical life. He would have to do all other righteous acts also; for "the wages of sin is death," and hence people cannot be doing even one act of sin and have the hope of agical life.

And the rich man might even give all to the poor, and yet not be right. It is not enough to be right outside, in our acts; we must be right inside, in our motives and hearts also. Indeed righteousness is not in the external act at all, but in the internal nature and motive. Jesus said, "From within, out of the heart of the men thots that are evil proceed," "and defile the man." Mr. 7:20-21. Paul writes, "If I bestow all my goods to feed [the poor], and if I give my body to be burned, but have not love, it profiteth me nothing." 1 Cor. 13:3.

This rich young ruler did not have this "love." He thot more of his possessions than of the poor, and hence he did not heed Jesus, but became "grieved about it." He was very sorry for himself, but not very sorry for the poor.

It is most difficult for a rich man to "enter into the kingdom of the God,"

because in getting rich he cultivates a great love and zeal for earthly and carnal things; and he is prone to close his heart more and more to moral and spiritual things and to sympathy and kindness for others. And seeking and possessing wealth burden the soul with cares, perplexities, fears and sorrows; and often stain the soul with lies and deceit, and usually puff it up with pride and wither it up with selfishness. Usually the more people have outside of them, the less they have inside of them, for Jesus said, "A man's life consists not in the abundance of the things which he possesses." Luke 12:15. Following this saying, Jesus gave a parable about the rich fool, who thot he had "many good things laid up for many years," and that he should "rest up, eat, drink, and be well-minded. But the God said to him, Unminded one, this night your soul is asked from you; but what things you have prepared, to what certain one shall they be? So is the one laying up treasure for himself, and is not being rich into God." Luke 12:16-21. The rich man of this parable thot he was rich, successful, and wise, when he was really poor, defeated and foolish. He thot his riches would bring him ease and life, when it brot him disease and death. He thot he was well-minded, when he was un-minded. He thot his goods and soul were safe; but he lost both!

Jesus never said, Blessed are the rich; but, "Woe to you that are rich! for you have received your help." Luke 6:24. But Jesus did say, "Blessed the poor ones: because yours is the kingdom of the God." Luke 6:20.

But we must not conclude from these sayings that poor people are all good and all heirs of agical life. All in the Adamic life are sinners, whether rich or poor. Some are poor because they are lazy, or because they dissipate, or because they make no reasonable preparation for possible emergencies and old age, or because they do not act on the favorable opportunities that come their way, or because they make foolish or rash ventures. If some poor people were rich, they would perhaps be worse than some of the rich whom they criticize. And there are some rich people who are so devoted to kindly deeds to the poor that they are not far from the kingdom of the God.

Yet it is true, as Jesus taught, that it is most difficult for a rich man to "proceed into the kingdom of the God."

The camel is docile and very willing to have his weary load taken off his back, that he may enter thru the narrow gate: but not so with most rich men—they would perish outside the gate to life rather than take off their load! But whether a big load, or a little load, we must turn it all over to the true and rightful Owner, the God, or we cannot even enter the Way of agical life.

The people who heard Jesus' words to the rich young ruler and saw how the man turned away grieved about it, thot it would be a rare and difficult thing for anyone to get agical life. They, no doubt, thot of their own weakness and sinfulness, and that they were not as moral and as devoted to the Law as that ruler of their synagogue; and so with great earnestness and conviction they asked, "And who is able to be saved?"

Jesus gives them a direct and positive answer, "The things impossible on the part of men are possible on the part of the God." Luke 18:27.

By this Jesus declares that it is impossible for sinful and fallen man, rich or poor, to save himself; but God has the power and grace to save the lost and helpless. This lesson is hard for man to learn, because there is so much self-righteousness, self-praise, and self-justification in the human heart. But man must be made only good before he can do only good. The Adamic man knows good and evil, and he cannot inherit agical life in that genesis. He must be rebegotten by divine grace and power to know good only. Then he is an heir to agical life, for the tree is made good and it bears good fruit, and good fruit only.

LESSON 221

The Reward of Those Who Follow Christ in the Regeneration

Luke 18:28-30

"(28) But the Peter said, See, we having left our own things, followed you. (29) But he said to them, Amen! I say to you, that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom

of the God, (30) who shall not, not, receive manyfold more in this season, and in the age which is coming agical life."

We also quote this as given in the words of:

Matt. 19:27-30

"(27) Then the Peter replying said to him, See, we left all, and followed you: what therefore shall be for us? (28) But the Jesus said to them, Amen! I say to you, that you, the ones having followed me in the regeneration, when the Son of the Man shall sit upon a throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of the Israel. (29) And every one whoever has left houses, or brothers, or sisters, or father, or mother, or children, or fields, for the sake of my name, shall receive manyfold, and shall inherit agical life. (30) But many shall be first ones last ones; and last ones first ones."

We also quote from:

Mark 10:28-31

"(28) The Peter began to say to him, See, we left all, and followed you. (29) The Jesus said, Amen! I say to you, There is no one who has left house, or brothers, or sisters, or mother, or father, or children, or fields, for sake of me and of the Gospel, (30) if he may not receive a hundredfold now in this season, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age, the coming one, agical life. (31) But many shall be first ones last ones; and last ones first ones."

It was not hard for the apostles to leave all their own things to follow Jesus, for they were poor, and did not have many things to leave. And their heart could not have been much set upon their poor possessions. Nor had they any high social standing to break loose from. And they could easily see the great honor and privilege of being disciples of such a great teacher and leader as Jesus, and of hoping to become great teachers and leaders themselves.

Yet, even in their case, it took great faith to leave all and follow Jesus. They had no earthly reward in view, for Jesus offered them no salary, and he himself was poor, and giving his services free, and depending on the free gifts of the

people. Very few people in this world would venture out to follow Jesus under such conditions, and very few of those would stay on the job with its many and endless trials. Paul could say, "If in this life only we have hoped in Christ, we are of all men most pitiable." 1 Cor. 15:19. This could be truly said of all the apostles.

At the time of our present lesson the apostles had been following Jesus for about three years, and there was no prospect of any earthly reward, and Jesus was even prophesying about his soon rejection and death at Jerusalem.

No wonder Peter said to Jesus at this time, "See, we left all and followed you: what therefore shall be for us?"

Jesus gives the answer, not for the apostles only, but for all the elect. He begins his reply by saying, "Amen!" which means that what he is about to say shall certainly be. Then he says, "I say to you, that you, the ones having followed me in the regeneration, when the Son of the Man shall sit upon a throne of his glory, you also shall sit upon twelve thrones judging the twelve tribes of the Israel." Matt. 19:28.

Up to the time Jesus said this, the apostles and other disciples had been trying to follow Jesus in the Adamic generation, and they often stumbled, misunderstood, and even wandered from the Way; and so they continued until that notable Pentecost Day in which the gift of the Holy Spirit was bestowed upon them, and they were thus regenerated into the divine life and nature: then they followed Christ in the regeneration, and they could each say, "For me to live is Christ." Phil. 1:21. The unregenerated man cannot follow Christ. He may want to do so, and even try, and try, and try; but he will fail. It is only in the regeneration, the gift of the Holy Spirit, that we can follow Jesus. Paul brings this out so plainly in the 7th and 8th chapters of Romans.

Those who thus become God's elect are promised, that, "when the Son of the Man shall sit upon a throne of his glory," they also "shall sit upon twelve thrones judging the twelve tribes of the Israel."

The throne of Christ's glory is the antitypical throne of David. Jesus will

sit on this throne when he comes with his elect to judge the world. Matt. 25:31-46. Then the elect will be given authority over the nations and judge them, Rev. 2:26; 3:21; 1 Cor. 6:2; Dan. 7:22, 27. Those who then get saved, after having been beaten with many or few stripes as they deserve and need (Luke 12:47-48), shall be the antitypical "twelve tribes of the Israel," and shall be ruled over by the elect for the age to come, in the Holy Land of promise, the new earth.

These "twelve tribes" are to be all one in Christ, and they are to be taken out of all the nations—not out of the fleshly seed of Abraham only, for under Christ the flesh profits nothing, and "They that are of faith, the same are sons of Abraham," Gal. 3:7, "And if you are of Christ, then are you Abraham's seed, heirs according to promise," Gal. 3:29. Those who are Abraham's antitypical seed now are to be kings and priests over the rest of Abraham's antitypical seed in the age to come when Christ sets up his kingdom over the new earth, the antitypical land of promise. Then the type of the twelve tribes will be fulfilled in the one people of spiritual Israel. A wonderful prophecy of this is found in Ezk. 37:15-28. But this prophecy must be interpreted in the light of the New Testament. Luke 24:27, 32, 45.

Jesus also said, "There is no one who has left house, or brothers, or sisters, or mother, or father, or children, or fields, for sake of me and of the Gospel, if he may not receive a hundredfold now in this season, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions: and in the age, the coming one, agical life." Mr. 10:29-30.

This is a very deep saying, and it cannot be interpreted by the natural man; for it does not literally follow that, when we have to give up those things for Christ's sake, we literally get back a hundred to one in this life. And yet what Jesus said is true; but how? Ans. If we lose our inheritance and heirship in the Adamic life, and get to be children of God, we become heirs of God and joint heirs of Jesus Christ, and we thereby, even now, have title, tho not yet possession, of all things, as the hundred fold is a symbol of all.

AGE-PERTAINING LIFE

Tune: "There Is a Name I Love to Hear."

There is a life beyond this veil,
From age to age it runs;
O'er death and gloom it shall prevail,
It knows no setting suns.

Chorus—

This life is now offered,
For man it is proffered,
'Tis God who shall give it,
Thru Christ, his blessed Son.

'Tis not a daily life, so frail,
The passing days do span;
But life o'er ages to prevail,
And death to ever ban.

To gain this age-pertaining life,
We must forsake our all;
And find in Christ the end of strife,
And heed the Gospel call.

That life is Love, so sweet and fair,
A foretaste now we find;
We breathe its balmy, healing, air,
In life that's ever kind.

This earth is God's and all it holds,
He gives it out for all;
May we be cast in heav'nly molds,
Like Christ, our all in all.

LESSON 222

Two Marriage Laws and Their Typical Meaning

Matt. 19:3-12

"(3) And there came to him Pharisees, trying him, and saying, Is it permitted to loose away his wife according to every fault? (4) But he replying said, Have you not read, that the One creating from beginning made them male and female, (5) and said, On account of this a man shall leave down the father and the mother, and shall be joined to his wife; and the two shall be into one flesh? (6) So they are no longer two, but one flesh. What therefore the God yoked together, let not man separate.

(7) They say to him, Why then did Moses command to give a writing of separation and to release [her]? (8) He says to them, that Moses to your hardheartedness permitted you to release your wives: but from beginning it has not become so. (9) But I say to you, that the one who if he shall release his wife, not over impurity, and shall marry another, commits adultery.

(10) The disciples say to him, if the case of the man is so with the wife, it is not to bear with to marry. (11) But he said to them, Not all give place for the word, but to whom it has been given. (12) For there are eunuchs that were so born out of womb of mother; and there are eunuchs that were made eunuchs under the men; and there are eunuchs that made themselves eunuchs on account of the kingdom of the heavens. The one being able to give place, let him give place."

There are two marriage laws given in this lesson: one given of God thru Moses to fleshly Israel, found in Deut. 24:1-4; and the other given of God to all men in the beginning of the human race, and found in Gen. 2:24.

Both these laws were given in the days of the types, and they must both be fulfilled in their antitypes in the days of Christ.

These laws seem to be contradictory. For the one in Gen. 2:24 makes the marriage tie to be indissoluble; and the one in Deut. 24:1-4 makes the marriage tie to be even very easy to dissolve by the will of the husband.

But this contradiction can be understood in the light of the antitypes, for Paul writes, "These things happened to them typically," 1 Cor. 10:11.

The antitypes magnify, or enlarge, the types, Isa. 42:21, and we understand things better when they are magnified. Thus Jesus, in the antitypes, opens our minds, that we may understand the Old Testament Scriptures. Luke 24:27, 32, 45.

The type given in Deut. 24:1-4 is fulfilled under the Gospel when God, "finding fault" with the wife of the old covenant (Heb. 8:7-8), makes a new covenant with the antitypical house of Israel and Judah (Heb. 8:8-13), or the mother part of the Church (Rev. 12:1-2, 5). According to the type, God will not remarry the fleshly Israel. But, as in the type, fleshly Israel was left free to marry another: so she has since been joined to the world, away from her Land and City and Temple, and left desolate.

The other type given in the beginning, Gen. 2:24, was a type of Christ and his true Church—a union that permits of no divorce, no separation, and it is to last for ever.

This is a union in the Spirit, in the divine nature, in the love of God, in the truth, and in the power of endless life.

The wife of this covenant is espoused as a chaste virgin to Christ, 2 Cor. 11:2.

She has sent out her virgins to meet the Bridegroom, who is even now coming.

The Bride is getting ready, and donning her wedding garment, Rev. 19:7-8.

"Blessed are they that are bidden to the marriage supper of the Lamb," Rev. 19:9. For they are also called to become his brethren and his bride in union forever.

When this union is consummated, the bride will become the mother of all, that is, of those who are to be saved in the ages to come, Gen. 28:14; Gal. 3:16, 29; Gen. 13:16; 22:17-18; Isa. 65:23; 61:9.

What we have here said applies to the true Church only—not to sects of perdition, 2 Pet. 2:1-3. Christ is not espoused to such sects by any tie, much less by a perpetual tie. Christ is not bound to a church that is not bound to him by the truth and grace and power of the Gospel; that does not have his love in her heart; that commits impurity with the world, or with antichrist, or with the beast, or with the false prophet. The church that does not have the love that the true Church had in the beginning, will lose the candlestick, Rev. 2:4-5. The church that is lukewarm will be spewed out by the Lord. Rev. 3:16, 18.

"What therefore the God yoked together" in truth, grace and power, man cannot separate. Read Rom. 8:35-39. Praise the Lord! Jesus said he would never leave nor forsake us. He is with us now in the Spirit, and he will be with us in person when he comes again, 1 Thess. 4:16-17.

When Jesus gave this teaching in reply to the Pharisees, the disciples said to him, "If the case of the man is so with the wife, it is not to bear with to marry. Verse 10. These disciples were not yet spiritual and they did not know that Jesus was speaking of spiritual marriage of Christ and his true Church, in antitype of the typical marriage laws of the Old Testament Scriptures. So they supposed that in case a man is bound to a wife, even if he does not like her, that it would be better not to be burdened with marriage at all. This was a very

unwise conclusion, for Jesus' teaching, when applied to literal marriage, elevates and sanctifies it, even as a loose marriage tie degrades and pollutes it.

Yet Jesus does not criticize his disciples, but turns to the question of chastity, which their remark had raised. He gave his full approval of chastity, for all who had grace to fulfill it. Every Christian, whether married or unmarried, should seek grace and spiritual power to live the chaste, holy life, avoiding the works of the flesh, Gal. 5:19-21, and bearing the fruit of the Spirit, Gal. 5:22-23. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." Gal. 5:24.

LESSON 223

The Parable of the Laborers in the Vineyard

Matt. 20:1-16

"(1) For the kingdom of the heavens is like to a man, a house-ruler, who went out with dawn to hire laborers into his vineyard. (2) But having agreed with the laborers from a denarius the day, he sent them forth into his vineyard. (3) And coming out about third hour, he saw others standing in the market place idle; (4) and he said to them, Go you also into the vineyard, and whatsoever is just, I will give you. But they went forth. (5) Again having come out about sixth and ninth hour, he did in like manner. (6) But about the eleventh, coming out, he found others standing, and he says to them, Why did you stand here all the day unworking? (7) They say to him, Because no one has hired us. He says to them: Go you also into the vineyard. (8) But evening having become, the lord of the vineyard says to his steward, Call the laborers and give to them the hire, beginning from the last, until the first. (9) But those about the eleventh hour having come, received each one a denarius. (10) And the first ones having come, supposed that they shall receive more; and they received also each a denarius. (11) But having received they murmured against the house-ruler, (12) saying, These, the last ones, worked one hour, and you have

made them equal to us, the ones having endured the burden of the day and the scorching heat. (13) But he, replying, said to one of them, Fellow, I do not wrong you; did you not agree with me of a denarius? (14) Take what is yours, and go; but I will to give to this one, the last, as also to you. (15) Is it not possible for me to do what I will in what is my own? Or is your eye evil, because I am good? (16) Thus the last ones shall be first ones; and the first ones last ones."

The house-ruler of this parable is God.

The vineyard is the elect people of God. Isaiah (5:7) said, "The vineyard of Jehovah of hosts is the house of Israel." Jesus is the vine, and Christians are the branches, John 15:1-8.

The laborers are those who work for God and with God and with one another for the salvation and edification of their own souls and for the souls of others.

The pay, a "denarius," was a coin equal to ten Roman pennies, or nearly seventeen cents in our money, and in those times it was the ordinary wages for a day's work.

It is to be noted that the pay was not to be given for the amount of the work done; nor for the time spent; nor for the hardships endured; nor for the skill and accomplishments of the laborers: but merely because the workers engaged to labor, and because the house-ruler was good and designed the pay as a matter of grace.

The "denarius" means salvation. It was equal to ten Roman pennies, and these ten pennies are: 1st, The grace to know the truth; 2nd, The grace to repent; 3rd, The grace to believe; 4th, The grace to obey the Gospel; 5th, The grace to receive the gift of the Holy Spirit; 6th, The grace to bear the fruit of the Spirit; 7th, The grace to lay hold of the hope set before us; 8th, The grace to get agical life and immortality; 9th, The grace to get the everlasting home; 10th, The grace to be in the kingdom of God forever.

Hence the pay, or denarius, is of infinite value; and it is offered as a matter of grace only. Saved, not by works, but by grace; yet not without works. We engage to work, but we are rewarded by grace.

The parable speaks of five times of hiring laborers in the vineyard:

1st, "With dawn" of the laboring man's day (from 6 o'clock to 9). This was from Adam to Noah.

2nd, The "third hour" (from 9 o'clock to 12). This was from Noah to Abraham.

3rd, The "sixth hour" (from 12 o'clock to 3). This was from Abraham to Moses.

4th, The "ninth hour" (3 o'clock to 5). This was from Moses to Christ.

5th, The "eleventh hour" (5 o'clock to 6). This is the present time, from Christ to his second coming.

The first four times of hiring laborers in the vineyard were during the times of the types and promises and prophecies of the kingdom.

The last time of hiring laborers in the vineyard is in this Gospel age, when the kingdom of the heavens has come in truth, or reality.

Before this age the people who worked in the vineyard, or kingdom, did so under the types, or shadows.

This parable gives us a view of the kingdom of the heavens in the past and present, but not in the future ages.

This age is the last hour of the day for working in the vineyard of the elect.

And it is in this age when the time for the pay to the laborers begins. Previous to this age the laborers got only shadows, promises, and prophecies; but in this age we begin to get the first seven pennies in possession, and the other three pennies laid up in store for us, to be given at the end of this age.

The "steward," or entrusted one, to whom the house-ruler had turned over his affairs, is Jesus, as we read in John 5:20-23; Matt. 28:18.

He begins at the last, that is, those called out in this Gospel age. These get their pay now in things present and things to come, 1 Cor. 3:21-22. We get the first seven pennies now, and the assurance and foretaste of the other three pennies to be given hereafter. And we always get a penny before we do the work for that penny. The elect who are living will be the first ones to be changed to immortality at the second coming of Christ.

The murmuring spoken of in verses 10 to 12 was in the early days of Christianity, when the Judaizing Christians thought they should have more honor and distinction than uncircumcised Gentile converts. Acts 15:1, 2, 5.

This parable of the kingdom is not concerned with the reward *in* salvation, but only with the reward *of* salvation. The reward of grace in salvation will be a hundredfold, Matt. 19: 29, as we saw in our last lesson. Some will receive more than others. But in the reward of salvation, all the elect will share alike.

"The last ones shall be first ones"; that is, the ones who now work in the vineyard under the Gospel begin to get their reward in present blessings before those who worked in the vineyard under the types; "and the first ones," the ones called out during the types, [shall be] "last ones" of the elect to receive salvation when Jesus comes.

This parable illustrates the kingdom, because it shows that God rules over people by giving them employment and good pay; and by showing love and kindness to them. Such things rule people.

The one who would enter this kingdom to work in the vineyard, must be in "market place," and "standing" and "idle"; that is, he must be ready, willing, and waiting for the Master's service.

The laborers must be called of God, and sent of God.

And when God puts them at the work, He gives them truth and grace and power to do it, and to direct them in it.

All have the same work in some things, but each individual has a special work. We must all do what God wants us to do, and as He wants us to do. Faithfulness is the final test.

Service in the kingdom of the heavens is the only service that pays at last, and the pay is infinite.

While working for God, we are also working for ourselves, for we also form a part of the vineyard. And the God of all grace, not only gives us our wages all of grace, but He also makes us his children, and makes us joint-owners of the vineyard, and gives us a share of its products. Praise the Lord!

LESSON 224

The Road to Honor in the Kingdom

Mark 10:35-45

"(35) And Jacob and John, the sons of Zebedee, proceed to him, saying Teacher, we will that whatever we may ask, you may do for us. (36) But he said to them, What do you will me to do for you? (37) But they said to him, Give to us that one from your right and one from your left may sit in your glory. (38) But the Jesus said to them, You know not what you ask. Are you able to drink the cup which I drink? or to be baptized with the baptism which I am baptized with? (39) But they said to him we are able. But the Jesus said to them, The cup which I drink you shall drink; and the baptism which I am baptized with you shall be baptized; (40) but to sit from my right or from left, is not mine to give; but to whom it has been made ready.

(41) And the ten, having heard, began to be indignant concerning Jacob and John. (42) But the Jesus, having called to them, says to them, You know that the ones thinking to rule the nations lord it over them, and their great ones exert authority over them. (43) But it is not so among you; but whoever may will to become a great one among you shall be a servant [deacon]; (44) and whoever may will to be a first one of you, shall be a bondservant of all. (45) For also the Son of the Man did not come to be served [deaconed], but to serve [to deacon], and to give his soul a ransom on behalf of many." See also Matt. 20:20-28.

The two sons of Zebedee were the apostles Jacob and John. Matthew records that it was their mother who made this request for them. Her name was Salome, and she was probably the sister of Mary the mother of Jesus. She was from Galilee and had followed Jesus and ministered to him, Matt. 27:55-56. She did not cease to be true to Jesus when her request was disapproved and reproved. She was at the crucifixion of Jesus, Mark 15:40, and she came with others to the tomb of Jesus to anoint his body, Mark 16:1. Some people get mad when they are refused or reproved, but not Salome.

She had some reason that Jesus would

grant her request, especially if she were the sister of his mother; and she had followed Jesus and ministered to him; and her two sons, Jacob and John, were not only apostles, but very favored ones of Jesus.

Salome and her two sons were no doubt emboldened to make this great request of Jesus from what Jesus himself had said but a little while before, that his followers should at last "sit upon twelve thrones," Matt. 19:28, which we studied in Lesson 221.

We must not blame Salome and her two sons too much for making this ambitious request, for they, like all the other disciples, were still in the natural, soulish, Adamic, life and nature. They had not yet been made partakers of the divine nature by the gift of the Holy Spirit. They still had the worldly mind and the worldly ambitions. They did not see that Christ ruled by serving, not by slaving others—just the opposite of the worldly way. The carnal man would not aspire to such a kingdom as that, nor could such a kingdom come by his observation, as we saw in Lesson 212 on Luke 17:20-21.

Jesus had given his disciples a great lesson on this subject several months before; but now two of them had forgotten it. Jesus then "having called to a little child stood it in the midst of them, and said, 'Verily I say to you, Except you turn, and become as the little children, you shall surely not enter into the kingdom of the heavens. Whosoever therefore shall humble himself as this little child, this one is the greater in the kingdom of the heavens.'" Matt. 18:2-3. We gave a study on this in Lesson 142. We become as the little children when we have planted in us the good Seed, the truth of the Gospel, and when it is generated in us by the gift of the Holy Spirit; for then as the little children are to their earthly parents, so we are to our heavenly Parent.

Yes, Jesus could truly say to Jacob and John and their mother, "You know not what you ask." The honors which they were then seeking for will never be bestowed upon anyone in the kingdom of the heavens. The worldly kingdoms do such things, but not the heavenly kingdom. To rule in Christ's kingdom, we must drink the cup which Christ

drinks and be baptized with the baptism which he is baptized with, as he said in verse 38 of this lesson. Jesus drank humility within, and he was immersed in service without. If we are able to drink of the cup of humility, and be baptized in service for others, we can each fill some part and honor in the kingdom of Christ till all are subdued, and the kingdom is delivered up to the Father. 1 Cor. 15:24-28.

Let us, then, not look for Christ to set up a kingdom over the earth like the kingdoms of the Adamic man, nor look for honors in such a kingdom. Jesus says, "It is not so among you." We come now into that heavenly kingdom by regeneration; as Jesus said to Nicodemus, John 3:3, 5, 6; and we rule in that kingdom according to what service we render.

Blessed will that day be when this kingdom is set up over the earth; and may we each aspire to fill some humble station in it till all are subdued and death abolished.

LESSON 225

How Prejudice Blinds the Soul to Truth, and Leads to Persecution

John 10:22-42

"(22) But the dedications became in the Jerusalems; and it was winter; (23) and the Jesus was walking about in the temple in the portico of Solomon. (24) The Jews therefore surrounded him and said to him, Until when do you take up our souls? If you are the Christ, say it to us plainly. (25) The Jesus replied to them, I said it to you, and you do not believe; the works which I do in the Name of my Father, these bear witness concerning me. (26) But you do not believe, for you are not from the sheep of me. (27) My own sheep hear my voice, and I know them, and they follow me; (28) and I give agical life to them, and they certainly will not perish into the age, and not any one will wrest them out of my hand. (29) My Father, who has given to me, is greater than all; and no one is able to wrest out of the hand of my Father. (30) I and the Father are one. (31) The Jews therefore again took up stones that they might stone him.

(32) *The Jesus replied to them, Many good works I showed to you from my Father; on account of which work of them do you stone me? (33) The Jews replied to him, Concerning a good work we do not stone you, but concerning blasphemy; and because you, being a man; make yourself a god. (34) The Jesus replied to them, Has it not been written in your law, I said, You are gods? (35) If He called them gods, to whom the Word of the God became, and the Scripture cannot be broken, (36) whom the Father sanctified and sent into the world, do you say, You blaspheme, because I said, I am a son of the God? (37) If I do not the works of my Father, do not believe me. (38) But if I do, and if you do not believe me, believe the works, in order that you may know and understand, that the Father is in me, and I in Him. (39) Therefore they sought again to seize him; and he departed out of their hand.*

(40) *And he departed again beyond the Jordan, into the place where John was the first baptizing; and there he remained. (41) And many came to him, and said, John indeed did not one sign; but all things whatsoever John said concerning this one was true. (42) And many believed into him there."*

It is very probable that the "dedications" spoken of in verse 22 occurred after Jesus began his journey from Galilee, thru Perea, toward Jerusalem, as said in Matt. 19:1; Mark 10:1; Luke 9:51; and perhaps not long after he began that journey.

The "dedications" were an annual festival of the Jews, on the 25th of Chisleu, which corresponds to our December. The festival lasted eight days. This festival was held to commemorate the cleansing of the temple and the rebuilding of the altar. These had been desecrated in 167 B.C. on the 25th of the month Chisleu, by the Syrians under the command of Antiochus Epiphanes. But Judas Maccabaeus, who was then leader of the Jews, finally by the help and power of God, three years later, drove the Syrians out, purged the temple, and rebuilt the altar, in 164 B.C., in the very month and day which it had been desecrated. So from that time on this became one of the great festivals for the Jews. The eight days of the festival were spent

in lighting lamps, carrying branches cut from the trees, and singing psalms of praise to God, especially Psalms 113 to 118 and 120 to 136.

Judas Maccabaeus was a type of Jesus who shall cleanse the spiritual temple of antichrist defilement at the end of this dispensation.

Jesus had also cleansed the typical temple of commercialism, and this he did twice—once at the beginning of his ministry and one at the ending of it. John 2:14-22; Matt. 21:12-13. This was a prophetic sign of how he would cast commercialism out of his Church in the beginning and ending of his true ministry in the Church. Commercialism is the Babylon which is spoken of in the Book of Revelation.

The presence of Jesus at the festival of dedications in the Jerusalem aroused the leading ones of the Jews against him as never before. They find him walking in the temple, and they surround him, and demand that he tell them plainly whether he is the Christ. They did not ask this question for information, for they had already concluded that he was not the Christ, but a sinner worthy of death, and that he did his great works by the prince of demons. So now they only wanted him to make a plain and full confession that he is the Christ, so they might have more cause to put him to death.

Jesus had told some privately that he was the Christ, Matt. 16:20, and many had come to believe him to be the Christ; but Jesus himself had never made any public proclamation that he was the Christ. He preferred that his works should go before his words. And all his works from the beginning of his ministry proved that he is the Christ, as Jesus said to these Jews, "The works that I do in the Name of my Father, these bear witness concerning me." Vr. 25.

Then Jesus tells them why they do not believe: "You do not believe, for you are not from the sheep of me. My own sheep hear my voice, and I know them, and they follow me." Vrs. 26, 27.

They were not of the sheep of Christ for they were following tradition and mis-guided leaders. They magnified the letter of the Law, and yet added to it in some things and took away from it in other things; and they refused the teaching of Jesus which magnified the

Law into the great spiritual truths of the Gospel. John 1:17. And they were much prejudiced against Jesus on account of his kind and gracious way to the poor and sinful and outcast, and on account of his preaching against priestly pride and dignity and his great demand that the rich give all to the poor. From their standpoint in that and feeling and word and work, they could not receive Jesus as the Christ, the promised Messiah, the Anointed One of God, the Saviour. And yet their Scriptures had foretold of a coming Saviour just like Jesus proved himself to be. And they themselves professed to be looking for that promised Saviour as the only hope of their nation, and they were teaching all Israel so.

Why then did they not believe in him? and why were they seeking to kill him? The answer is one awful word, **PREJUDICE!**

Prejudice blinds the soul to truth, and leads to persecution, as in the case of those blinded Jewish leaders.

Those who listened to Jesus and saw his works without prejudice believed in him and followed him, as he said in verse 27; and of such Jesus says in the next verse, "And I give agical life to them, and they certainly will not perish into the age, and not any one will wrest them out of my hand."

Then he added in verses 29 and 30 something that provoked their prejudice the more and caused them to stumble worse than ever: "My Father who has given to me, is greater than all; and no one is able to wrest out of the hand of my Father. I and the Father are one."

Now the Jewish leaders were ready to stone him, for their prejudice had blinded their souls to the true meaning of Christ's words. As verses 32 and 33 tell us, they thought that Jesus had blasphemed by making himself a god and equal to the God.

This would indeed be blasphemy, if it were true; but like all the rest of their prejudiced judgments, it was false. He had only said, "I am a son of the God," vr. 36. And he had not made himself equal to the God by his saying, "I and the Father are one;" for he explains this in verse 38 by saying, "The Father is in me, and I in Him." It did not oc-

cur to them that Jesus could be one with the Father without being equal to the Father. Their prejudiced minds and hearts wanted to put a bad and blasphemous interpretation upon Jesus' words. Husband and wife are said to be one, but they are not one person. Christians are commanded to be one, not one person. And Jesus prayed that Christians might be one as he and the Father are one (John 17:11, 21)—one in spirit nature, work, belief, heart, etc.; but not one in age, talents, position, gifts, office, etc. Jesus said, "My Father is greater than I." John 14:28. And he had even said to these blinded Jewish leaders, "My Father is greater than all." Vr. 29.

Jesus had not called himself "a god" as they charge in vr. 33; but he tells them in vrs. 34 and 35, that, even if he had done so, this would not be blasphemy, for God "called them gods to whom the Word of the God became." Jesus quoted this from Ps. 82:6. God's people are gods in nature, for they are made partakers of the divine nature, 2 Pet. 1:4; but they are not infinite beings, for they are gested on the finite plane. So Jesus could have called himself "a god" without blasphemy.

But these prejudiced, bigoted, and blind leaders did not take the reply Jesus made, and "they sought again to seize him; and he departed out of their hand." Vr. 39. Thus Jesus leaves such people to their own ways and to the great day of Judgment. But he found a welcome again across the Jordan in the humble land of Perea, and there he remained for a time, and many believed into him there, where he found people unprejudiced and open hearted to the truth and grace of the Gospel. Vrs. 40-42.

It was now only about three months to the Passover, when Jesus should make his final visit to Jerusalem and be crucified by the cruel prejudice of the bigoted Jewish leaders.

The place where he now retired was where John had baptized. Jesus himself had been baptized there for the sins of all; and there he had received the anointing of the Holy Spirit to be the Christ; and there he was proclaimed to be the Lamb of God to take away the sin of the world; and there also he had fasted and prayed for forty days and

nights, and had there overcome the devil's temptations and gained the victory and power for his work; and there also he gained his first disciples and began his Church and kingdom.

Jesus wanted to retire there for awhile before he suffered.

The greatest are those who serve most, or who make the greatest sacrifice, or who are the most humble, or who give the most thanks and praise to God, or who love the most, or who take in most the free Spirit, or who are most like Christ.

When evil seems to triumph, it only makes its defeat greater in the end.

If we take Jesus into our grief, he will take us into his glory.

This world cannot understand nor reward true greatness.

Dignity is a declining path; but service is the royal road to glory.

He is high in God's estimation who is lowly in his own.

Others serve us when they let us serve them.

The less we give out the less we have within.

An ungrateful soul is an ungracious soul.

Worth without worthiness is delusion. He is greatest who serves most.

Pride puffs up; love builds up. As man increases in wealth and pleasure, he decreases in humility and measure.

It is great to serve another, not slave another.

LESSON 226

The Sickness and Death and Resurrection of Lazarus As a Great and Marvellous Sign

John 11:1-54

All of Christ's miracles were signs (John 2:11; 20:30); and, like his parables, they must be understood in a figurative way.

Lazarus was a sign of the elect. His name signifies, "One who helps God;" or, "One whom God helps." And the elect help God, and God helps them.

Lazarus, as in the common lot of man, took sick and died: so the elect, like all the rest of mankind, partake of the sick-

ness of sin and of death by their Adamic heritage.

Lazarus had been dead four days when Jesus came to his grave: so the elect had been dead, so far as their right or title to life was concerned, for four great days before Jesus came: 1st day, from Adam to Noah; 2nd day, from Noah to Abraham; 3rd day, from Abraham to Moses; and 4th day, from Moses to Christ. This Christian day is the 5th, on which Jesus has come to give life to the elect, the true Israel, as he did in sign to Lazarus.

But they had to remove the stone before Jesus called Lazarus out of the death and grave: so we must by the Gospel bring the grace of God to people to take away the hard and stony heart of unbelief, or Jesus will not raise them from death.

Then Jesus "cried with a great voice, Lazarus, come forth!" So Jesus calls with the great voice of truth and grace and power in the Gospel; and this great voice reached back to the elect of all the four previous ages, Matt. 27:52-53; I Pet. 3:18-20; 4:6; John 5:25, and reaches down to the end of this age till all the elect are found and called forth from death into life.

When Jesus thus cried to Lazarus to come forth, he "came forth, bound hand and foot with grave-bands, and his face was bound about with a napkin": So in the first experience of the new and divine life under the Gospel, the elect are still bound about with the mortal body.

Then Jesus ordered the grave-bands to be removed and Lazarus was set wholly free: so the elect will wear no more the grave-bands of the mortal body when they are given the immortal body in the first resurrection; and then they shall see all things clearly.

When Jesus first heard of Lazarus' sickness, he was in seclusion, across the Jordan, in the land of Perea; and he abode there still for two days: so Jesus was in seclusion in the human race from Adam to Noah (1 day) and from Noah to Abraham (the second day).

Then Jesus started on his journey to Lazarus: so Jesus began his coming in the chosen seed of Abraham in the two days from Abraham to Moses and from Moses to Christ.

He did not come to the grave at once but remained outside while Martha and Mary sought him. Martha and Mary, the two persons, represent but one in the sign; for Martha stood for service for Jesus, and Mary stood for service from Jesus, and both these characters must be in every true seeker: if we would have Jesus the life-giver, we must be ready to serve Jesus and to have Jesus serve us, that is, we must each be both Martha and Mary; and then we must each be a Lazarus, that is, one who helps God and one whom God helps.

Christ's disciples also went with him on his way to Lazarus: so we must follow Jesus and be taught the truth of him if we would find life from the dead.

The resurrection of Lazarus occurred at Bethany, which means, House of dates, so called from the many palm trees that grew there: so it was a sign of the place of the fruit of victory for the elect.

Bethany was at the foot of the Mount of Olives: so as the elect now get life in Christ, they begin at the ascent of the kingdom of Christ.

Bethany was near to Jerusalem, which means, "habitation of peace": so as the elect are called forth to life in Christ, they are near to their everlasting home, the habitation of peace.

When Jesus heard of the sickness of Lazarus, he said, "This sickness is not unto death, but on behalf of the glory of the God, that the Son of the God may be glorified thereby." Vr. 4. This does not mean that Lazarus' sickness would not result in death, for it did so result; but Jesus meant that Lazarus' sickness would not be death's possession or triumph, and that it would result to the glory of God and of Christ: so tho the elect are born in Adam's moral sickness and death, yet they are not given over to death, but to life in Christ and thru Christ for the glory of God and of Christ; for the elect are to be made kings and priests to bless all.

Jesus said in verses 25 and 26, "I am the resurrection, and the life: he that believeth into me, tho he die, yet shall he live; and whosoever liveth and believeth into me shall not die into the age." Some quote this text to prove the conscious state of the dead and the im-

mortality of the soul, but it teaches neither of these things. It is a promise to Christians and to Christians only; for "he that believes in Jesus" can mean no others. These, Jesus says, "shall not die into the age"; for, as Jesus said of the little maid, "She is not dead but sleeping," the Bible says in both the Old and New Testaments the dead are asleep and know nothing. The unconverted are dead while they sleep, as they are dead while they seem to live; for the life they use is not their own, but a forfeited life on account of sin. A Christian is in just the opposite state: for as the sinner is dead while he lives, the Christian lives even while he is dead. It is very wrong that many ministers quote our Saviour's words so thoughtlessly and make them teach a doctrine of demons, founded on the devil's old lie to Adam and Eve, when he said to them, "You shall not surely die." The natural immortality of the soul is nowhere taught or inferred in all the Bible, but just the opposite. The Bible says, "The soul that sinneth it shall die"; and, "No one can keep his soul alive;" and, "He that converteth a sinner from error of way shall save a soul out of death." Jesus plainly says: "He that eats of me shall live for ever." "Life and incorruption are brot to light thru the Gospel," not thru the fleshly generation. Men may "turn their ears away from the truth," as the Bible says they would; but the truth remains the same. "The wages of sin is death and the gift of God is agical life thru Jesus Christ our Lord." So the words of Jesus stand out clear when he said, "He that liveth and believeth into me shall not die into the age."

Jesus wept as he was approaching the grave of Lazarus: so he wept in Gethsemane as he was going to bear the death of others.

The raising of Lazarus caused Jesus to cease his public works, for verse 54 of our lesson says, "Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples"; so, after the elect are saved and made immortal, Jesus will be hidden from the world with his disciples till the time of Judgment.

LESSON 227

Jesus Again Foretells His Death and Resurrection as He Starts on His Last Journey to Jerusalem

Luke 18:31-34

"(31) But having taken along the twelve, he said to them, Behold, we go up into Jerusalem, and all things shall be finished which have been written thru the prophets for the Son of the Man. (32) For he shall be given along to the Gentiles, and shall be mocked, and shamefully treated, and spit upon; (33) and having scourged him, they shall kill him; and in the third day he shall stand up. (34) And they understood not one of these things; and this word was having been hidden from them, and they know not the things being said."

This is also related in Matt. 20:17-19, and in Mark 10:32-34.

In these studies on the Gospel of God we have followed thoughtfully and prayerfully the teaching, example and laws of our Saviour, and we have now come to the closing scenes of his life in the mortal body.

As a prophet, Jesus now knew that the time of his death was at hand. The deep shadow of it had fallen across his pathway. And he knew by the writings of the prophets that this should be. The Jewish authorities had already decided on his death and were even then seeking to find him. To go up to Jerusalem at that time could mean nothing else than death, unless a great miracle were wrought to prevent it.

But it was now no new knowledge to Jesus that he was to be put to death. He had, no doubt, known this from the time that John the baptizer cried out in the Spirit, "Behold, the Lamb of the God, that taketh away the sin of the world!" (John 1:29.) His baptism in the River Jordan for the sins of all was certainly known to him as a covenant of death on behalf of all. And Jesus must have known of his coming death on the Cross when he said to Nicodemus in the beginning of his ministry, "As Moses lifted up the serpent in the wilderness, even so must the Son of the man be lifted up." (John 3:14.) And Jesus had prophesied of his death in Jerusalem on at least two other occasions previous to

the final occasion of our present lesson. We read of these two previous occasions in Matt. 16:21-23, with Mark 8:31-33; Luke 9:22; and again in Matt. 17:22-23, with Mark 9:30-32; Luke 9:43-45. And Jesus also knew from the Prophets and the Psalms that he was to be put to death, especially from Isa. 53 and Ps. 22.

Yet he was bold and comforted and ready to go up to Jerusalem at this time, knowing that certain death awaited him in but a few days. Many things encouraged and strengthened and comforted him for the ordeal: 1st, He knew that he would thus be the Lamb of the God to take away the sin of the world; 2nd, That he would, by the grace of his death on the Cross, draw all to him (John 12:32-33); 3rd, He knew that his Cross would become the power of God for salvation (1 Cor. 1:18-25); 4th, He knew that the Gospel of the Cross would be preached in all creation as the saving grace for all; 5th, He knew that it was his Father's will and plan that he thus suffer and die for all; 6th, He knew that he would rise from the dead on the third day to be our life-giver, priest, and king, and to be a great and saving sign to the wicked and adulterous generation; 7th, He endured the Cross, despising its shame, because of the joy that was set before him (Heb. 12:2); and 8th, The Spirit and power of God strengthened him (Heb. 9:14).

But there was no comfort or encouragement to Christ's disciples when he told them in the words of this lesson, that he was then going up to Jerusalem to be rejected, despised, spit upon, whipped, and killed, even tho he immediately added that he should stand up in the third day. They were dazed, bewildered, confounded. They thot his words, tho plain, must have some strange meaning, and they could not think that the great and mighty Messiah could be put to death by the weak and puny hand of man.

When Jesus first told his disciples of his coming death, Peter openly rejected and disbelieved it, and said to Jesus, "This shall certainly not be to you." Jesus then rebuked him and called him an adversary. Matt. 16:21-23.

But when Jesus foretold his death the second time to his disciples, they were "exceeding sorry" (Matt. 17:23),

and yet "they did not understand the saying, and were afraid to ask him" (Mr. 9:32).

But it was well that the disciples did not then understand Jesus as he foretold his death in Jerusalem, for they were not yet prepared to receive it and to know its great meaning in the Gospel. Yet it was well that Jesus told them of it beforehand, for they would remember his words after his death and be prepared to learn the great purpose of his death for the salvation of men.

Those Jewish rulers sought to put Jesus to death because he had aroused their prejudice and bigotry by exposing their false teaching and hypocrisy and money-loving. And such people have ever opposed and hated a true minister of Christ.

LESSON 228

The Healing of Two Blind Men and the Meaning of the Sign

As we saw in the previous lesson, we are now studying our Saviour's last journey to Jerusalem, where, as he foretold, he would be killed, and rise from the dead the third day. There were two very notable things that happened on this journey: the healing of two blind beggars, and the conversion of Zacchaeus. We study in this article the healing of the two blind beggars.

Matt. 20:29-34

"(29) And they proceeding out from Jericho, there followed him a numerous crowd. (30) And behold, two blind ones sitting alongside the road, hearing that Jesus leads by, cried, saying, Lord, pity us, Son of David! (31) But the crowd enjoined them that they should be silent: but they cried greater, saying, Lord, pity us, Son of David! (32) And Jesus, having stood, called to them, and said, What do you will I shall do to you? (33) They say to him, Lord, that our eyes may be opened! (34) But the Jesus, being moved with compassion, touched their eyes: and they looked up perfectly, and they followed him."

The healing of these two blind ones is differently related in Luke and Mark, Luke 18:35-43; Mr. 10:46-52. Luke

mentions the healing of but one blind beggar, and that as Jesus was about to enter Jericho; and Mark also mentions the healing of but one blind beggar, yet not, as Luke, when Jesus enters Jericho, but when he is leaving Jericho. And Mark alone mentions the name of one of these blind men. These accounts do not really contradict one another. There were two healed at that time, as Matthew says; and he groups them together, for the healings were the same and under the same conditions. We need all three accounts for a fuller and better understanding.

These two blind men were signs of the seekers for the light of life from among the Gentiles and from among the fleshly Israel. The blind one who was healed as Jesus was about to enter Jericho was a sign of the Gentile seeker for the light of life; and the blind one healed as Jesus was leaving Jericho was a sign of the Jewish seeker for the light of life.

The name of the one who was a sign of the Gentile seeker is not given, for the Gentile seeker is a stranger from the covenants of the promise, having no hope, and without God in the world, Eph. 2:11-22.

But the name of the one who was a sign of the Jewish seeker is given, Bartimaeus, son of Timaeus, Mark 10:46. And this is a very significant name, for Bartimaeus means, "Son of honor," and fleshly Israel had truly been greatly honored of God, as we read in Rom. 3:1-2; 9:4-5. But when this one who was a sign of the Jewish seeker arose to go to Jesus, he cast away his garment (Mr. 10:50): so the Jewish seeker must throw away his outward sanctity under the types of the Law, and come to Jesus as the Gentile seeker, for both are blind to the way of truth and life.

The Gentile seeker is mentioned first in the sign, for the Gentiles have been more ready to receive Jesus than the Jews; for the Gentiles have less to puff up their pride and self-righteousness than the Jews.

Both these seekers came to Jesus in the same way and manner: and so both Gentile and Jewish seekers must come to Jesus by grace only; and they must come humbly, earnestly, persistently, believingly, obediently, and seasonally (as "Jesus leads by").

Those who thus seek find indeed the light of life, and they look up perfectly, and they follow Jesus.

LESSON 229

The Man Who Climbed a Sycomore Tree To See Jesus

Luke 19:1-10

"(1) And having entered, he was passing thru the Jericho. (2) And behold, a man, being called by name Zacchaeus; and he was a chief tax-gatherer, and he was rich. (3) And he sought to see what certain one the Jesus is, and he was not able from the crowd, because he was short in the stature. (4) And having run before into the front, he went up into a sycomore that he might see him, for that [place] he was about to come there. (5) And as he came upon the place, the Jesus having looked up, said to him, Zacchaeus, having made haste, come down; for today it is necessary for me to abide in your house. (6) And having made haste, he came down, and received him joyfully. (7) And seeing it, they all murmured, saying, that he went in to lodge alongside a sinner man. (8) But Zacchaeus, having stood, said to the Lord, Behold, the halves of my possessions, Lord, I give to the poor; and if of any one I have extorted any thing, I give forth fourfold. (9) But the Jesus said to him, that today salvation is become to this house, on account of which also he is son of Abraham. (10) For the Son of the Man came to seek and to save the one having been lost."

As we studied in lesson 227, Jesus was now on his last journey to Jerusalem. He had just crossed the Jordan river where the Israelites had crossed it in their journey from the wilderness about fifteen hundred years before. His crossing it on this journey was a sign that he was about to enter into the Jordan of death and stop its flow, that all spiritual Israel might pass over into the antitypical Land of promise.

The first place Jesus came to on this last journey was Jericho, about five miles distant from the Jordan, and about twenty miles east of Jerusalem. The Jericho of that time was not built upon exactly the same site of the an-

cient city; but in name and general location it still represented that ancient city. The word Jericho means "fragrant place," and it was often called, "The City of Palm Trees."

Jesus chose this place to work his great signs on his last journey to Jerusalem. Here he healed the two blind men, which we studied in last lesson. It is in the "fragrant place" of grace that we must get our spiritual sight. Here also he wrought the great miracle of bringing salvation to Zacchaeus, a sinner man—and this we now study in the present lesson.

All of Christ's miracles were signs. Zacchaeus was a sign of a sinner under the Law seeking Christ.

As Zacchaeus was a chief tax-gatherer: so those under the Law bring burdens to one another which the soulish man is not able to bear (Acts 15:10). Zacchaeus as a chief tax-gatherer was a sign of a very great sinner under the Law.

As Zacchaeus was rich: so he was burdened down with condemnation.

As Zacchaeus was short in stature: so the one condemned under the Law appears smaller than those who are not thus condemned.

As Zacchaeus could not see Jesus for the crowd about him: so the seeking sinner under the Law must seek a higher view of Jesus than others.

As Zacchaeus ran before into the front, and went up into a sycomore: so the seeking sinner under the Law must go on before the coming of Jesus to the tree of the Old Testament, and go up into its types, promises, and prophecies to get a good and true view of Jesus. Looking thru those branches he can plainly see that Jesus is the true Messiah, the Christ, the Saviour of men.

As Jesus was to pass by way of that sycomore: so Jesus must pass by way of the Old Testament, past its types, promises, and prophecies.

As Jesus said to Zacchaeus, that he should make haste and come down from the sycomore: so the seeking sinner under the Law, when he sees Jesus, must come down from the types and shadows of the Law to Jesus as the deep under meaning of those things.

As Zacchaeus then received Jesus in his home joyfully: so the true seeker

under the Law then receives Jesus joyfully into his heart to abide with him for this day of salvation.

As all murmured when they saw that Jesus went in to lodge alongside a sinner man: so the self-righteous and proud have ever done. But their murmuring was put to shame and silence as they saw the great change wrought in Zacchaeus.

As Zacchaeus stood up and said to Jesus, "Behold, the halves of my possessions, Lord, I give to the poor; and if of any one I have extorted any thing, I give forth fourfold": so when the sinner receives Jesus within, it makes him benevolent and righteous.

The halves of our goods we give to the poor, namely, our earthly goods; and the other halves, namely, our heavenly goods, we reserve for the rich, that is, the rich in faith.

We give forth fourfold to any one whom we may have hindered from coming to Christ, that is, we give him the truth of the Gospel, we exhort him to repentance, we urge him to faith in Christ, and we call upon him to obey the Gospel.

As Jesus said to Zacchaeus, "Today salvation is become to this house, on account of which also he is son of Abraham": so those who truly seek Jesus, and see him, and take him within, and have his spirit work thru them without are in a saved state, and they are spiritual children of our heavenly Father, the antitype of Abraham.

Jesus closes this lesson with the great saying, "The Son of the Man came to seek, and to save the one having been lost."

The one having been lost is the Adamic man. He has lost the right to life; and he has lost the power to live a holy and righteous life.

Jesus can save the lost, depraved, and helpless Adamic man by grace and regeneration into the divine nature. His grace is seen in his teaching, example, laws, death, resurrection, priesthood, and kingship. We can get this grace and regeneration by learning the truth of the Gospel, by repentance, by faith, by baptism, and by receiving the gift of the Holy Spirit. We can retain this saving grace and regeneration by bearing the

nine-fold fruit of the Spirit (Gal. 5:22-23), and laying hold of the true hope set before us in the Gospel.

LESSON 230

When the Kingdom Shall Appear or The Parable of the Pounds

Luke 19:11-28

"(11) But [when] they [were] hearing these things, proceeding, he spoke a parable, because Jerusalem was to be near to him, and they were to think that the kingdom of the God in a little while would appear. (12) Therefore he said, A certain man, a well-born one, proceeded into a far country, to receive for himself a kingdom, and to return. (13) But having called ten bondservants of himself, he gave them ten pounds, and said to them, Be increasing in it. I come. (14) But his citizens hated him, and sent forth an embassy after him, saying, We will not this one to reign over us. (15) And it became him [to be] in the [time] to return, having received the kingdom; and he said to be called to him those bondservants to whom he had given the silver, in order that he might know what they had increased. (16) But the first became along, saying, Lord, your pound has worked to ten pounds. (17) And he said to him, Well, good bondservant! because you have become faithful in least, be having authority over ten cities. (18) And the second came, saying, Your pound has made five pounds. (19) But he said also to this one, And become you over five cities. (20) And another came saying, Lord, behold your pound, which I had laid apart in a napkin: (21) for I feared you, because you are an austere man: you take away, what you did not deposit, and you reap what you did not sow. (22) He says to him, Out of your mouth I judge you, you evil bondservant! You knew that I am an austere man, taking away what I did not deposit, and reaping what I did not sow; (23) and why did you not give my silver upon the table, and coming, I might have increased it with usuary? (24) And he said to those having stood alongside, Take away from him the pound;

and give it to the one having the ten pounds. And they said to him, Lord, he has ten pounds! (26) I say to you, that to every one who is having shall be given; but away from the one not having shall be taken even what he has. (27) But those my enemies, the ones not willing for me to reign over them, lead here, and slay them in my presence. (28) And having said these things, he proceeded before, going up into Jerusalem.

At the time of this lesson Jesus was in Jericho, and about to leave in continuation of his last journey to Jerusalem, about twenty miles distant. While in Jericho he had done marvelous miracles in the healing of the two blind beggars and in the conversion of Zacchaeus, a rich and great sinner; and he had openly proclaimed, "The Son of the Man came to seek and to save the one having been lost." Jesus knew that the throngs who were about to follow him on the way to Jerusalem would be thinking the kingdom over Israel would appear in a little while, and while in Jerusalem they might attempt some rash acts to promote his kingship which would bring upon them the Roman soldiers quartered there. So Jesus gave them the parable of the pounds to moderate and guide their zeal and devotion to his Cause.

He was indeed about to do many things in setting up the kingdom in the minds and hearts and wills and lives and destinies of people, in an invisible way, as he said in Luke 17:20-21. The kingdom will not be ready to "appear" over the earth till Jesus comes again, as he plainly teaches in this parable. If he had tried to set up the kingdom then in a visible way with carnal men and over carnal nations, it would have caused wars and blood-shed, and it would have proved an awful failure, for "the soul-ish man receives not the things of the Spirit of the God, for they are foolishness to him, and he cannot know them, because they are spiritually judged." 1 Cor. 2:14.

Let us now study the parable itself. The nobleman, or "well-born one," of the parable is Jesus. His Father was God, and his mother was the virgin Mary. Then again he was born from the dead in an immortal body. Thus he was "well-born."

The "far country" to which the well-

born one went is the right hand of God in the heavenlies, Eph. 1:20-21.

The "kingdom" he went there "to receive for himself" is the kingdom over the earth, where the parable says the servants, and even the enemies, now are; and as Jesus taught us to pray, "Thy kingdom come. Thy will be done, as in heaven, so over earth," yes, "over EARTH." He will return to take possession of this kingdom at the end of this age. Satan had offered Jesus this kingdom if Jesus would fall down and do him reverence, but Jesus said to him, "Get you hence, satan," Matt. 4:8-10. Satan rules the earth by conquest, not by right: he is a usurper, for God never gave him the right to rule the earth. God did once give the rule over the earth to the Adamic man, and He promised it to the fleshly seed of Abraham under conditions of obedience. But all these have failed. The Adamic man sinned and lost the right and power to rule the earth, and he does not even have power to rule himself. And this is true also of fleshly Israel. So God will take it away from both, and give it to Jesus, whose right it is, for he has redeemed all and he is calling out and preparing the rulers, the elect, to set up the kingdom over the earth in due time. Jesus went to God to receive this kingdom, for he knew that God is the rightful Owner, as he said, "O Father, Lord of the heaven and the earth," Matt. 11:25.

The "ten bondservants" to whom Jesus now entrusts the "ten pounds" are all those called to be the elect, for the number "ten" is a symbol of the whole, the all. They are "bondservants" because purchased by the precious blood of Jesus.

The one "pound" given to each is the grace provided in the truth of the Gospel.

The bondservants were to be "increasing" this pound by applying it to usefulness and service.

The original word here translated "pound" was equal to about fifteen dollars of our money—a very small amount to start one out in the money-lending business: so the Lord starts us out with a little grace to begin with; but he gives us opportunity to gain much more grace in this life and boundless grace in the world to come.

The "citizens" who now hate the nobleman and do not want him to reign over them are the fleshly peoples who now occupy the territory of Christ's future kingdom. The flesh is against Christ, and Christ is against the flesh; and carnal people know that if Christ gets the kingdom over the earth it would be hard on them.

The "embassy" sent out to try to prevent the nobleman from getting the kingdom is the apostasy, which has rejected the true Jesus and his true kingdom, and put up another Jesus and another kingdom.

According to the parable, when Jesus, the well-born one, finishes his work and mission in the "far country" and receives the authority to be the king over all the earth, he will return to earth and reward his faithful bondservants and judge the unfaithful bondservants and enemies.

The first class of faithful bondservants are those who have each made his pound work "to ten pounds." These represent the true ministers of the grace of the Gospel. They, like all true seekers, first increase their "pound," the grace of the Gospel, to repentance; then to faith of the heart; then to obedience in baptism; then to receiving the gift of the Holy Spirit; then to the holy life. Thus their "pound" has become "five pounds," five graces. Then these bondservants go on till they have added to these five graces five other graces to qualify them for ministers of the grace of God. These may be variously enumerated from the list given in 1 Cor. 12:8-10; but a true minister must have, at least, the grace of wisdom, the grace of knowledge, the grace of faith, the grace of powers, and the grace of language. Thus he makes his original pound to increase to five pounds to qualify him as a true Christian, then to a five pounds more to qualify him as a true minister.

The next class of faithful bondservants are those who increase their "pound" to five pounds: 1st, by repentance; 2nd, by faith; 3rd, by baptism; 4th, by receiving the gift of the Holy Spirit; and 5th, by the holy life.

Those who gain the first five pounds will be given rule over "five cities," that is, over five classes of the rest of man-

kind—one class out of each period of the five previous dispensations.

And those who gain also the next five pounds, making ten in all, will be given rule over "ten cities," that is, over the five classes of the elect and over the five classes to be separated in the day of judgment.

The third class of bondservants mentioned in the parable is the one who "laid apart" his pound "in a napkin." This class represent those who now accept the grace of God for salvation, but do not let that grace act upon and in them and thru them. They hide it in the pleasures, labors, honors, and vanities of this world. They are afraid that Jesus will interfere with the lusts of their flesh, or their worldly schemes; and so they will not take hold of his "pound," or grace, and put it out to service. Such shall lose the "pound," or grace of Christ to be of the elect: it shall be taken from them when Jesus comes. But the fall of these in the judgment will vindicate the true teachers of the Word, who gained the ten pounds, and thus increase their honors.

The "enemies" mentioned in the parable will then be led to Jesus and slain before him by the truth and grace of the Gospel before they can be brot into the kingdom.

LESSON 231

The Saviour's Last Week

The last week of our Saviour in the mortal body is the most important period in all history. We may call it, Redemptive Week. It is generally called, Holy Week.

The great Week of Creation would have been vain and an awful mistake in man's case if there had not followed the Redemptive Week, which we are now about to study. And the writers of the four Books on the life and teachings of Jesus must have so understood it, for they devote 24½ chapters to the Saviour's last week, 5 chapters to his resurrection, and only 59½ chapters to all the rest of his life. And we can see reason in this: for what good and use were all the heavenly teaching, the perfect example, and spiritual laws given by

Christ, if there were no Redemptive Week for pardon and for grace to get new life and power to live it out! Redemptive Week puts meaning and use and value in all the rest of the Saviour's life.

Then let us study this most wonderful Week, and learn its great lessons, and take to heart its great grace.

Jesus began this great Week with a sabbath and ended it with a sabbath; for it was Friday evening, as the weekly sabbath was about to begin, when Jesus arrived at Bethany to commence his last week; and it was the ending of the passover sabbath when Jesus arose from the dead to end the Holy Week. (That passover sabbath ended on a Friday evening, as we shall prove when we get to that subject.)

These two sabbaths, one at the beginning and one at the end, of our Saviour's last week, were signs of great spiritual things. Jesus, as mediator, had two great works to do: 1st, To open up God's way to man; 2nd, To open up man's way to God. He opened up God's way to man by his teaching, example, and laws. To do this he had come in his Father's Name, and did the works and spoke the words in his Father's Name: this work he had finished when he came to Bethany to begin the last week of his mortal life. He signified the ending of that great work by resting on the sign of the creative sabbath, namely, Saturday. A little later in this very week, he says in a great prayer to the Father, "I glorified Thee on the earth, having accomplished the work which Thou hast given me to do." John 17:4. See also John 4:34. The sabbath by which Jesus ended this last week was the passover sabbath, which that year began on Thursday evening and ended on Friday evening, and during that time Jesus had rested in the grave, having opened up man's way to God by his death on the Cross, where in his last words he said, "It is finished," John 19:30.

But even this Redemptive Week would have been in vain if Jesus had not risen as our lifegiver. 1 Cor. 15:17. And even this would have been vain if God does not send the gift of the Holy Spirit thru the grace and intercession of Christ Jesus.

The things of the Gospel are like a

great Chain, link after link, of which no link must be broken; and this is the Great Chain upon the hand of Christ that shall bind satan for a thousand years! Rev. 20:1-3.

In the Redemptive Week we see one of the great links in that Chain. Let us study it carefully and prayerfully.

COURAGE AND SUCCESS

Tune: "Hark! Ten Thousand Harps."

Full of courage I would be,
Facing life so bold and free;
Like my Saviour, ever true,
In his ways I would pursue.
See how boldly he did dare,
E'en his life he did not spare;
Meekly, boldly, faced the foe,
Ever onward he did go.

Jesus won the crown at last
When the days that tried were past;
Now he sits with God enthroned
Who never once the false condoned.
This, the royal path, I choose,
Ne'er to falter, nor refuse;
Now my footsteps in this way
I will walk in light of day.

Tho the priests of men may frown,
And their dupes would cast me down,
Yet shall Christ my model be,
For the right e-ter-nal-ly!
Vic-to-ry shall crown the right,
God is for it with his might;
I will stand for it thru all,
Jesus comes his own to call.

God will give me strength to win
If I turn from ev'ry sin;
Holy Spirit He will send
Thru the Christ my truest Friend.
Strengthened then with might within,
I can sure the vict'ry win;
Then success shall crown the way
In that grand and glory day.

LESSON 232

The Second Day of the Saviour's Last Week, Sunday Morning, 10th Day of Nisan.

The Public and Royal Entrance of Jesus Into Jerusalem as a Great Sign

Read Mark 11:1-11; John 12:12-19; Luke 19:29-44; Matt. 21:1-11. Read also Zech. 9:9-10.

When the sabbath was over in Bethany, the time had come for Jesus to open up the great and true way for man to come to God. It was then the 10th day of the first Hebrew month, the day on

which the lambs must be presented to be examined for the passover supper. Therefore Jesus as the true Lamb of God must be presented to be examined of God for the whole family of mankind.

As the substance begins where the shadow leaves off: so Jesus as the great antitypical Lamb was presented for examination four days before the typical passover. He was indeed rejected and disapproved by the priests, but he was approved of God, the true and final Judge. And the multitudes of the common people of the Jews knew, too, that God had approved of Jesus as the great Messiah, for there was a great multitude that followed him, and that went before him, and that came out from Jerusalem to meet him; and they were all shouting in gladness and praise. Some spread their garments in the way, and some cut branches from the trees and spread them in the way, and the great multitude that went out from the city to meet him took the branches of the palm trees.

These great multitudes cried, saying, "Blessed is he that cometh in the Name of Lord; Hosanna in the highest"; "Blessed is the kingdom that cometh of our father David; Hosanna in the highest."

As the great procession were descending the Mount of Olives, in full view of Jerusalem, "the whole multitude of the disciples began to rejoice and praise the God with a great voice for all the powers they had seen; saying, Blessed is the King that cometh in Name of Lord; Peace in heaven; and glory in the highest." (Lk. 19:37-38.)

The Pharisees, as they beheld the sight and heard the glad shouts, exclaimed, "The world is gone after him!" (John 12:19.) And some of the Pharisees said to Jesus, "Teacher, rebuke thy disciples." But Jesus answered them and said, I tell you that, if these shall keep silence, the stones will cry out." (Luke 19:39-40.) The Pharisees did not understand this; but Jesus must have had reference to the spiritual stones, later mentioned by Peter, 1 Pet. 2:5. These "living stones" did indeed cry out, and still they continue to cry out, in gratitude and love to Jesus for the great work of salvation and coming glory.

In this public and royal entry into Jerusalem, Jesus was riding the colt of an

ass, and the mother ass was by his side. Matt. 21:1-7. This was symbolic: The ass was then a symbol of peace, as the horse was a symbol of war. This colt no one had ever yet ridden (Luke 19:30). This symbolizes that Jesus is borne by a peace that no one has ever been borne by. As Jesus said, "My peace I give unto you: not as the world giveth, give I unto you" (John 14:27). The Scripture says of Adamic men, "Way of peace have they not known" (Rom. 3:17). The mother ass symbolized the new covenant, the covenant of grace.

This ass and her colt were tied, and Jesus sent two of his disciples to loose and bring them. The owner was told that Jesus had need of them, and at once the owner sent them. Matt. 21:1-7. This had great symbolic meaning. God is the Owner of that peace and covenant of peace, and they were both tied till Jesus called for them. The two disciples represent the Word and the Spirit that bring the peace and covenant of peace on which Jesus rides in glory and to glory.

Zechariah, about 520 years before, had prophesied of this, saying, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and saved; lowly, and riding upon an ass, even upon a colt, the foal of an ass. And I will cut off the chariot [the instruments of war] from Ephraim [Christians], and the horse [the spirit of war] from Jerusalem [the true Church]; and the battle bow [war] shall be cut off; and he [Jesus] shall speak peace unto the nations [after the war of Har-Magedon]: and his dominion shall be from sea [from the troubled sea of this world] to sea [the sea of glass in the world to come], and from the River [the stream of human generation] to the ends of the earth [the ends of the earthy man]." Zech. 9:9-10.

As Jesus and these great multitudes entered Jerusalem, "all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, the one from Nazareth of the Galilee." Matt. 21:10-11.

The rulers of the Jews now were afraid to arrest Jesus; and the Roman rulers did not care to arrest him, for they did not see rebellion in palm

branches and hosannas, with no clubs, nor swords, nor spears, and the great leader riding upon an ass' colt looking meek and gentle, and even sad, for we read, "When he drew nigh, 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." Then he prophesied against the city, saying, "for the days shall come upon thee, when thine enemies shall cast up a palisade about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

This prophecy was literally fulfilled about 40 years later, in the year 70 A.D., when Jerusalem and the Jewish nation were destroyed.

When the great procession reached Jerusalem, they must have quickly dispersed when they saw that Jesus made no effort to set up his kingdom, but rather had been weeping over the city and prophesying of its downfall and ruin. Then we read, that he entered "into the temple; and when he had looked around about upon all things, it being now eventide, he went out unto Bethany with the twelve." Mark 11:11.

LESSON 233

*The Third Day of the Saviour's Last Week, Monday, 11th of Nisan
Causing the Barren Fig Tree to Wither
Away from the Roots; and Casting
Commercialism Out of the Temple:
The Meaning of These Great Signs*

Read Mark 11:12-25; Matt. 21:12-22; Luke 19:45-46.

As Jesus returned to Jerusalem on this memorable third day of his last week, he did two great signs: doing away with the barren fig tree, and casting commercialism out of the Jewish temple. The account given in the book of Mark (11:12-14, 20-25) is no doubt more careful in giving the order of these events than the book of Matt. (21:18-22); and Luke (19:45-46) mentions only one of these signs. So in our present

study, we shall more carefully follow the account in Mark, which we find in chap. 11:12-25.

First, The Sign of the Barren Fig Tree

When Jesus and his disciples came out from Bethany to return to Jerusalem, he became hungry. This was no doubt a supernatural hunger. "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." This fig tree was a sign of the old covenant. It was "afar off" from Jesus, for since his baptism he was laboring under another covenant, which was not yet fully enacted. Jesus found on this fig tree nothing but leaves. So the old covenant bore no fruit, having only words of promise from both parties—God and man. It was a covenant of works, in which God promised to be the God of natural Israel and to fulfill the promises to Abraham to them; providing that they obeyed all that God commanded them. That covenant never bore fruits, not because God failed; but because man being sinful, could not keep it, even as a corrupt tree cannot bear good fruit.

Jesus did not find fruit on this fig tree, "for it was not the season of figs." That is, God knew that natural Israel would not bear fruit during the season of the Law Covenant. The season for fruit bearing is under the New Covenant, the Covenant of grace, under which the tree is first made good, that its fruit may be good. A good fig tree always puts forth its fruit before it puts forth its leaves. It is out of season for any good fig tree to put forth its leaves before its fruit. So the fig tree under the law is a wild and unnatural tree, and had to be banned by our Saviour. So Jesus said to this fruitless tree, "No one eat fruit from thee hence into the age."

"And when evening became" after his cleansing the temple in the city, "Passing by early" the disciples "saw the fig tree withered away at the roots," and they were astonished. So in the ending of the time of fleshly Israel, that old covenant was withered away from the roots; for it was rooted in fleshly Israel and passed away when fleshly Israel was rejected.

Jesus then took occasion to say to his disciples, "Have faith of God." (Literal translation, Mark 11:22.) The faith of the natural man will not enable us to bear the good fruit, we must "Have faith of God." This "faith of God" is given to us thru Jesus Christ, and by the regeneration. Jesus says, that, if his disciples then had this faith, they could say to that mountain, "Be thou taken up and cast into the sea," and it should be done. This is another of our Saviour's great sayings; for he did not have reference to that literal Mount Zion, but to the kingdom of fleshly Israel; for when they indeed did get "Faith of God," they did truly cast that kingdom of the fleshly house of Israel "into the sea," as only one of the kingdoms of the world.

When we have this "Faith of God," all things whatsoever we pray and ask for, we believe that we have received them in Christ Jesus, for in him is all grace provided.

But Jesus also says, that to have this Faith of God, we must forgive others, that our heavenly Father may forgive us. To have the Faith of God, we must have it in both life and deed.

Second, the Sign of Casting Commercialism Out of the Jewish Temple

We studied this same subject in Lessons 17 and 18, in commenting on John 2:12-25, when Jesus first cast commercialism out of the Jewish temple, at the beginning of his public ministry. It is significant that Jesus also casts commercialism out of the Jewish temple in the ending of his public ministry.

Jesus was so much displeased with commercialism in the courts of the Jewish temple, because that sanctuary was designed to be a type of the spiritual house of God under the Gospel, where salvation is by grace only. If Jesus had allowed the buying and selling of the sacrifices in the Jewish temple, as the type, then we would have to buy Christ and he would have to sell himself to us, or we could not be saved; for the anti-type must fulfill the type. But we never could give an adequate price for Christ, and hence we could never be saved that way.

Jesus used divine authority and spiritual force to expel the religious commer-

cialists from the temple, even as the substance is Lord of the shadow.

The Jewish temple at that time was the third Israelitish sanctuary; the first being the tabernacle, the second being the temple built by Solomon, and the third being the temple built after the return from Babylon. The tabernacle was a type of the Church under this dispensation; the temple built by Solomon was a type of the Church in the age to come when Jesus shall reign as king over the earth; and the temple built after the captivity in Babylon was a type of the Church on the third Gospel age.

Making merchandise in the house of God defiled the temple in the type, and such is a worse defilement in the Church as the antitypical house of God, where all things must be done in the spirit of love and grace.

Commercialism is brot into the nominal house of God in various ways: it may be by a hireling ministry, by commercial suppers, by joining the Church to get trade, or a job, or charity, or married, or healed, or thinking to purchase special favors in the Church because of superior birth in the flesh, or social position, or wealth, or education, or beauty, or fine clothing. Even the sinner may make merchandise in the house of God by thinking to bring in some worthiness of his own. Jesus casts out all these things from his true Church.

After Jesus drove the merchants and bankers out of the temple, we read, "The blind and the lame came to him in the temple; and he healed them," Matt. 21:14. This was a sign that when all commercialism is cast out of the spiritual temple, and grace alone is the rule, the spiritually blind and lame will then come to see the truth and be enabled to walk uprightly in the Lord's ways.

And we also read that the children were "crying in the temple and saying, Hosanna to the Son of David," Matt. 21:15. This is a sign that if we have all commercialism cast out of the Church, we shall be like a happy family of little children singing the true praises of God and of Jesus. Salary, money, and business keep people back from truth and grace and power, and prevent true prayer, which is offered in grace only, and heard of grace only.

The Fourth Day of Jesus' Last Week in the Mortal Body, Tuesday, 12th of Nisan

In lesson 231 we began this series of studies on our Saviour's last week in the mortal body. We have studied the first three days of this last week; and the next lesson begins a study of the fourth day, which was what is now called Tuesday, and it was the 12th day of the first month of the Hebrew year, and some time in the month which is now called April.

Jesus spent this whole day teaching in the temple. It was his last testimony there, and his last public teaching. Jesus knew this, and it was a most serious day to him. When a babe he had been presented to God in that temple, and his name had been recorded there. And from a child he had worshipped the true God, his Father, in that temple every year at the appointed festivals. Often during his public life he had taught and worked miracles there; and just the day before, he had cast commercialism out of its courts for the second time. But now, yes, now! he had come to his last day there—the last day in the typical temple. If it were not a day of sorrow, it was at least a most serious day to Jesus; for now he was about to put up the great antitypical sanctuary, the spiritual House of God, the Church.

His final teachings in the typical temple will require several lessons. We begin with:

LESSON 234

The Reply of Jesus to the Legal Authorities of the Jews

Matt. 21:23-27

"(23) And of his having come into the temple teaching, the chief priests and the elders of the people came to him, saying, In what authority do you do these things? and what certain one gave to you this authority? (24) But the Jesus replying said to them: I also will ask of you one word, which if you shall tell me, I also will tell to you in what authority I do these things: (25) The baptism which was of John, whence was it, from heaven or from men? But they reasoned by themselves, saying, If we

should say, Out of heaven, he will say to us, Why therefore did you not believe upon him? (26) but if we should say, From men, we fear the crowd, for all have the John as a prophet. (27) And answering the Jesus, they said, We know not. And he said to them, Neither do I say it to you in what authority I do these things."

Read also Mark 11:27-33; Luke 20:1-8.

Mark and Luke mention also the scribes as having come on this occasion with the chief priests and elders. These three classes represented the legal authorities of the Jews. The chief priests ruled in the temple service; the scribes ruled as interpreters and transcribers of the Law; and the elders ruled as judges.

On the day before, Jesus had cast the buyers and sellers and money-changers out of the temple by his spiritual power and authority. Now that he had returned and was openly teaching in the courts of the temple, the great authorities of the Jews must have feared that Jesus was about to take over their offices to himself and be the Priest, and Scribe and Elder of the Nation. And this fear was the more intensified by the fact he was in great favor with the multitudes of the Jewish people. Therefore they now came to him, no doubt in their official robes, and with great dignity, and assumed bravery, to challenge his authority to be priest of the Law, interpreter of the Law, or judge of the Law. They themselves claimed authority for all these things, and they could prove their right from their very genealogies.

They did not ask Jesus this question for information, nor because Jesus was ministering, or seeking to minister, in the typical things; but because Jesus testified against them, and because he taught a heavenly religion, of which theirs was but a type. Hence their offices and incomes and dignity were at stake.

Jesus had proven his authority by the great miracles God had wrought thru him, and by the great wisdom of his teaching, and by his model life of mercy and grace. He healed the sick, cast out demons, gave sight to the blind and hearing to the deaf and speech to the dumb, stilled the storm and waves, mul-

tiplied the loaves and fishes and fed the thousands, and raised three dead ones, one of whom had been in his grave for four days. His teaching, laws, and parables show divine wisdom beyond what may be found anywhere else. His example is perfect, and shows the work of a divine nature.

Jesus did not then refer them to these things as proofs of his divine authority; for they already knew these things, but their prejudice and pride had blinded their eyes and hardened their hearts. If Jesus had humbled himself to them, and had not exposed their false teaching, money-loving, pride, selfishness, worldliness, hypocrisy, and oppression, they would have acknowledged that his great works and words proved him to be the promised Messiah with authority from God, who is the source of all authority.

Jesus did not give them a direct answer to their double question, but said: "I also will ask of you one word, which if you shall tell me, I also will tell you in what authority I do these things: The baptism which was of John, whence was it, from heaven or from men?"

Jesus did not give them a direct answer, for if he had plainly answered them that he got his authority from God, and did his works in the Spirit of God, they would have declared at once that he uttered blasphemy and judged him worthy of death. Jesus also knew they would not answer his question, and that he would then have a reason for not answering their question.

The matter turned out as evidently Jesus had planned, for they would not acknowledge the fact that John's baptism was by authority from heaven, and they feared to say that it was by authority from men, for all the people believed that John was a prophet and that his baptism was by authority from heaven, that is, by authority from God. So they hypocritically said, "We know not."

Jesus at once replied to them: "Neither do I say it to you in what authority I do these things."

They knew that John was the son of a priest named Zacharias, and that he had been given in a miraculous way to his parents in their old age; and they also knew he had fulfilled a great mission in calling upon Israel to repent and

be baptized into the remission of their sins and believe in one greater than he, and that this greater one was about to come; and they also knew that their prophets had foretold of just such a man as John coming to prepare the way for Messiah; and they also knew that this John baptized Jesus into his great office to fulfill all righteousness, and that he had publicly declared him to be the Lamb of God to take away the sin of the world and that he should baptize the people in the Holy Spirit and in fire. Thus they could have known that John as a priest according to the Law was commissioned by authority from God to transfer the authority of the types over to the authority of Christ in the anti-types.

Jesus did not have the authority of the types, but he had authority over the types, and took the authority away from the types. So Jesus could have challenged those priests and scribes and elders to prove they had any authority for their offices since the baptism of John. They served only by sufferance till Jesus should fulfill all for which they stood.

By rejecting the message and mission of John these false leaders prepared the way for the greater sin of rejecting Jesus and his saving Gospel, and they were left to their darkness and destruction, which came upon them in the year 70 A.D.

Reader, do we accept the authority of Jesus *NOW* above all priests and tradition? Do we see that *NOW* all authority in heaven and over earth is given to Jesus?

LESSON 235

The Fourth Day of the Saviour's Last Week (Continued)

The Parable of the Two Children

Matt. 21:28-32

"(28) *But what is decided for you? A man had two children; and coming to the first, he said, Child, go, work today in the vineyard. (29) But he replying said, I will it not: but afterward having regretted it, he went. (30) But coming to the other, he said likewise. And he*

replying, said, I, lord: and did not go. (31) Which of the two did the will of the father? They say, The first. The Jesus says to them, Verily I say to you that the publicans and the harlots go before you into the kingdom of the God. (32) For John came to you in way of righteousness, and you did not believe upon him; but the publicans and the harlots believed upon him: but you seeing it did not regret it afterwards to believe in him."

This is a short parable, but very significant. The "man" of the parable symbolizes God. His two children are the two classes under the Old Covenant: 1st, the open sinner; 2nd, the disguised sinner. These were children of God only in type or shadow, not in reality, for the truth or reality has become thru Jesus Christ, John 1:17. Read also Gal. 4:1-7. All were sinners under that Old Covenant; for it was impossible for the corrupt tree to bring forth good fruit, or for the blood of animals to take away sins.

The "vineyard" spoken of in the parable is the form of the vineyard under this Christian dispensation: Jesus is the vine and real Christians are the branches. John 15:1-8. See also Isa. 5:7.

To "work" in such a vineyard would have great meaning: first, upon the worker himself to get to be a living and fruitful branch of Christ; second, to labor to get others also to be living and fruitful branches of Christ.

The time involved in this parable was in the beginning of this Gospel dispensation when the call of God was given to his two classes of typical children, as Jesus says in the parable (verse 32).

Let us learn the great lessons of this parable: 1st, A mere profession of obedience without actual obedience is self-deception and the worst form of sin; 2nd, There is hope for the one who knows he is a sinner and regrets it and turns to God.

We work in the vineyard when we learn the truth of the Gospel; when we repent, believe, and get baptized; when we seek and receive the gift of the Holy Spirit; when we get the body under and keep it under and live out the holy life; when we lay hold of the hope set before us; and when we seek to bring others into the same blessed experience.

LESSON 236

*The Fourth Day of the Saviour's Last Week (Continued)**The Parable of the Wicked Land-Workers*

Matt. 21:33-46

In giving this parable Jesus was still speaking to the rulers of the Jews, in the temple, on Tuesday, the fourth day of his last week, the day of his last public teaching.

As we saw in our previous lesson, Jesus had just given these rulers a parable which put them down lower than the publicans and the harlots. And now in our present lesson, he gives them a parable which makes them out to be guilty of about every sin, including the worst form of murder; and he also tells them of the awful end that was just ahead of them. And the meaning of the parable was so very evident, that even in their blindness, they could see that Jesus would apply the parable to them. We here quote it from

Matt. 21:33-46

"(33) Hear another parable: There was a house-ruler who planted a vineyard, and placed around it a hedge, and digged a winepress in it, and built a tower, and let it out to land-workers. And dwelt abroad. (34) But when the season of the fruits approached, he sent his bondservants to the land-workers to receive his fruits. (35) And the land-workers receiving his bondservants, the one indeed they beat, but the one they killed, but the one they stoned. (36) Again he sent other bondservants, more than the first, and they did to them in like manner. (37) But afterwards he sent to them his son, saying, They will regard my son. (38) But the land-workers, seeing the son, said in themselves, This one is the heir, come, we may kill him, and his inheritance we may have. (39) And having taken him, they cast him out without the vineyard, and killed him. (40) When, therefore, the lord of the vineyard may come, what will he do to those land-workers? (41) They say to him, Evil ones! he will evilly destroy them, and the vineyard he will give out to other land-workers, the certain ones who will give forth to him the

fruits in their seasons. (42) *The Jesus says to them, Did you never read in the Scriptures, A stone which the ones building rejected, this one was become into head of corner; this one became along-side of Lord, and he is marvelous in our eyes?* (43) *On account of this I say to you, That the kingdom of the God shall be taken from you, and shall be given to a nation making the fruits of it.* (44) *And the one falling upon this stone, shall be broken; but upon whom it shall fall, it will crush him.* (45) *And the high-priests and the Pharisees having heard his parables, knew that he speaks concerning them.* (46) *And seeking to seize him, they feared the crowds, because they had him as a prophet."*

Read also Mark 12:1-12; Luke 20:9-19.

The "house-ruler" of this parable is God. The "vineyard" is his selected people, beginning in the time of Adam and continuing on. People of the flesh were first called to be the vineyard—the family of Adam, the family of Noah, and the family of Abraham. Now the children of the flesh, or type, are no longer reckoned as the vineyard. The vineyard was "planted" when God separated a people, called Israel, from all other peoples. Isa. 5:7; Ps. 80:8-11. The "hedge" placed around it was God's covenants and promises and laws and providence. The "winepress" may represent the priesthood under the Law. The "tower" may represent the rulership under the Law. The husbandmen, or "land-workers," were the rulers of the people—priests, elders, and scribes.

Then the "house-ruler," having done all these things, "dwelt abroad," or apart from the people; for the people had covenanted to obey all that God had commanded them, and God left them to work it out for and by themselves, during the "long time" (Lk. 20:9) of that old covenant.

"The season of the fruits" was after God had done all these things and fleshly Israel was established in Palestine.

The first "bondservants" sent to demand the fruits were the seers of Israel from Moses to Samuel. These, as the parable relates, were rejected and persecuted by the rulers. The "other bond-servants, more than the first," were the prophets from Samuel to Malachi. These

also were rejected and persecuted by the rulers.

The "son," as the last one sent to the land-workers, was Jesus. They rejected him, cast him out of the typical vineyard, and slew him.

The Lord of the vineyard came to the vineyard on that memorable Day of Pentecost in the out-pouring of the Holy Spirit, to "give out to other land-workers" the vineyard in its true antitypical form. These land-workers are the "certain ones who will give forth to Him the fruits in their seasons." They are the true Christians. And they are not only the "land-workers," but they are also the vineyard, and branches of the Vine, Jesus. And they have their "fruit into sanctification" (Rom. 6:22); "for the fruit of the light is in all goodness and righteousness and truth" (Eph. 5:9). They bear the fruit of the Spirit, which is: "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22-23). They give God all the glory, for they are saved by grace and they do all their works by grace.

It is true there are many Christians in name only, who do not render to God the fruits of Christ, the true Vine; but those who are in Christ and abide in him do bear his fruits. (John 15:4-8). Such, and they only, represent the real vineyard and its land-workers.

It will be a most serious thing for those professed Christians who do not give to the Father the fruit of Christ. Fruitless branches are pruned away and burned at last. So the false hope of those professed Christians who do not bear the fruit of Christ shall be consumed in the Judgment, and they will not be reckoned with the elect. But we shall not fail if we are in Christ and abide in him.

IT IS VAIN TO CONTEND WITH CHRIST

'Tis vain that men with Christ contend,
However wise they think to be:
They will be worsted in the end,
As they and all may plainly see.

The elders, priests, and scribes conspire
To overthrow his right and reign,
They only raise his Name the high'r
As evil for themselves they gain.

The friendship false may seek his ill,
His Cause and Name to overthrow;
His fame shall rise yet higher still,
As e'en the false shall come to know.

The carnal teacher may despise
 What Jesus taught to be the light:
 He only shows his blinded eyes
 To saving Truth and Heaven's might.

The men may think the Christ to kill,
 Their evil names they thus proclaim;
 While Jesus gains more glory still,
 In love and life and truth to reign.

Against the Lord men fight in vain,
 For he has conquered death and all;
 To bow to him is all to gain,
 If in his truth and grace we call.

Repent, believe, obey, and live!
 'Tis Jesus by the Spirit pleads;
 He will you ev'ry blessing give,
 He is the source of all your needs.

Your pray'r the God will bear on high—
 If you but pray in Jesus' name;
 The Holy Spirit waiteth nigh,
 Your soul and life to full reclaim.

LESSON 237

The Fourth Day of the Saviour's Last Week (Continued)

Parable of the Invitations to the Wed- ding Feasts of the King's Son

Matt. 22:1-14

"(1) And the Jesus answered and spoke again in parables to them, saying, (2) The kingdom of the heavens is likened to a certain king, who made marriage feasts for his son, (3) and sent forth his bondservants to call them that were called into the marriage feasts: and they would not come. (4) Again he sent forth other bondservants, saying, Say to them that are called, Behold, I have made ready my dinner; my oxen and my fatlings are sacrificed, and all things are ready: come into the marriage feasts. (5) But they made light of it, and went away, one into his own field, another upon his trading; (6) and the rest laid hold on his bondservants, and treated them shamefully, and killed them. (7) But the king was wroth; and he sent his armies, and destroyed those murderers, and set their city on fire. (8) Then says he to his bondservants, The wedding is ready, but they that were called were not worthy. (9) Go you therefore upon the partings of the ways, and as many as you shall find, call into the marriage feasts. (10) And those bondservants went out into the ways, and assembled

all as many as they found, both evil ones and good ones: and the wedding was filled with guests [recliners]. (11) But when the king came in to behold the guests [recliners], he saw there a man who had not on wedding-garment: (12) and he says to him, Fellow, how came you in here not having wedding-garment? And he was speechless. (13) Then the king said to his deacons [table-servers], Bind his hands and feet, and cast him out into the outer darkness; there shall be the weeping and the grinding of the teeth. (14) For many are called ones, but few elected ones."

This parable shows that the kingdom of the heavens rules over people by calling them to the honors and joys and favors of eating at the king's table in honor of the marriage of the king's son. Such things have a great rule over people, and usually they are willing to lay aside almost anything to attend a wedding and partake of the wedding feast. But the call to the wedding and wedding feasts of the king's son would have the greatest possible command or rule. People would deem it the very highest honor and pleasure, and they would each deem it as an indication that he would next be appointed to some office in the kingdom as a member of the nobility.

Strange to say, the parable shows the great difficulty of getting guests for these great wedding feasts, and that only a few of the guests were found to be fit to remain and partake of the feasts.

The "certain king" is God. The "son" is Jesus. The "marriage" is the union under the New Covenant. The bride is not mentioned, for she is here represented under the figure of invited or called guests. The "wedding feasts" involve the espousal feasts in this age, when the bride or Church is espoused to Christ; and the final feasts in the age to come, when the bride becomes the "wife" of the Lamb. Rev. 19:7; 21:9.

The first call was to the Jews, and was given to them by Christ, the twelve apostles, and the seventy elders, before the death of Christ.

The Jews as a people did not accept the call, because they did not recognize Jesus as the Son of God, and they did not believe that God would provide the feasts in his honor.

The second call also was sent to the

Jews, but by "other servants." They were truly "other servants," because on the Day of Pentecost they were changed and made new creatures by the gift of the Holy Spirit, and to their number were added many more apostles, evangelists, prophets, elders, and deacons.

When the first call was given, the espousal feasts were not yet fully ready, but they were being prepared. When the second call was given, they were to say, "All things are ready."

The King's "oxen," that draw the load and bear the burden, are Christ after the flesh, and Christ after the Spirit. These have been "sacrificed" for us, not "killed," as it is incorrectly translated. Christ after the flesh has been sacrificed on the Cross for sinners; Christ after the Spirit has been sacrificed in service for justified believers.

From Christ after the flesh, we feast of his perfect life under the Law, his perfect example under the Gospel, his divine teaching, his perfect Law for the spiritual man, and his atoning sacrifice on the Cross.

From Christ after the Spirit, we feast of his resurrection, his translation, his priesthood, and his kingship all offered on our behalf as a living sacrifice.

The King's "fatlings," or God's "fed up ones," are the seven Spirits of God. These, too, have been prepared and offered in living sacrifice for us. Out of these we may feast of truth, wisdom, knowledge, faith, healing, power, prophecy, judgment, tongues, and interpretation of tongues. 1 Cor. 12:8-10.

And all this great feast is only the espousal feast, the beginning, the foretaste, of the good things to come, when we shall have the fullness.

The parable relates that the effect of the second call to the Jewish nation was worse than the first, for they made light of it, some were indifferent, and some became violent persecutors. All these things were fulfilled after the Day of Pentecost as the true ministers brot the second call to the Jewish people, as God's former called ones.

The parable then relates that "the King was wroth; and he sent his armies, and destroyed those murderers, and set their city on fire." This also was literally fulfilled in the year 70 A.D. when the

Roman armies fought against the Jews and destroyed the Jewish nation in Palestine and set fire to their temple and city.

Since then the call to the Jews, as a people, has ceased, and the messengers, as related in the parable, are commanded to go out "upon the partings of the ways," and "find" all they can, and "call" them "into the marriage feasts."

This also was literally fulfilled; for when the Jews judged themselves unworthy of agical life, the apostles said, "Lo, we turn to the Gentiles; for so hath the Lord commanded us, I have set thee [Christ] for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." Acts 13: 46-47; Isa. 49:6.

The message draws "both evil ones and good ones," as the parable says, but the wedding will be "filled" with only the good guests, that is, the number of God's true elect.

The servants were not to call all the Gentiles, but "as many as you shall find," that is, as many as are willing.

The "evil" ones are those who do not get the wedding-garment, but assume to come into the wedding feasts in the garment of their own selection. The "good" ones get the wedding-garment from the King and wear it at the wedding feasts.

The "wedding-garment" is made of "the righteous acts of the saints," Rev. 19:8. The "righteous acts of the saints" are: The right understanding; the right repentance; the right faith; the right spiritual life; the right fruit; the right hope. All these righteous acts woven together in our Christian experience make the bright and beautiful and royal wedding-garment of many colors.

The King will come "in to behold the guests" when Jesus comes in the glory of the Father.

The "man" without the wedding-garment is "the man of the lawlessness, the son of the perdition," who sits in the nominal "temple of the God, setting himself forth as God." 2 Thess. 2:3-4. This is the antichrist, the false Christ of the apostasy, and his mystic body, the sects of the apostasy.

"Then the King said to his deacons [table-servers], Bind his hands and

feet, and cast him [head and body] out into the outer darkness."

The "deacons" are the Seven Spirits of God. They will bind the hands of the antichrist when they stop his working; and they will bind the feet of the antichrist when they stop his missionary work; and they will cast him out into the outer darkness when he is delivered over to the state of those who have not yet been called. These things will be done in the seven last plagues, after the second coming of Christ. Then the "many" shall weep and grind their teeth when they see the true elect going into the kingdom of God, and themselves thrust out.

This was the third and last parable of Jesus against the rulers of the Jews. They could easily perceive that Jesus had spoken these parables against them, and they would then arrest him, but they feared the people. So they went away, and our next lesson tells us what they did.

These were the "three shepherds," spoken of in Zech. 11:8, that Jesus was to "cut off" "in one month." Jesus cut them off by the Sword of Truth when he instituted the antitypes of the types in which they served.

LESSON 238

The Fourth Day of the Saviour's Last Week (Continued)

Replies of Jesus to Sects of the Jews

First, His Reply to the Pharisees and Herodians

Matt. 22:15-22; Mark 12:13-17; Luke 20:20-26

We have now had four lessons on how Jesus answered the legal authorities of the Jewish nation on the fourth day of his last week in the mortal body. This lesson commences his replies to the leading sects of the Jews on that memorable fourth day. The first to come to him were the disciples of the Pharisees and Herodians. These were sent as spies, feigning themselves to be his friends and admirers, and assuming to be anxious enquirers of Jesus concerning a matter of duty, as to whether it was according

to the Law of God to the Jews to pay tribute to the Roman government. They expected Jesus to say, No; and they could then bring a legal action against Jesus before the Roman governor, and get him put to death.

But Jesus knew their deceitful hearts and answered them in a way that even the Roman governor could not object. He said, "Show me a denarius." Then he said, "Whose image and superscription has it?" and they said, "Caesar's." He replied, "Then render to Caesar the things that are Caesar's, and to the God the things of the God." "And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace." Luke 20:20-26.

These spies were disciples of the Pharisees and Herodians. The disciples of the Pharisees were sharp young students of the Law; and the Herodians were skilled politicians. The rulers made a wise selection in choosing disciples from these two leading sects of the Jews. The Pharisees and Herodians were much perplexed over the matter of paying tribute to heathen Roman governors. They wanted native princes, like the Herods, who would observe the Jewish religion. They hated heathen rulers, who worshipped the gods of Rome. The priests and scribes and elders thought Jesus would open his mind freely to the students of the Pharisees and to the Herodians on this matter of paying ~~Herodians on this matter of paying~~ taxes to heathen rulers; and they knew that Rome was ready to put any one to death as a rebel who openly opposed paying taxes or tribute to Rome.

Jesus had often encountered these same sects before, especially the sect of the Pharisees. See Mark 3:6; Matt. 15:1-14. But Jesus did not commit himself to men like these. Jn. 2:24-25.

Jesus' answer to them involves a great lesson to us all. By it Jesus taught that the heavenly kingdom and the earthly kingdoms must be kept separate, and our duties to the one may not conflict with our duties to the other. There are certain rights and powers which God has granted to the governments of the natural man. And these governments will retain powers until Jesus comes to set up his kingdom over the earth. Rev. 11:

15. Till then even Christians must submit to the powers that be, unless in a case where they contradict or oppose the law of God in nature or the law of God in the Gospel; in such cases, we should obey God rather than man.

The laws of man demand only outward obedience and conformity; the laws of God have to do, first, with the intention and heart and soul and nature, and then with the outward act.

The governments of this world are more or less corrupt, and often their rule is against God. It does not follow that God indorses everything they do, because He allows what they do.

The money of this world often represents greed and graft and selfishness and impurity and pride and unrighteousness and extortion. Hence it is called in the Bible, "filthy lucre," and the "mammon of unrighteousness."

True Christians will see to it that the earthly money and goods they have represent honesty, service, justice, righteousness, goodness, kindness, and faithfulness. Lk. 16:9-13.

The Christian also must have spiritual money and spiritual goods, and these he must give forth to the God, that is, to the true God; and each coin must have the image and superscription of the God.

Some of the coins of the heavenly kingdom are: knowledge of the truth; repentance unto the knowledge of the truth; obedience to the Gospel of the truth; reception of the Holy Spirit of the truth; godly living in the truth; praying in the truth and in the Holy Spirit of the truth; faithfulness in the truth; zeal and devotion in the truth; spreading the Gospel of the truth; bearing witness to the truth.

These are ten very precious heavenly coins, and God's mint is in us, where they are coined, if we are true Christians. But we must be workers with God. Is God coining in us every day these wonderful values? These are the coins we must give forth to God, to serve and glorify Him. They will bring to us every blessing and every good thing by the grace of God. What was rendered to Caesar made the people poor and wretched and kept them so; but what they rendered to God made them rich and happy indeed. With God's money, the more we give, the more we have.

LESSON 239

How Jesus Replied to the Sadducees
Matt. 22:23-33; Mark 12:18-27; Luke 20:27-39

This will be the sixth lesson on that wonderful fourth day of our Saviour's last week in the mortal body. In the first four of these lessons we studied how Jesus replied to the three legal authorities of the Jewish nation, that is, the priests, scribes, and elders. Then in the lesson preceding this one, we studied how Jesus answered the disciples of the sects of the Pharisees and Herodians. Now we are about to study how Jesus on that great day replied to the sect of the Sadducees.

The word "Sadducee" means a just one. The Sadducees were a sect or party among the Jews. They were chiefly of the priestly class, tho all priests were not Sadducees. The high priest in the time of Jesus was a Sadducee, so also were those associated with him. Acts. 5:17. They were not a numerous sect, but they were usually rich and influential, and formed many of the ruling and priestly class.

They were called Sadducees, or "just ones," because they were contenders for the letter of the Law, and because they were very stern and harsh in the execution of the penalties of the Law.

Their doctrines were chiefly negative, and in opposition to the doctrines of the Pharisees. The Pharisees taught that there was a moral law handed down from Moses, and of equal authority with the written Law: the Sadducees denied this, and held to the written Law only. The Pharisees contended for the tradition of the elders: the Sadducees denied this, and taught the freedom of each one to form his own opinions on the meaning of the Law. The Pharisees taught that the Law was not a guide for this life merely, but that it also was preparatory for a future and eternal life under the reign of Messiah: the Sadducees taught that the Law was a guide for this life only, with temporal reward and penalties, and they rejected the doctrine of a coming Messiah. The Pharisees taught that God has a ruling and over-ruling providence over men that determines their destiny now and hereafter: the Sadducees denied this, and taught that each one formed his

own destiny for this life; and for this life only. The Pharisees taught a future life and the literal resurrection of the body: the Sadducees denied all future life and the resurrection of the body.

These two sects often had fierce contentions. Acts 23:7-10.

The religion of the Pharisees was not so bad as that of the Sadducees. For, by the hope of a resurrection and future life, the Pharisees gave consolation to the poor and humble and bereaved, and furnished the stronger motive for goodness and righteousness. But even the religion of the Pharisees was false in many particulars; and they were self-righteous, and they bound heavy burdens on the people, and made additions to the Law, and refused to accept Jesus, who had plainly come to fulfill the prophecies and the Law.

When Jesus had just put the Pharisees and Herodians to silence, the Sadducees, claiming superior wisdom, were sure they could now expose the teaching of Jesus to ridicule, and make it absurd. They thot that Jesus taught like the Pharisees, that the dead would arise in the same literal bodies and defects, with the same passions and appetites, and under the same laws—the laws of Moses. Hence they thot that if there would be a resurrection, men would quarrel and strive over the property and wives and other things, which they each in this life had a legal right to own. So they said to Jesus:

“Teacher, Moses wrote unto us, that if a man’s brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.” Luke 20:28-33.

This question could not be legally settled by the Law as given thru Moses; but the Pharisees had also a traditional law that taught, the wife should be given to the first husband in a case like this. But Jesus said to these Sadducees:

“The sons of this age marry, and are given in marriage: but they that are

accounted worthy to attain to that age, and the resurrection out of dead ones, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.” Luke 20:34-36.

Matthew relates this as follows:

“But the Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of the God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in the heaven.” Matt. 22:29-30.

And Mark relates this as follows: “Jesus said unto them, Is it not for this cause that ye err, that ye know not the Scriptures, nor the power of the God? For when they shall stand up out of dead ones, they neither marry, nor are given in marriage; but are as angels in the heavens.” Mark 12:24-25.

The Sadducees, like the other sects of the Jews, did not know the Scriptures, because they did not know the typical nature of those writings. And hence they could not understand the promises and prophecies, for they interpreted them in the letter or type.

The Scripture which they quoted to Jesus about the brother taking the wife of his brother who died childless (Deut. 25:5-10), was a wonderful type of spiritual things. The typical brother is Moses, who spiritually died childless; for his wife, the house of fleshly Israel, could not bring forth fruit unto God under the marriage covenant of the Law. Jesus is the antitypical brother, who takes the Church of spiritual Israel and joins them to him under the wedding covenant of the Gospel and grace, and thus brings forth real spiritual children unto God. John 1:11-13; Rom. 6:21-22. And in the resurrection the wife will belong to Jesus, and no more to the first husband.

Those Sadducees at that very time were violating the spiritual law they quoted; for they were trying to hinder the Elder Brother Jesus, from taking the childless wife of the dead husband, and raising up true children of God.

But Jesus also told these Sadducees that they did not know “the power of the God.” They were materialists and earthly minded, and did not know spirit-

ual things; nor seek the Spirit of God to enlighten them in the things of God.

In Jesus' answer to them he was not speaking of the general resurrection, but "the resurrection out of dead ones," that is the resurrection of the elect, which is to eternal life and immortality. This is called in Scripture the first resurrection. Rev. 20:5, 6.

Such will not marry nor be given in marriage in the fleshly life, but shall be as the angels in the heavens. Their union with Christ as his wife will be spiritual and their offspring will be spiritual. Isaiah says of them: "They are the seed of the blessed of Jehovah, and their offspring with them." Isa. 65: 23.

Jesus closes his answer to those Sadducees by giving them one positive argument that there is to be a resurrection of dead ones. He says:

"But that the dead are raised, even Moses showed in the Bush, when He called Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now He is not the God of the dead, but of the living: for all live unto Him." Luke 20:37-38. See also Matt. 22:31-32; Mark 12:26-27.

This is a very deep teaching and argument. "And when the multitudes heard it, they were astonished at his teaching." Matt. 22:33. "And certain of the scribes answering said, Teacher, thou hast well said. For they durst not any more ask him any question." Luke 20:39-40.

If death means non-existence, as the Sadducees taught, then God could not be the God of Abraham, Isaac, and Jacob; for he could not be the God of that which, or of he who, does not exist; therefore somehow Abraham, Isaac, and Jacob must still be existing, and in God's plan and purpose they must be resurrected and immortal.

And if this is true of Abraham, Isaac, and Jacob, then all must live unto God, for God has promised, that in the Seed of those patriarchs all the families and all the nations of the earth shall be blessed. Gen. 12:3; 22:18. And that Seed of Abraham is Christ. Gal. 3:16.

These things are all present now with God; for being infinite, He inhabits eternity, Isa. 57:15, and declares the end from the beginning, Isa. 46:10. What

is future to us is present with God. Hence, as all now live to God, all shall yet be resurrected out of the sleep of death.

LESSON 240

The Fourth Day of the Saviour's Last Week (Continued)
Replies to One Friendly Scribe of the Sect of the Pharisees

Matt. 22:34-40; Mark 12:28-34

This is to be the seventh, and last, lesson on our Saviour's replies to the rulers and sects of the Jews on that memorable fourth day of his last week in the mortal body.

On this occasion it must have been refreshing to Jesus that the scribe who came to ask him a great question seemed to be friendly and somewhat of a sincere enquirer.

Mark says: "And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?" Mr. 12:28. By this question the scribe wanted to know what Jesus considered to be the very greatest commandment God had given to Israel. This had been a much disputed subject among the Jewish teachers. Most of the scribes of the sect of the Pharisees put the greatest stress upon outward forms and ceremonies. Jesus said to such, that they should "cleanse first the inside," "that the outside" "may become clean."

Not all the scribes (lawyers) put the greatest stress on outward forms and ceremonies, for we read of one in Luke 10:25-28 who had the right view of the Law, even as Jesus expressed in our present lesson. (See Lesson 167.) The scribe, too, in our present lesson agreed very heartily with Jesus in this matter, when Jesus answered his question: "What commandment is first of all?" "Jesus replied, The first is, Hear, O Israel; Lord our God, Lord is One: and you shall love Lord your God from all your heart, and from all your soul, and from all your mind, and from all your strength. The second is this, You shall love your neighbor as yourself. There is none other commandment greater than these." Mark 12:29-31. "On these

two commandments the whole Law hangs, and the prophets." Matt. 22:40. "And the scribe said to him, Of a truth, Teacher, you have well said that He is One; and there is none other but He: and to love Him from all the heart, and from all the understanding, and from all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. And when the Jesus saw that he answered discreetly, he said to him, You are not far from the kingdom of the God. And no one dared to yet question him." Mark 12:32-34.

These two commandments were quoted from Deut. 6:5 and Lev. 19:18. They were not given in the ten commandments, which some suppose to be the greatest; nor were they written on stone; nor were they spoken by the voice of God direct to the people; but were a part of the Law given of God thru Moses, and they were written in the Book of the Law only, and placed in the side of the ark in the most holy place.

They were the greatest commandments in the Law because whoever loved God supremely would obey Him perfectly; and whoever loved his neighbor as himself would fulfill all his duties to him. Whoever obeys these two laws would have the motive and power to obey all the other laws of the Old Covenant. So "on these two commandments the whole Law hangs, and the prophets." Without the motive and power involved in these two commandments, no obedience to any other commandment of the Law is real or acceptable to God.

But did Israel after the flesh have this supreme love to God and unselfish love to fellow-man? No! like all others, they were in a fallen and depraved condition, and were incapable of loving God supremely and unable to love their fellow-man as themselves.

Why, then, did God give them such laws and put them under a Covenant to do them? Answer: For a wise and benevolent reason, as we read in Gal. 3:24, "The Law is become our tutor into Christ." The failure of fleshly Israel to keep the Law taught them and all others the need of a new heart and a new spirit, a regeneration from above—just what is provided in the Gospel of Christ, as Paul says in Rom. 8:1-4.

The Gospel of Christ requires even a

greater righteousness than that under the Law of the Old Covenant; for we must love God, not only from all our heart, soul, mind, and strength, but we must love God also in the Holy Spirit; and we must love our neighbor, not as ourself only, but more than ourself, even to self-denial, and laying down our lives for others. (John 13:34; 15:12-13.) The Law is magnified, as foretold by Isaiah (42:21): so we now "serve in newness of spirit, and not in oldness of letter." Rom. 7:6.

The friendly scribe to whom Jesus spoke in this lesson, was "not far from the kingdom of the God," for he acknowledged that Jehovah is One and the only true God, and he acknowledged the two laws of supreme love to God and unselfish love to fellow man. As the shadow is always near the substance: so this man was near the real and antitypical kingdom of God, because he stood in its great shadow. To cross over into the real kingdom of the God, he would have to receive Jehovah as his Father thru Christ, and be regenerated by the implanted Word of the Gospel and quickening power of the Holy Spirit. Then he would not be near the kingdom of the God, he would be in it, and of it. Rom. 14:17.

LESSON 241

The Fourth Day of the Saviour's Last Week (Continued) *Jesus Asks the Pharisees a Great Question*

Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44

We have been studying for seven lessons how Jesus answered the leading dignitaries of the Jewish religion on the fourth day of his last week in the mortal body; and we have seen how Jesus answered them with such wisdom that they were put to silence and feared to ask him any more questions. Now in our present lesson, we shall see how Jesus, in turn, asked them a question, a great one, which they were not able to answer.

He precedes his great question by one easy to answer, but leading up to it. He says, "What do you think of the Christ—whose son is he? They say to him, Of

the David." Then Jesus propounded to them his real question, "How then does David in Spirit call him Lord, saying, Lord said unto my Lord, sit you on my right hand, till I put your enemies underneath your feet? If David then calls him Lord, how is he his son?" (Matt. 22:44-46.)

This question was too hard for them, for they were looking for a Messiah who would be just a natural man like themselves, descended from David; and they knew that no father, according to the Law could call his son Lord; for, according to the Law, the father was not to honor the son, but the son was commanded to honor the father. They saw no way of harmonizing the fact that Messiah was to be the Son of David, and yet David's Lord, according to Ps. 110:1.

Under the Gospel, and by the Spirit, we can understand the answer to Christ's question. The mother of Jesus, like Joseph her husband, was a descendent of David; and tho Jesus was not the son of Joseph, but the Son of God, he was born under the Law as the Son of David; but he became the Messiah, the Christ, at his baptism and the appointing of the Holy Spirit. Then as the Messiah, the Christ, he became David's Lord, and the Lord of all, to save from sin and to bring in the kingdom of God for man. In due time, according to the prophecies, he will sit on David's antitypical throne and reign over all spiritual Israel in the heavenly Jerusalem, in the earth made new; and he will continue to reign until he has subdued all and abolished death. 1 Cor. 15:22-28. Then "the death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Rev. 21:4.

The question which Jesus asked was a great question in itself and a most timely one. The questions they had asked him were not such as were then pressing for answers. It was not then so important and pressing to know by what authority Jesus did his mighty work; nor was it so important then to know whether they should pay tribute to ~~Cæsar~~ say about his enemies, but what was really true and manifest, and important for moral lessons and warnings to his disciples.

it was most vitally important for them to know and discern the true Christ, the true Messiah, the one that stood then before them in the temple. 1 Cor. 2:8.

When they could not answer Jesus' great question as to who Messiah is, they were quite willing to remain ignorant on that subject, for they did not ask Jesus to explain the matter to them. And if Jesus had explained it, he would only have provoked their rage against him the more; for they would have accused him of blasphemy if he had declared himself to be the Son of God, tho their Scriptures had plainly foretold that Messiah was to be the Son of God, and born of a virgin. Ps. 2:7; 2 Sam. 7:14; Ps. 89: 26, 27; Isa. 7:14.

Thus these carpers and higher critics, in trying to overcome Jesus, got overcome and exposed by Jesus.

Shall we be victors with Jesus, or victims of Jesus?

LESSON 242

The Fourth Day of the Saviour's Last Week (Continued) *Jesus Warns the People and His Disciples Against the Scribes and The Pharisees*

Matt. 23:1-12; Mark 12:38-40; Luke 20:45-47

When Jesus had put the Jewish rulers and leaders to silence, he spoke "to the multitudes and to his disciples." Matt. 23:1. Or, as Luke puts it, he spoke "to his disciples" "in the hearing of all the people," that is, so that all the people could hear him. Luke 20:45. He was about to speak some very plain things to his disciples concerning his enemies and their evil ways; and he would speak those things openly in the presence of all, for he knew that his enemies had decided on his death. And speaking these things to his disciples in the hearing of his deadly enemies would make his words the more impressive upon his friends and disciples.

Jesus was not taking up mere hearsay about his enemies, but what was really true and manifest, and important for moral lessons and warnings to his disciples.

He first acknowledges the honorable office of the leaders of the Jewish nation; and then points out how they are un-

worthy and unfit for their great office; and then he draws lessons and warning for his Church. Read Matt. 23:1-12.

The scribes sat on Moses' seat in the sense that they were the official transcribers, readers, teachers, and defenders of the Law, as also was Moses, thru whom the Law was given.

Then Jesus said to his disciples that they should "do and observe" all things whatsoever the scribes of the Law commanded them to do. Matt. 23:3. Jesus did not explain his words at that time, but left it with the Holy Spirit to explain later when the Gospel should be fully revealed. Accordingly, since the gift of the Holy Spirit was given to the disciples, we learn that we must observe every jot and tittle of the Law "in newness of spirit, and not in oldness of letter." Rom. 7:6. The Law was but "a shadow of the good (things) to come." Heb. 10:1. Christians must serve it all in its antitypical meaning in the truth of the Gospel, and have it written upon their hearts—in their very nature. Heb. 8:8-13.

But Jesus also told his disciples not to do after the works of the scribes of the Law, "for they say, and do not." Matt. 23:3. He meant that the scribes and Pharisees, tho they quoted the Law and affirmed it, often made it void by their false interpretations and additions and traditions. The Law itself had forbidden additions, as we read in Deut. 4:2; 12:32. Jesus had before this condemned the Pharisees and scribes for making void the Word of God by their traditions. Matt. 15:3-9; Mark 7:6-13.

If this was wrong under the typical Law, O how much worse it is for Christians to do this under the antitypical Law! Jesus solemnly tells us, "Do not you after their works." Paul writes: "Take heed lest there shall be any one that makes spoil of you thru the philosophy and vain deceit, after the tradition of the men, after the rudiments of the world, and not after Christ." "Handle not, nor taste, nor touch all things which are to perish with the using, after the precepts and doctrines of the men." Col. 2:8, 21, 22. If we "say, and do not," we are hypocrites. If we say that we take the New Testament for our creed, we must actually do what we say, and we must not make it void by the

creeds and opinions and traditions of men and sects. We must first learn what the New Testament actually teaches. It certainly does not teach the doctrine of three Gods in one, nor the natural immortality of the soul; but it does plainly teach that the Father is the only true God; and that Jesus is the Son of the living God; and the Holy Spirit is the Spirit of God; and that life and immortality are caused to shine by the Gospel, and not by the soulish generation. Nor does the New Testament, when honestly translated, teach the doctrine of a hell of eternal torment. Nowhere in the New Testament do we read of the Roman Catholic Church or a pope, and no minister or apostle was there called Reverend. The only one in all the Bible called Reverend is God. The names, too, of nearly all modern denominations are not in the New Testament. Sprinkling for baptism is only a human ordinance, and baby baptism is not found in the New Testament. And so we might go on with many other things—all proving that most professed Christians have turned their ears away from the truth, as the New Testament foretold they would do. 2 Tim. 4:3-4; 1 Tim. 4:1-2. As the scribes and the Pharisees were apostates from the Law of Moses, so the great leaders of professed Christianity today are apostates from the Faith once delivered to the Church.

Jesus said of those scribes and Pharisees, that they bound "heavy burdens and grievous to be borne," and that they laid them on "the men's shoulders"; but that they themselves would "not move them with their finger." This is exactly what is being done by apostate leaders today. Then Jesus adds, "But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of the men, Rabbi." Matt. 23:4-7. Tho Jesus warned his people against such things, we find that the professed leaders of the Christian world today are doing the same things that Jesus condemned in those scribes and Pharisees. There are true preachers and teachers of the Word of the Gospel today; but their numbers, like the num-

bers of the true scribes, are few. Jesus foretold this when he said, Howbeit when the Son of the man cometh, shall he find the faith on the earth?" Lk. 18: 8.

In the words that follow in the present lesson Jesus forbids all pride and self exaltation among his disciples. He says: "Be not you called Rabbi: for one is of you the teacher, and all you are brothers. Call no one of you a father over the earth: for One is of you the Father, the heavenly One. Neither be you called Masters: for One is your Master, the Christ. But he that is greater among you shall be your deacon (table-server). And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." Matt. 23:8-12. These words certainly forbid all popery and all lording-it-over the flock. Jesus puts the Church and its ministers all in a common brotherhood and equality, with God as the only Father, and Jesus as the only Master under God.

This does not mean that all have the same number and degree of talents; or that all have the same work and office in the Church; or that we do not have need of one another. It only means that we must not lord-it-over one another, but leave each one free to have Jesus alone as his master under God. Priest-ridden churches of today are far from this standard. God wants his true people to come out from these things, as we read in 2 Cor. 6:14-18.

WHO IS RIGHT?

Why are there so many different views professedly derived from the Bible?

Often people read the Bible from a prejudiced, biased, or sectarian, standpoint. Such cannot know the truth.

False translations also lead many astray. A true teacher should know the Original and have frequent recourse to it, especially in all doctrinal passages.

Some form their opinions too hastily and with too little study—they form only surface, or snap-shot, opinions.

Some by depravity are antagonistic, and they are always trying to see different from others.

And some are so set in their views

that the plainest things will not convince them.

Some give the matter very little care and consideration, thinking that it does not matter, or that it cannot be solved anyway.

Some are led by what they call the Holy Ghost, which tells them what they should believe, or not believe. And some think the spirits of the dead come back and tell them what to believe.

So the Bible is twisted and warped and distorted.

To know the real true teaching of the Bible we must study, study, study! We must be sincere, earnest, unbiased, reason, pray for divine help by the Holy Spirit; and we must see that the Old Testament contains only types, shadows, promises, and prophecies of the truth, and that "the grace and the truth became thru Jesus Christ." John 1:17.

And, lastly, we must be willing to follow the truth as we come to know it, whatever the trial or cost. "Light is sown for the righteous." (Ps. 97:11.) Jesus said: "If any one is willing to do his [God's] will, he shall know of the teaching." (John 7:17.) Jesus also said: "If you abide in my Word, you are truly my disciples; and you shall know the truth, and the truth shall make you free." John 8:31-32.

ALWAYS TO THE TRUTH BE TRUE

Tune: "Jesus, Lover of My Soul."
If you now the truth forsake,
Awful failure thus you make.
Stand by those who truth uphold,
Leave them not for friends or gold.
Truth shall gather all its own,
For them waits the glory throne.
Think not failure you shall make,
If the truth alone you take.

Tho you stand alone with right,
You are close to heaven's might.
Men may turn away from light,
Lost they are in darkest night.
Faith in error cannot save,
Tho its dupes do cry and rave.
Get the truth and with it stand,
Then you'll find the promised land.

Always to the truth be true,
Thus you shall be pure and new.
In the Spirit and the light
Let us serve with all our might.
Truth alone the place to pray,
God is there to bless alway.
But the Spirit we must know,
That the truth may in us glow.

A PRAYER

Tune: "Hark! Ten Thousand Harps."

Father, God, Thou only One,
 Help me be like Christ, thy Son:
 Always to the truth be true,
 Humble service give to You.
 May I never halt or fail,
 Always keep the heav'nly trail,
 Till at last I end the way
 To the home of endless day.

Give me grace to humble be,
 Service only here to see.
 Not to rule, but serve and bless—
 This my fervent pray'r and quest.
 Help me live the bound to free,
 Subject to the Christ and Thee.
 Oh! to serve the poor and sad,
 This will make my soul so glad!

Guide me, Father, in the Way;
 Give me grace for ev'ry day;
 Help me seek what's only true,
 May my deeds be pleasing too.
 Tho my tasks be great or small
 May thy Spirit lead thru all,
 Till at last my soul shall rest
 In the Land of all the blest.

LESSON 243

*The Fourth Day of the Saviour's Last
 Week (Continued)*

*Jesus Prophetically Pronounces Seven
 Woes Against the Scribes and Pharisees*

Matt. 23:13-36

This lesson is really a continuation of lesson 242, in which Jesus was speaking to his disciples in the hearing of all the people. Jesus had warned his disciples against the scribes and Pharisees, and now he prophesies seven woes against those false teachers. He must have foreseen that there would arise some among his professed disciples who would be like those scribes and Pharisees. And no doubt that is the reason he uttered this prophecy in the presence of his disciples.

Jesus did not utter these seven woes against the scribes and Pharisees in the sense that he wished or decreed these woes upon them; but only as a prophecy that these things were coming to them.

The word "woe" here means coming sorrow, pain, and judgment.

Jesus spoke these seven woes on the fourth day of his last week in the mortal body. He had been teaching all that day in the temple, and as the day was

ending he was uttering these seven woes. Jesus did not speak these woes concerning the Sadducees, for they were not such fierce opposers of Jesus as the scribes and Pharisees; but, no doubt, woes were coming to them also.

In pronouncing these woes, Jesus was not violating his teaching that we should bless our enemies; for Jesus was speaking prophetically, and not by way of judgment. It would be really a great blessing to tell his enemies of these coming woes; for, if they would repent and accept Jesus, the woes would not come. And if they did not repent, they would surely see that Jesus is true when the woes would come, and they would then be led to repentance. To bless our enemies does not mean to tell them they are good when they are not. We may bless them when we give them a faithful warning, like Jesus did.

Jesus called these scribes and Pharisees "hypocrites" six times; "blind ones" two times; "blind guides" two times; "blind Pharisee" once; "fools" once; "serpents" once; and "offspring of vipers" once.

The word "hypocrite" means a stage actor, one who assumes to be a character or person that he is not. Jesus described the hypocritical character of these foes by saying, that they outwardly appeared righteous to the men, but inwardly they were "full of hypocrisy and iniquity."

Woe One

Jesus prophesied this woe against them, because they "shut the kingdom of the heavens before the men;" for they entered not in themselves, neither would they suffer those that were entering to enter. (Verse 13.) Yet they professed to be God's true people and to be looking for the kingdom of God and its great King, the Christ, the Messiah.

The world is full of false teachers like that today, who oppose the truth and prevent others from receiving it, while they profess to represent the truth and to love the truth.

Woe Two

Jesus prophesied this second woe against them, because, as he said to them: "You compass sea and land to

make one proselyte; and when he is become of you, you make him doubly more a son of Gehenna." (Verse 15.)

It is bad to have false doctrine, and it is bad to oppose the truth, and it is bad to try to hinder others who would come into the truth: but it is worst of all to go out everywhere to try to make converts to error. Such an evil deed will bring an awful "woe."

The "one proselyte" is the apostate Christian. The scribes and Pharisees made a proselyte of the Gentile Christian by the leaven of their teaching, which some of their number planted in the early Church. By this leaven they went around thru Gentile governments (the "sea"), and thru Christian assemblies (the "land"), and finally formed the great apostasy in 325 A.D. This Gentile apostate Christian is "doubly more a son of Gehenna," because he was first a son of Gehenna when he was a Gentile heathen; and when he became an apostate Christian, he became a son of Gehenna from that source also: hence "doubly more" a son of Gehenna. Gehenna is the state of those who die the second time, and this state will be entered by the wicked class after the judgment of the age to come. See Luke 12:5, and notice that it is there said, that it is after people shall be killed they shall be cast into Gehenna: so Gehenna will be a state of death, not a living in pain and sorrow, and it will not be for ever, for death is to be swallowed up in victory at last, and all shall be subdued and drawn to Christ, and the whole creation shall be delivered, as the Bible says.

Woe Three

Jesus prophesied this third woe against the scribes and Pharisees, because they were blind and foolish guides. (Verses 16-22.) Then Jesus shows how they were blind and foolish.

A blind and foolish guide will bring a woe upon himself and others who follow him in spiritual and religious matters, as well as a blind and foolish guide in temporal matters. It is wicked for a blind and foolish person to pose as a guide.

Woe Four

In prophesying this fourth woe against the scribes and Pharisees, he

charged them with putting great stress upon little things and wholly neglecting and ignoring greater things. (Verses 23-24.) This is a great fault in a public teacher, and it will certainly bring a great woe to him and those who follow his teaching. If we do not have the great things of the truth, we shall not be saved, tho we give much consideration to the lesser things of the truth. We could cite many instances of people to whom this woe applies. We hope our readers will each stop and think on this subject. It is most important that we do so.

Woe Five

Jesus prophesied this woe against the scribes and Pharisees, because they based religion on external cleansings and not on internal cleansings. (Verses 25-26.) What we are within is what we really are. Those who try to act out what they are not within are hypocrites. If people claim to be Christians because they make an outward profession, get baptized, and join a Church, but still within are selfish, proud, impure in thought, unkind, hateful, deceitful, unforgiving, poisoned with error, and inflated with a false spirit, their outward profession will not save them, but only bring a woe upon them as hypocrites. Jesus illustrates this by the cup and the platter. If we drink out of a cup that is filthy inside, tho washed outside, and if we eat out of a plate that is filthy inside, tho washed outside, we would be drinking and eating the germs of fevers, diseases, and death. It is not possible to be really clean externally when we are not first clean internally. The fountain must be clean before the stream can be clean. The tree must be good before its fruit can be good.

Woe Six

Jesus prophesied this woe to the scribes and Pharisees, because they tried to appear righteous and beautiful to men when they were full of dead men's bones and all uncleanness, like "whited sepulchres." This was an awful charge, for it accused them of murder and impurity. This charge was true, for they had put heavy burdens on people to support them and their fine synagogues. This drove some to suicide, to

ill health, untimely death, to fraud, to impurity, and to infidelity. Those who thus drove the people to do these things are thus guilty of those things themselves. If the rich by making hard times for the poor drive the poor to sin, crime, and irreligion, they are guilty also of the sins of the poor, and even more guilty than the poor themselves.

Woe Seven

Jesus prophesies this seventh woe against the scribes and Pharisees, because they were persecutors of good people. (Verses 29-36.) This will bring the greatest woe of all, for Jesus says to them, "You serpents, you offspring of vipers, how shall you escape the judgment of the Gehenna?" (Verse 33.) The judgment of the people of the Gehenna will be when they are brot up out of Gehenna (the second death) at the end of the age to come. The elect get judged and get thru with it now in this age. The children of the flesh will get thru with the judgment in the early part of the age to come. But the children of the flesh who become the children of the devil and sin unto death, that is, sin against the Spirit, these wicked ones shall not only be judged with the world at the beginning of the age to come, but they shall be raised up out of Gehenna, or the second death, and be judged again at the end of the age following the age to come.

Those scribes and Pharisees will be held guilty of "all the righteous blood shed on the earth," for they harbored the spirit of persecution and murder of righteous people, and by harboring that spirit they are guilty of all that spirit has done, and of all that spirit does thru them.

Jesus began his sermon on the mount with eight blessings; and now in our present lesson he ends his public teaching in the men's court of the temple by seven woes. If we would have his eight "blesseds" we must be poor in spirit, mourn over failures, be meek, hunger and thirst after the righteousness, be merciful, be pure in the heart, be peacemakers, and suffer persecution for Christ's sake. And if we would avoid the seven prophetic woes, we must not be like the scribes and Pharisees.

LESSON 244

The Fourth Day of the Saviour's Last Week (Continued) *Jesus Again Laments Over Jerusalem*

Matt. 23:37-39

"(37) Jerusalem, Jerusalem, the one killing the prophets, and stoning the ones having been sent forth to her! how often I willed to gather the little ones of you, as a hen gathers the brood of herself under the wings, and you willed it not. (38) Behold, your house is left to you. (39) For I say to you, You may not, not, see me from just now, until you may say, Blessed the one coming in Name of LORD."

Jesus gave almost these same words in the land of Perea beyond the Jordan, at least a month before the time of our present lesson. His words then are recorded in Luke 13:34-35, which we studied in Lesson 190.

At the time of our present lesson Jesus gave this message as his final public words in the men's court of the temple on the fourth day of his last week in the mortal body.

These words were filled with a sorrow which only Jesus could know. Tho he was truly the Son of God, yet he was just as truly a Hebrew, an Israelite, a Jew; for his mother was a Jewess. He loved his people with a great love, greater than any who had ever been before him. He had been reared in the teaching and practice of the Jewish religion, and learned the Books of the Law and the Prophets and the Psalms. When he was anointed for his great public ministry, he said, that he was sent for the lost ones of the House of Israel, and he came with a special message and work to and for them.

Now as the people whom he so loved had by their officials rejected him and his Message, and as they were now about to kill him, his heart was broken for them, and he cried out in the words we have quoted above.

But in all his deep sorrow there was a comfort beyond and over it all, for he said to his people, "You may not, not, see me from just now, until you may

say, Blessed the one coming in Name of LORD." He knew that, while he would be rejected and even killed by the typical Jerusalem, there would arise an atypical Jerusalem of spiritual people who would say, "Blessed the one coming in Name of LORD," for he knew that this had been prophesied in Ps. 118:26.

The great multitude that had welcomed Jesus into Jerusalem only two days before had said these words (Matt. 21:9); but this happened only as a sign, and to fulfill the prophecy of Zech. 9:9. Jesus did not reckon it to fulfill Ps. 118:26, for two days later he spoke of it as yet to be fulfilled.

Some think that Jesus must have had reference to the literal Jerusalem and fleshly Israel, as verses 37 and 38 state; and from this they positively infer that fleshly Israel, the Jews, must some day return to Palestine and build up Jerusalem, and believe Jesus, and say of him, "Blessed the one coming in Name of LORD."

But these interpreters fail to consider that the Church is called Jerusalem: Gal. 4:25-26; Heb. 12:22; Rev. 3:12; 21:2; 9-10. And this true Jerusalem did truly receive Jesus as the Christ, the Messiah, after his resurrection, and that she has been saying ever since, "Blessed the one coming in Name of LORD."

Spiritual Israel alone are heirs of the promises, Gal. 3:7, 16, 28-29; Rom. 9:8; 2 Cor. 1:19-20. And it is they alone that Jesus gathers "as a hen gathers the brood of herself under the wings." As the hen lays the eggs and hatches out the chicks, so Jesus gives the Word of the truth of the Gospel, which is the good Seed (1 Pet. 1:23), and then broods over us by grace until we are quickened by the Spirit and born as true spiritual Christians. The wings that he spreads over us are the Covenant of Grace and the Covenant of Promise. By these two wings he warms us, imparts his own life to us, and shelters us from evil. Like the hen to her chicks, Jesus leads us, calls us to follow him, finds and prepares the food for us, keeps us together, and defends us from evil and harm. Praise the LORD, our heavenly Father, for Jesus, the Christ, the Messiah!

LESSON 245

*The Fourth Day of the Saviour's Last Week (Continued)**What Jesus Said of the Widow's Gift In the Court of the Women in The Jewish Temple*

Mark 12:41-44; Luke 21:1-4

Our present lesson represents some of the final teachings of Jesus on the 4th day of his last week in the mortal body. It was Tuesday, the 12th of Nisan. He had spent that whole day answering questions, and teaching and testifying in the men's court of the Jewish temple. As the day was ending he left the court of the men and came down 15 steps to the court of the women, and "he sat down opposite the treasury," Mark 12:41. The "treasury" was a building that formed part of one of the sides of the court of the women. It was there that the pious men and women presented their money-offerings, and it was there where such offerings were kept.

Jesus was now on his way out of the temple, but he had one more court to pass thru, which was the court of the Gentiles. (By "court" is meant an enclosure, like a yard.)

Jesus stopped at the court of the women, because he had a great lesson to teach his disciples there. Perhaps, too, he was tired and weary with the day's teaching and controversy; and certainly his heart was heavy and sad, knowing it was his last attendance at the temple services, to which he had been accustomed from his childhood, and that now the leaders of his nation after the flesh had finally rejected him as Christ, or Messiah, and that these false leaders now had fully determined to cause him to be put to death.

And perhaps, too, he was drawn to stop at the place of giving, for he himself was then the great giver, even the giver of his life and all, and he now had a great lesson to give on true giving.

The people who were sitting around the treasury building were meditating and preparing their offerings, and they were going up and depositing them.

Perhaps Jesus and his disciples had no money to give; or if they had, they would not have given it to support such

wicked leaders. But Jesus was there to give something better than they all—a great lesson to his coming Church on the subject of giving. He “beheld how the multitude cast brass into the treasury; and many that were rich cast in much.” Mark 12:41. The multitude cast in brass, or as we say, coppers or pennies; but the rich cast in much, that is, gold and silver offerings.

Jesus, no doubt, saw that some gave for pride and show and self-righteousness and for praise of men and for present reward and reward hereafter; and that others gave out of habit merely, or out of a feeling of duty only. He also saw, no doubt, that many were giving just as little as possible to get by with it and ease their conscience a little bit; and that some were giving very secretly, for they were ashamed to let others see how very little they gave; and that some gave mighty little for the cause of their religion, but could give very bountifully for their bellies and their backs; and that some could give lavishly for their families, but had only little pieces of brass for the temple; and that some could squander lots of money on bad habits and vanities, but it was a sad and painful thing to give to the cause of God; and that some could put their money out freely for business, but could spare only the least bit for blessing; and that some had ready cash to loan out on interest, but were always hard up in the house of God; and that some were anxious to lay by much for old age, but cared little for treasures in the world to come; some were planning to get themselves well fixed first—then they would give more to the cause of God; and that some were always reaching out beyond their means and burdening themselves with debts hard to meet, and hence they could spare little or nothing for the cause of God; and that some came to the temple with no thought nor care about the matter, and then gave on the spur of the moment the little “chicken-feed” that happened to be loose in their pockets; and that some would have given more if it did not cost them any self-denial; and that some thought it is only for the rich and well-to-do to give; and that some seemed to think that religion ought to be free and that ministers ought to

work for nothing and give their clothes for their board.

Surely Jesus did not put any moral or spiritual values upon most of the motives and gifts of the givers; for only a few of them may have had any value, and some of them may have been even impious and insulting to God.

But Jesus did find at least one of the givers, and perhaps just one, to commend—“one poor widow.” Mark 12:42. He did not say her gift was perfect, but he did say that it was a larger gift than all the other gifts put together, yet her gift in money was perhaps the smallest: “She cast in two mites, which make a farthing.” Mark 12:42. This in our money would equal about one third of a cent. In the Greek of this passage, the word mite is “lepton,” and the word farthing is “kodrantes.” A “kodrantes” was the smallest of copper coins. So she could not have cast in less. How, then, was the least gift more than all the other gifts? It was not larger by human arithmetic, for it was not worth even a slice of bread in the markets of men. But, by the arithmetic of heaven, it was the largest gift of all, for God counts only what is valuable on the plane of eternity, and her gift was an act of faith, self-sacrificing, whole-hearted, voluntary, sincere, humble, worshipful.

This poor widow was a sign of the elect church, who must give up all to follow Jesus. As “she of her want did cast in all that she had, all her living” (Mark 12:44): so the true Gospel seekers must give up all they have—soul and body—and all their earthly living, and become dead in Christ, before they can be divorced from the covenant in the flesh and be free to be joined to Christ. Rom. 7:1-6. What we give up is of no value on the plane of eternity—only “two leptons”—soul and body in the mortal and Adamic life. When these are given up they make a “kodrantes,” or the first death. Those who pay the first “kodrantes” now will not have to pay the “last kodrantes,” the second death, in the judgment of the age to come. Matt. 5:26. When the “widow” becomes “the chaste virgin” in the new life, then she must present living sacrifices, not dead ones; and these offerings are perfect and most valuable.

LESSON 246

The Fourth Day of the Saviour's Last Week (Continued)

Some of the Things Jesus Said in the Court of the Gentiles As He Was About to Leave the Jewish Temple

John 12:20-36

"(20) But there were certain Greeks out of those going up to worship in the festival; (21) these therefore came to Philip, the one from Bethsaida of the Galilee, and they were asking him, saying, Lord, we will to see the Jesus. (22) The Philip comes and tells the Andrew. Andrew and Philip come and tell the Jesus. (23) But the Jesus judged forth to them, saying, The hour has come in order that the Son of the Man may be glorified. (24) Verily, verily, I say to you, If the grain of the wheat falling into the ground should not die, itself alone remains; but if it should die, it bears much fruit. (25) The one loving the soul of himself shall lose it; and the one hating the soul of himself in this world shall guard it into life age-lasting.

(26) If anyone deacon to me, let him follow me; and where I am, there also the deacon who is of me shall be. If anyone deacon to me, the Father will honor him.

(27) Now the soul of me is troubled; and what shall I say? Father, save me out of this hour? Nevertheless on account of this I came into this hour.

(28) Father, glorify thy Name. Therefore there came a voice out of the heaven: I both glorified it, and will glorify it again. (29) The multitude, the one standing and hearing, said, It has thundered; others said, An angel has spoken to him. (30) The Jesus judged forth and said, This voice had not become on account of me, but on account of you. (31) Now is a judgment of this world; now the prince of this world shall be cast without. (32) And I, if I be lifted up from the earth, will draw all to myself. (33) But this he said, signifying by what death he was about to die. (34) The multitude judged forth to him, We heard out of the Law that the Christ abides into the age; and how do you say that, It is necessary the Son of the Man to be lifted up? What certain one is this Son of the Man? (35) Therefore the Jesus said to them, Yet a little time the

light is among you. Walk about while you have the light, in order that darkness may not overtake you; and the one walking about in the darkness does not know where he goes. (36) While you have the light, believe into the light, in order that you may become sons of light. These things spoke the Jesus, and departing, he was hidden away from them."

The certain Greeks mentioned in this lesson were converted to a part of the Jewish religion, but were allowed to worship only in the outer court of the temple, called the court of the Gentiles.

The reason these Greeks came to Philip and Andrew was, perhaps, their names were Greek names and these Greeks supposed they could talk Greek.

It does not appear that Jesus granted a private interview to these Greeks; but he no doubt spoke in their presence to all that were standing about; and Philip and Andrew may have interpreted to them what Jesus said. Perhaps these Greeks had wanted to see Jesus privately to give him an invitation to come to their country, seeing the Jewish leaders had rejected him. It may be they were rich and willing to finance the matter. There had been some talk about Jesus' leaving the Jews and going to the Greeks, as we read in John 7:35.

As Jesus began to speak, he said, "The hour has come in order that the Son of the man may be glorified." (Vr. 23.)

To the soulish man this was a strange saying, when he had just been rejected by the Jewish leaders in the temple court of the men, and when those leaders were determined to put him to death. Outwardly his whole mission now seemed about to fail, but Jesus knew that he was then about to be glorified by two great events—his death and resurrection: these revealed the grace of God to all and for all, by which Jesus should be glorified in the saved for ever.

Then in the next verse Jesus said to them, "If the grain of the wheat falling into the ground should not die, itself alone remains; but if it should die, it bears much fruit." Vr. 24.)

The grain of the wheat dies when it is mature and ripened: then it ceases all activity and sleeps. It falls into the ground when it is planted. Then, in

God's time the sleeping life is quickened, and springs up and bears many more seeds. Jesus inferred from this figurative saying that he was the kernel, and that the many seeds involved in him were all the human race. Jesus was the grain of the wheat when he ceased all action in his body and fell asleep in death on the Cross. When he was quickened by the Holy Spirit and arose from the dead, he bore much fruit, for all were risen in him. We are saved and immortal in him, and we may get this life by regeneration in receiving Jesus as the good Seed of truth; but we must repent, believe, be baptized into his death, and receive the gift of the Holy Spirit.

Then Jesus said, "The one loving the soul of himself shall lose it; and the one hating the soul of himself in this world shall guard it into life agelasting." (Vr. 25.) People love their souls when they live in pride, conceit, self-indulgence, lust, pleasure, vanity, carnality, and selfishness. Such shall lose their souls, for Christ did not come to save people in sin, but from sin. So in place of loving our souls, we must even hate our souls in this world; then we shall guard our souls into life agelasting. The Christian hates his soul in this world when he hates the lust of the flesh, the lust of the eye, and the pride of life. Such an one guards his soul into life agelasting, because by self-denial he shuts his soul away from the things of sin and death and preserves his soul in the beginning of the life agelasting, which shall last from age to age, eternal.

Jesus next says, "If anyone deacon to me let him follow me; and where I am, there also the deacon who is of me shall be. If anyone deacon to me, the Father will honor him." (Vr. 26.) To serve as a deacon means to be a helper or assistant. In this sense every Christian must be a deacon, for all have something to do to help and assist Jesus to save souls. But Jesus said of such an one, "Let him follow me." If we do not follow Jesus and live like he did, we can be of no real and lasting service to him: but stumbling-blocks instead. But the one who helps Jesus in the salvation of souls, shall be with him now in the Spirit and in the truth and be with him personally when he comes again (1 Thess. 4:17),

and he shall be with him in his throne when he sits as King over all the earth (Rev. 3:21). Such an one, too, the Father Himself will honor, for He will make them kings and priests over the earth in the two ages to come.

When Jesus had finished these brief, wonderful sayings, he exclaimed, "Now the soul of me is troubled; and what shall I say? Father, save me out of this hour. Nevertheless on account of this I came into this hour. Father, glorify thy Name. Therefore there came a voice out of the heaven: I both glorified it and will glorify it again." (Vrs. 27-28.)

As Jesus had finished his teaching in even the last court of the temple, and was about to leave the temple for the last time, he exclaimed, "Now is my soul troubled." The troubles of all the human race, now and in the day of judgment, began to roll on him! and he exclaimed, "What shall I say?" Words would not save sinners. One great deed was now required: Jesus must pour out his soul unto death for us all. So Jesus turned away from talking to men, and said, "Father, save me out of this hour!" In this prayer he was praying for us, as well as for himself; for if he were saved out of that hour, we would all be saved in him. He did not pray to be saved from that hour, but "out of" it. He was willing to drink the cup which his Father gave him to drink. He prayed also, "Father, glorify thy Name." He knew that the Father's Name would be glorified when God revealed his great grace to the human race when Jesus bore the sins and death of all.

The Father answered him by saying, "I both glorified it and will glorify it again." God had glorified his Name in and thru Jesus by all that Jesus was and did; and now he would glorify it again even in Jesus' suffering and death.

As God had thus spoken to Jesus, the people thot it had thundered, or an angel had spoken to him. They did not understand the words of the Father, nor did they know that it was the Father speaking; yet Jesus says in the next verse, "This voice had not become on account of me, but on account of you." The majesty and glory of the voice must have most deeply impressed them and put fear in the heart of those who may have then thot to do him bodily harm.

So Jesus said in the next verses: "Now is the judgment of this world; now the prince of this world shall be cast without. And I, if I be lifted from the earth, will draw all to myself." The next verse tells what he meant: "But this he said, signifying by what death he was about to die." The multitude stumbled at this, and said, "We heard out of the Law that the Christ abides into the age; and how do you say that, It is necessary the Son of the Man to be lifted up? what certain one is this Son of the Man?" They could not understand how Jesus by dying the shameful death on the Cross would draw all to himself. Jesus could not then explain this great salvation to them, but he said to them, "Yet a little time the light is among you. Walk about while you have the light, in order that darkness may not overtake you, and the one walking about in the darkness does not know where he goes. While you have the light, believe into the light, in order that you may become sons of light."

In conclusion let us study the meaning of our Saviour's words in verses 31 and 32, "Now is the judgment of this world; now the prince of this world shall be cast without. And I, if I be lifted up from the earth, will draw all to myself." The world of mankind was then about to be judged in Jesus, in his sufferings and death. And the prince of this world, that is, the devil, was cast out of the world when Jesus took the world into him to bear the judgment for the world. Satan had nothing in Jesus (John 14: 30), for satan is brot to nothing by the death of Jesus (Heb. 2:14). Jesus has redeemed us by his death: therefore we belong to him, and he is our Lord and head, not satan. Jesus here prophesies that his death on the Cross would draw all unto him. The elect are drawn to him in this age; others shall be drawn to him thru the judgment of the age to come; and others shall be drawn to him thru the second death, when death is swallowed up in victory.

*What There Is in Jesus
That Draws People*

John 12:32-33, "And I, if I be lifted up from the earth, will draw all unto myself. But this he said, signifying by what manner of death he should die."

We are attracted to the great men of history because of some one great thing they each have done for us or the race. So there is one great act in our Saviour's life that gives him his great drawing power over us, and that is, he died for us on the cruel and shameful cross, that we might be saved.

Jesus knew that, by the love and grace of his death on behalf of the race, he would become such a powerful magnet that, in the end, he would draw all to him.

Having been attracted by this one great deed in our Saviour's life, we are also attracted by all else that he did, or does, or shall do; and by all that he was, is, or shall be.

In the study of his life, we are drawn to him because he was sincere, friendly, humble, loveable, sympathetic, helpful, pure, righteous, religious, and self-denying.

We are drawn to him, not only for what he was, but for what he did: he was the friend and helper of the poor, the sick, the unfortunate, and the outcast; and he was kind and merciful to humble and penitent sinners.

We are drawn to him, too, for the enemies he made, for he was opposed, persecuted, and hated by the proud, the rich, the oppressive, the cruel, the bigoted, and the hypocritical.

We are drawn to him because he was interested in people, interested in us; and because his words were gracious, powerful, wise, and wonderful.

We are drawn to him because of his spiritual, loving, and perfect laws, which, when observed, make a heaven on earth.

We are drawn to him because he founded a kingdom based in divine socialism, where our heavenly Father is alone recognized as the owner of all and all things, as we read: "Not one of them said that aught of the things which he possessed was his own; but they had all things common." (Acts 4:32.) This is not "state socialism," for the "state" is not the rightful owner of all things, any more than the individuals within the state. But "the earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.) Jesus founded his Church or kingdom in this beautiful and true teaching, that,

if practiced, would blot out all selfishness and pride, and dry up the very fountain of the poison waters of sin and death.

We are drawn to Jesus because he has brot in the only practical way of salvation, namely, by grace and regeneration.

We are drawn to Jesus because we find him in the types, promises, and prophecies of the Old Testament.

We are drawn to Jesus because he is risen from the dead, and is now our priest and king on high.

We are drawn to Jesus because he is coming again to give us eternal life, immortal bodies, home, glory.

And, lastly, we are drawn to Jesus because he will not only save the elect, but he will also save all thru the elect in the two great ages to come. For if the first-fruit is holy, the lump also shall be made holy. The elect are the salt of the earth and the light of the world; and, as the seed of Abraham, they are to bless all the families of the earth.

Yes, dear Lord, I'm drawn to thee
For ev'ry reason known;
Cords of life have lassoed me
And bound me to thy throne.

Love, so great, beyond compare,
Has drawn me to thy side;
Now thy service I may share
And in thy grace confide.

Free, yet bound with cords of love,
Unbounded joy is mine;
Reconciled to God above,
And oh! the grace sublime!

"WE WOULD SEE JESUS"
Tune: "Higher Ground."

"We would see Jesus," cries a few;
Then point them to the Scripture true.
'Tis there we read of Christ the light,
Revealed in words of Heaven's might.
We hear him call, Come unto me,
I bore your sins on Calv'ry's tree.
You would see Jesus? look, 'tis he:
O take the grace he offers free!

Then be baptized into his name,
And take the grace for which he came.
The Spirit then completes the way,
And Life so new shall mark your day.
The teachings hence of Christ unfold,
His words you keep with joy untold;
And ev'ry day grows brighter still;
As more and more you know his will.

If Jesus you would see indeed,
Then come to Calv'ry to be freed.
Obey the Gospel, end the strife,
Then seek the Spirit's blessed life.

You may see Jesus, saving one,
The Christ of God, his blessed Son.
No sight on earth like this to see,
It gives us joy and ju-bi-lee.

LESSON 247

The Fourth Day of the Saviour's Last Week (Continued)

Results of the Saviour's Great Teachings on This Wonderful Day of His Last Week in the Courts of the Jewish Temple

John 12:37-43

"(37) But of him having done so many signs before them, they did not believe into him; (38) in order that the Word of Isaiah the prophet might be fulfilled which he said, Lord, what certain one of us believed the report? And to what certain one was revealed the arm of Lord? (39) Thru this they were not able to believe, because Isaiah said again, (40) He has blinded their eyes, and hardened their heart in order that they might not see in the eyes, and understand in the heart, and should turn over, and I should heal them. (41) These things said Isaiah because he saw his glory, and spoke concerning him. (42) Nevertheless even many out of the rulers truly believed into him; yet on account of the Pharisees, they did not confess it, in order that they might not be put apart from the synagogue: (43) for they loved the glory of the men rather than the glory of the God."

The verse that precedes our present lesson says, that, when Jesus had finished his teaching in the courts of the Jewish temple, he departed and "was hidden away from them." Our present lesson tells us in the verses above quoted why he was hidden away from them. Isaiah, in the 53rd chapter of his Book, verse 1, had foretold that the rulers of Israel should reject their coming Saviour. This evil unbelief of the Jewish nation brot great condemnation upon them, and they have suffered, and still suffer, what their prophets had foretold.

Jesus had fully demonstrated himself to be Messiah. He had done many signs before them—great, wonderful, divine. That very day he had answered the

cavils, and put to silence the priests and elders and scribes and sects of the Jews. In the face of all these proofs, the leaders of the Jews refused to believe in Jesus. Their eyes were blinded with prejudice, and their hearts were hardened with pride and self-righteousness.

Isaiah had foretold their unbelief over 700 years before the birth of Christ.

Jesus came meek and lowly, bearing the sins and sorrows and distresses of human beings. The rulers of the Jews did not see greatness in these things, for they were self-righteous and did not see the need of a Messiah like Jesus was. The poor and humble and afflicted believed in him, for they realized the need of a Messiah who could bring them peace and deliverance.

Our lesson also quotes the words of Isaiah found in his 6th chapter and 10th verse, where Isaiah says that God blinded the eyes and hardened the hearts of the Jewish nation, that they might not see in their eyes and understand in their heart to turn and get healed. This truly was a judgment sent upon them. And the same judgment is sent upon professed Christians among the Gentiles who have turned away their ears from the truth and teach for doctrines the traditions and precepts of men. God has ordained that light is sown for the upright. Jesus thanked God that these things are hidden from the wise and prudent of this world.

Some people, indeed, are granted a measure of light, but if they do not walk in it, darkness overtakes them.

Our lesson says that this was the case with even many of the rulers of the Jews: they believed into Jesus, "yet on account of the Pharisees, they did not confess it, in order that they might not be put apart from the synagogue: for they loved the glory of the men rather than the glory of the God." Millions of professed Christians are like that now. Some will even forsake a true assembly because it is not popular, and they will even join a popular Church which they know is unscriptural in name and belief and practice. They love the glory of the men rather than the glory of the God. Unless such repent, it were better that they had never known the right way. Jesus said: "Every one therefore who

shall confess in me before the men, in him will I also confess before my Father who is in the heavens. But whosoever shall deny me before the men, him will I also deny before my Father who is in the heavens." Matt. 10:32-33. Read also verses 34-39.

Reader, while we have the light let us walk in the light, and be faithful thru all trials. Then we shall be true victors at last. Only that is well that ends well.

LESSON 248

The Fourth Day of the Saviour's Last Week (Continued)

What Jesus Cried Aloud in the Court of The Gentiles When He Was Leaving The Jewish Temple

John 12:44-50

"(44) But Jesus cried and said, "The one believing into me believes not into me, but into the One having sent me; (45) and the one seeing me sees the One having sent me. (46) I have come a light into the world, in order that every one who is believing into me may not remain in the darkness. (47) And if any one may hear of me the spoken words, and may not believe, I do not judge him; for I came not in order that I might judge the world, but in order that I might save the world. (48) The one rejecting me, and not receiving the spoken words of me, has the thing judging him: the word which I spoke, that shall judge him in the last day. (49) Because I spoke not out of myself; but the One having sent me, Father Himself, He gave commandment to me what I should say and what I should speak; (50) and I know that his commandment is life age-lasting. Therefore what I speak, so I speak according as the Father has spoken to me."

As the multitudes heard Jesus cry out these words in a loud voice, they must have been thrilled; for Jesus uttered these words in the Spirit and power of God.

In these wonderful sayings there are seven great declarations:

1. "The one believing into me believes not into me, but into the one having sent me." This declaration was true, because he spoke the Words and did the works of God, therefore believing in Jesus meant believing in God, like believing in any true messenger means believing in the one who sent him.

2. In his second declaration he said, "The one seeing me sees the One having sent me." This was true because the Father dwelt in Jesus and worked thru him, as Jesus explained to Philip in John 14:9-11.

3. Jesus' third declaration was, "I have come a light into the world, in order that everyone who is believing into me may not remain in the darkness." Jesus is this light because he shows what salvation is, and how to get it, and he gives grace and power that we may get it and keep it. Everything else had failed to bring this light: the Law failed, the promises failed, the judgment of the flood failed, the Adamic generation failed. All men of natural descent are in the darkness of sin, sorrow, disease, death, weakness, ignorance, and condemnation. Jesus declared that "Everyone who is believing into me may not remain in the darkness." If we believe into Jesus we will repent and be baptized in his name into remission of our sins and receive the gift of the Holy Spirit (Acts 2:38). Then we shall be in the light and new divine life, as Jesus said in John 8:12.

4. Jesus' fourth great declaration was: "If anyone may hear of me the spoken words, and may not believe, I do not judge him; for I came not in order that I might judge the world, but in order that I might save the world." Jesus came not to judge the world, but to bear the judgment of the world in himself. The world in its present form and spirit will never be saved, but is going to destruction, as the prophetic Word declares. But the world to come, being brot up under the kingdom of Christ and his elect, will be saved. Read John 17:9, 21, 23; Heb. 2:5-10. It is not now the time to judge the world by the laws of Christ; for those who are not generated from above cannot see nor

enter the kingdom of Christ. John 3:3, 5.

5. In this great declaration Jesus says: "The one rejecting me, and not receiving the spoken words of me, has the thing judging him: the Word which I spoke, that shall judge him in the last day." This declaration refers to the wicked class. In this life they have their first day. In the judgment of the age to come they will have their second day. When they are separated in the day of judgment, they will enter their third day, which is their "last day." This will be the "judgment of the Gehenna" (Matt. 23:33), which is "the second death" (Rev. 20:14). See Hosea 6:1-3.

6. In the sixth great declaration Jesus said: "I spoke not out of myself; but the One having sent me, Father Himself, He gave commandment to me what I should say and what I should speak." There are many proofs that the Father spoke by Jesus; for Jesus spoke according to the Scriptures, he worked many and great signs, his teaching commended itself to be true, he lived a perfect life, and his Word came with power.

7. The last great declaration that Jesus cried out as he was leaving the Jewish temple was: "I know that HIS commandment is life age-lasting. Therefore what I speak, so I speak according as the Father has spoken to me." The commandment of the Father thru Jesus becomes in us an "incorruptible seed" (1 Pet. 1:23-25) of regeneration into life that shall last from age to age, unceasing and eternal.

This is now the eighteenth lesson which we have had on our Saviour's Last Week, fifteen of these lessons have been on the fourth day of that Last Week, when Jesus spent most of the day teaching and preaching in the courts of the Jewish temple. Jesus finished this great fourth day of his last week by a wonderful prophecy and teaching to his disciples on the Mount of Olives. We begin the study of that great prophecy in the next lesson. The importance of these studies will increase as we proceed in them up to their great climax in the sufferings and death of Jesus for the sins of mankind.

LESSON 249

*The Fourth Day of the Saviour's Last Week (Continued)**Jesus' Great Prophecy on the Mount Of Olives*

Luke 21:5-36; Matt. 24:1-51; 25:1-46
Mark 13:1-37.

We are now about to begin the study of the prophecy of Jesus from the Mount of Olives, which he uttered near the ending of the fourth day of his last week, Tuesday, the 12th day of Nisan. The references we have given above are too long to quote here: so we must ask our readers to get their Testaments and carefully read over the references before studying our comments on them. We hope our comments will help the reader to better and fuller understanding of our Saviour's great prophecy. We are living right in the time when this prophecy seems to be beginning to be fulfilled; and, if so, it behooves us to make a most careful study of our Saviour's prophetic words.

As Jesus and his disciples had just left the temple on that memorable fourth day of his last week, Jesus said to his disciples concerning the buildings of the temple: "Days will come in which there shall not be left here stoned upon stone, that shall not be thrown down." This brief prophecy was not then understood by them, and so when they had proceeded to "the Mount of Olives" opposite the temple, Peter and Jacob and John and Andrew asked him privately, "Will you tell us when these things shall be, and what the sign of your appearing and of the end of the age?" Mark 13:3 with Matt. 24:3.

By their three-fold question it appeared they understood that the appearing of Jesus and the end of the age would both happen in the same general time as the destruction of the temple. Perhaps they had inferred this from a study of the Book of Daniel, which says, that the destruction of Jerusalem and the temple would be followed by a brief reign of a king of fierce countenance, and then Messiah would come and break him without hand, and give the kingdom of the earth over to the saints, and that all these things were to happen in the time of the end.

They had falsely supposed that the Jewish temple that was then existing was the temple spoken of in the Book of Daniel; but the temple spoken of in Dan. 9:24-27 is a sanctuary to be existing in the ending of this age, which is plainly inferred from that reference.

They did not then realize, or even seem to know, that the Jews must receive double punishment for their sins of rejecting Jesus and his Gospel. See Jer. 17:18; 16:18; Hos. 10:10. Their first punishment was in 70 A.D. when their temple and city were destroyed. Their second punishment will perhaps soon befall them, when their present sanctuary may soon be destroyed and the Jews driven out again.

Jesus must have had reference to both these times of destruction upon the temple, when, on leaving Jerusalem, he said, "Days will come, in which there shall not be left here stoned upon stone, that shall not be thrown down."

"Days" would mean more than one day. They have had one day (70 A.D.), and they will have another (perhaps soon), this will be "days," as Jesus said.

In Jesus' answer to his four disciples, he gave no prophecy of the destruction of the temple then existing; but answered their great question concerning the destruction of the temple at the ending of this age. He gave many marks to show his true people what shall be happening in the ending of this age.

His great prophecy involves events that were all to happen within the lifetime of a single generation, as he says in Luke 21:32, "This generation [the generation existing in the time of the end] shall not, not, pass by, till all become." As to how long a generation may be considered to last, we are not definitely told in the Bible; but certainly we could not consider it to be longer than 120 years: as God said when He was about to send the flood, "My Spirit shall not strive with man to the age, for that he also is flesh: yet shall his days be a hundred and twenty years." Gen. 6:3. The average length of a generation now is about 60 years.

So if we see our Saviour's prophecy being fulfilled at the present time, we may well hope that the appearing of Jesus is very near. The day and hour are not revealed to us, but Jesus said:

"When you see these things coming to pass, know you that the kingdom of the God is nigh." Luke 21:31.

He began his prophecy by saying:

"Take heed that you be not led astray: for many shall come upon my name, saying, I am; and The season has approached: do you not after them." Luke 21:8.

Matt. and Mark say that these false teachers "shall lead many astray." Matt. 24:5; Mark 13:6. And Matt. says that some shall even say, "I am the Christ." Jesus gave this great warning, not for the time of the end only, but for his true people all thru this dispensation; for such false leaders and false sects have been common all thru this age. But Jesus here prophesied that such false teachers and sects should be especially numerous in the ending of this age. If they are now especially numerous, they are probably a sign that Jesus is soon to come and that this age is soon to end.

It is only those who have the real light of truth who will be able to detect and expose these false teachers and false sects; for all claim that their teaching is true, and all come upon the name of Christ.

What we are now about to say will give offense to some; but it is our duty to speak the conviction which we believe God gives to us. As we see the Scriptures to teach, the world of today is literally full of sects of apostasy and false teachers, all coming upon the name of Christ. We firmly believe that in the light of holy Scripture, not only the old sects from the Catholic church down to the smallest orthodox sect, but many new sects that have sprung up in very recent years—all in the light of truth—are apostasies.

We could wish to have room to prove from Scripture the things we have here asserted; but we must refer the reader to our books, which we believe expose many of the errors of today. We seem to be literally living in the time that Jesus spoke of in Luke 18:8: "Nevertheless when the Son of the Man comes, shall he find the faith on the earth?" If we are right in our conclusions, there is a strong indication that the appearing of Jesus and the end of the age are very near. Jesus warns his true followers

not to go after these false sects and false leaders, that lead astray from the truth; for we must be sanctified in the truth to be ready for our Master's coming. Our next study will consider other signs of our Master's coming and the ending of the age.

LESSON 250

The Fourth Day of the Saviour's Last Week (Continued)

Study No. 2 on Our Saviour's Great Prophecy from the Mount of Olives

(The reader is referred to the Scripture references given at the heading of the previous study.)

In the previous lesson we studied the first sign which Jesus gave of his coming and the end of the age. The next sign which he gave was:

"And when you shall hear of wars and tumults, be not terrified: for these things must need come to pass first; but the end is not immediately." Luke 21:9. Or, as Matt. and Mark put it, "The end is not yet."

Jesus must have had reference to very great and numerous wars and uprisings, or otherwise his prophecy would not have much meaning; for all thru history there have been more or less wars and tumults. The wars and tumults to which Jesus here refers would necessarily be such great wars and tumults that people would be apt to think the end of the age had arrived, and that Jesus must have come, and that the world is left to perish. This would trouble and terrify the elect, for they would think that they too were left to be destroyed with the nations. But Jesus gives his true people the faithful warning, "Be not terrified," "The end is not immediately."

The present condition of the world since 1914 seems to be a fulfillment of this sign. There have since then been two great world wars, the like of which has never happened on earth before. And rumors of wars and tumults have never been so numerous as since 1914. Many serious people have thot that this is the final breaking up of the nations.

But these things are not a sign that

the end has come, but a very probable sign that Jesus is soon to come and end this age. Jesus said, "The end is not immediately." "The end is not yet."

Jesus also said that, "These things must need come to pass first." He did not say why these things must need come to pass first; but perhaps we may infer that he meant the world itself must learn some great lessons by its failures to establish peace on the earth; and to learn the great lesson that Jesus must first come as "the desire of all nations." Hag. 2:7. And then, in another sense, it is necessary that these great wars and tumults first occur to bring up the two-horned beast, the leopard beast, and the image of the beast, to close the drama of human history, and fulfill the prophecy of Rev. 13. There are many things to indicate that the present world condition may result in the restoration of the old Roman empire in Europe to offset the Russian power and influence. The papal power, as the two-horned beast, may be the one to bring this about; and the great international power now being formed, called United Nations, may prove to be the image of the beast. These are things for the true Christian to be watching at the present time. There may have to come more wars and tumults among the nations before those three powers of Rev. 13 may arise. All we can do is to watch the unfoldment of prophecy and be ready for the coming of the Lord.

During the times of the leopard beast, or restoration of the old Roman empire, the true Christians will be persecuted, as Jesus prophesied in Luke 21:12-24; and during that time the Jews also will suffer their severest distress of all times. Read about these things also in Mark 13:9-23 and Matt. 24:9-28. After the abomination of desolation is set up in Jerusalem, the true people of God, representing the two witnesses, the Old and New Testaments (Rev. 11:3-6), shall preach the Gospel of the kingdom "in the whole world for a testimony to all the nations; and then shall the end come." Matt. 24:14.

Jesus says, "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 the heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of the Man in heaven." This will be when Jesus comes for his elect. He does not then come to earth, but the saints are caught up to meet him and to be hidden with him in heaven for about a thousand days. Then when the saints are taken out, it will be to the world like it was in the days of Noah, and to the cities of the world as it was to the cities of Sodom and Gomorrah in the days of Lot. For Jesus continues to say, "And then shall all the tribes of the earth mourn, and they shall see the Son of the Man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from ends of heavens until the ends of them." Matt. 24:29-31.

Then will commence to be poured out on the earth the seven last plagues mentioned in the Book of Revelation, as we read in Rev. 15th and 16th chapters. Under the sixth of these plagues Jesus shall return to earth and usher in the great war of Har-Magedon—not a carnal war with carnal weapons, but the war of God Almighty, with Christ and his immortal elect on God's side, and the devil and the beast and the false prophet on the other side. The result of the war shall be the final and complete victory of Christ and his elect. Then will follow the Judgment of the dead who were not raised in the first resurrection at the coming of Christ for his elect. In this great judgment some will be beaten with many stripes and some with few stripes. But some will be found to be so bad that they must be turned over to the second death for a thousand years before they shall be ready for mercy and deliverance. Fire must come down from God out of heaven to burn up their wicked man that their spirit may be saved in that great day. Then the whole creation having been delivered from corruption, shall enter the perfect day, in which all shall have been made new, and sorrow, death, and pain banished for ever; and God will rest on that glorious 7th day, not from his works but in his works; for God shall then be all in all. Then we

shall not know in part only, but in fullness; and what we now know in part shall be done away.

LESSON 251

The Fourth Day of the Saviour's Last Week (Continued)

Study No. 3 on Jesus' Great Prophecy From the Mount of Olives

Matt. 24:32-36; Mark 13:28-37;
Luke 21:29-36.

We are still studying our Saviour's great prophecy from the Mount of Olives in the ending of the fourth day of his last week. In previous lessons we have studied some of the signs which Jesus gave of his appearing and the end of the age. Our present lesson begins with the parable of the fig tree.

"And he spoke to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, you see it and know of your own selves that the summer is now nigh. Even so you also, when you see these things coming to pass, know you that the kingdom of the God is nigh. Verily I say to you, This generation shall not, not, pass by, till all become. The heaven and the earth shall pass away; but my words shall not pass away." Luke 21:29-33 with Matt. 24:32-35; Mark 13:28-31.

The word "summer" in this parable refers to the summer of the elect, when they shall spring into eternal life and immortality and great fruitfulness in the ages to come. The fig tree of the parable represents the covenant of grace; and "all the trees" represent the Books of the Bible. Their new shoots represent the new life of the Books of the Bible and the covenant of grace by the quickening power of the Holy Spirit. Their leaves would represent the Words of life from the new covenant and the Bible.

Jesus said that when we "see these things coming to pass," we should know that "the kingdom of the God is nigh," "upon doors," Mark 13:29, that is, upon the thresholds of the doors.

Jesus drew this parable from the things that were then happening around him; for it was then spring-time, and the fig tree and all the trees

had put forth their leaves and new shoots, and everybody saw it and knew that summer was at hand. Now, according to this parable, we may certainly know when Jesus is about to come and give eternal life and immortality to the elect, and set up the kingdom of God over the earth. Are we in that time now? Are we already upon the doorways of the kingdom of God over the earth?

If we would judge by the condition of the world, we would say: No, no! for the world is coming into its last and final darkness, as spoken of in Isa. 60:2, when the harvest is past and the summer is ended for those who are not of the elect, the first-fruits. But those who are now really of the elect are beginning to get new light on the Bible, and coming more and more under the blessings and powers of the new covenant of grace. Of course there are not many who are beginning to receive these great blessings, for there are not many who really want the truth and nothing but the truth, and are willing to make any sacrifice, and willing to go thru any trial, to obtain it, walk in it, and remain faithful to the end. And there are not many who really want the gift of the Holy Spirit as in apostolic days. But there are a few, one here, and one there, who really want the truth and are willing to follow it thru every trial; and who want the gift of the Holy Spirit with its blessed power and fruit-bearing. These things will increase more and more as we near the end, and great blessing and power are coming to God's true people for a mighty and final message to a lost and perishing world, as Jesus said in Matt. 24:14, and as we read in Rev. 11:3-6, and Dan. 11:32.

Jesus said, that when his true people saw this blessed sign beginning, they should know that the kingdom of the God is nigh, even upon the thresholds, or entrances, of that kingdom over the earth. Those thresholds, or doorways, are the things God's true people must go thru before they can enter the kingdom of God over the earth. Some of those doorways are: the coming of Christ for his elect; the resurrection of the elect; the gift of agical life and immortality for the elect; the translation of the elect; the judgments upon the nations of this

world; and the coming of Christ with his elect to set up the kingdom over the earth. As we are now approaching the thresholds of those doors, we may expect the coming of Christ in the near future for his elect.

Jesus said, "Verily I say to you, this generation shall not, not, pass by, till all become." Luke 21:32. Jesus makes this so emphatic that he uses the word "not" twice, "not, not," certainly not.

But will the Gospel never again be preached after Jesus comes? Yes, for Jesus said: "The heaven and the earth shall pass away, but my words shall not, not, pass away," Luke 21:33. But this age is the only time we may belong to the elect. This door will be closed when Jesus comes, as we may see by a study of the parable of the ten virgins, which we take up in our next lesson.

Jesus did not reveal the day and hour when the heaven and the earth shall pass away; for he said: "Of that day and hour no one knows, not even the angels of the heavens, neither the Son, but the Father only," Matt. 24:36. He did tell us when we could know that his coming is near; but he did not tell us the exact day, nor the exact hour of the day, for no one except the Father knew this; nor could it happen at the same hour of the clock on a round earth like ours, for when it would be noon at one place it would be night at another. And, in another meaning, no one but the Father knows that day in the sense of being in the experience and glory of it. We can know this day, for we can experience the things of this day; but we cannot know that day and hour to come until we experience the things of that day and hour. We may have a foretaste of the powers of the age to come, but we can have now no more than a foretaste. God wants us to live each day and hour as tho it would be our last. He wants us to be ready at all times for the coming of Christ, and he wants us to study the prophecies and history, and to watch and to know when it is nigh. Jesus says:

"But take heed to yourselves, lest at any time your hearts should be burdened with gluttony, and drunkenness, and anxieties of this life, and that day come on you suddenly as a snare: for it shall come upon all them that dwell on the face of all the earth. Therefore watch

you in every season, making supplication, that you may be accounted worthy to flee out of all these things which are about to become, and to stand in the presence of the Son of the Man." Luke 21:34-36.

Jesus also says that "the season" of this age is "as" in the case of a "man, sojourning in another country, having left his house, and given authority to his bondservants, to each one his work, commanded also the doorkeeper to watch." Mark 13:33-34.

The "man" in this parable represents Jesus. The "other country" is heaven. "His house" is his Church. "His bondservants" are all true Christians. The "work" of each one is to follow Jesus and do his works. "The doorkeeper" is the minister, who must especially be on the watch for himself and for all under his ministry; but all are commanded to watch.

"Watch therefore: for you know not when the Lord of the house comes, whether at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly he find you sleeping. And what I say to you I say to all, Watch." Mark 13:35-37. This means that in the parable the bondservants and the doorkeeper did not know just when the householder was coming back, whether at even, or at midnight, or at cock-crowing, or at break of day: and hence always needed to be ready and on the watch: and so we always need to be ready and on the watch for the coming of Jesus, for we do not know the exact time; tho in our case, we will know when it is nigh, even upon doorways, and that time seems to be approaching.

A WARNING AND A CALL

The world is steeped in sin and wrong,
The night is settling dark around;
The Christians true are scarce to find,
Apostates with their sects abound.

The truth they cast aside as naught,
For pleasure, ease, or selfish end;
The Holy Spirit they reject,
As on the downward way they wend.

But soon the Judgment dark shall fall,
And Christ shall take his own without;
To idols then they vainly cry,
While all is dark and drear about.

O careless Christian, won't you wake,
And flee this dreadful night of woe!
O seek the truth, and Spirit too,
And thus the light of God to know.

A little time is left to seek
For those who will repent and pray;
We must in truth be sanctified
Ere ends this blessed Gospel Day.

The Holy Spirit too must come
To change our nature to the right;
To fill us with the love of God,
And help us walk in heav'nly light.

O come, dear soul who reads these lines,
Come seek the truth and Spirit free;
Come find the grace of Early Days,
That Jesus brot for you and me.

LESSON 252

*The Fourth Day of Our Saviour's Last
Week (Continued)*

*Study No. 4 on Jesus's Great Prophecy
From the Mount of Olives*

Matt. 24:37-39

We are still studying our Saviour's great prophecy from the Mount of Olives. The sign which he gives in this lesson of his near coming is that this world will be in the same condition as the old world was in when the flood was about to come and destroy them all. We studied this same subject in lessons 214 and 215, in giving an exposition of the Saviour's words in Luke 17:26-36. Jesus must have wanted to impress his disciples very much with the thot that just before he came the world would again be in the same condition as in the days of Noah.

We can learn how the world was in the days of Noah from Genesis the 6th chapter.

The first thing said about the state of the world at that time was: "They took them wives of all that they chose," Gen. 6:2.

Thus we learn that it was then a time especially noted for "marrying and giving in marriage." The world is about in that state today. Marriage and divorce are often looked upon as almost trivial things, and God and his laws about it are often not taken in consideration at all. Some marry just for fun, or on a bet, or for trial, or for romance, or for license for impurity. The marriage tie is often annulled for every imagin-

able excuse. The States where lax divorce laws are in force are often flooded from even distant States by those seeking divorces.

Will God suffer these things to go on much longer? As God sent the flood in the days of Noah and destroyed them all, so it appears now that He may be about to send Jesus to take his elect out of the world and pour destruction upon a wicked and sin-cursed earth.

The second thing said about the old world in the days of Noah was: Jehovah then said, "My Spirit shall not strive in man for the age," Gen. 6:3.

The Spirit then was leaving man to his own ways, and the people generally were ceasing to have conviction for sin. The world is about in that same state today. Many people have very little or no conviction for sin. Many do not supremely consider what is right, but what they can "get by with." People of that kind sometimes even belong to a Church. Some of them think that one Church is just as good as another. They can believe God, or make God a liar—it does not matter with them. How rare it is that any one seeks God with a heart burdened with conviction for sin! Mighty few ever have any sense of the true Holy Spirit of God. The Spirit, as in the days of Noah, is ceasing to strive with man. Hence we know that this dispensation may be ending and that Jesus may soon be coming for his elect and leave the world to its destruction.

The third thing said about the world in the days of Noah is that a faithful few began to make preparation to be saved from the coming flood. We find this same sign being fulfilled today in those getting ready to take refuge in Christ at his coming.

The fourth thing said about the world in the days of Noah was: "The Nephilim [giants] were in the earth in those days," Gen. 6:4. These were great crime giants, striding over the world, claiming that might is right. If we look about and read the news items of today, we learn that there are now great crime giants striding over the world. Gangsters and racketeers are in evidence in every great city of the world. With them might is right, and they scruple at no vile deed to carry out their purposes. There are also great financial and

industrial kings who oppress and distress the toiling masses, and know no standard of right but their own selfish interest.

The fifth thing said about the world in the days of Noah was: "Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thots of his heart was only evil continually," Gen. 6:5. The world is not that bad today, but it seems to be rapidly coming up to it. On every hand we see the great increase of crime, violence, lawlessness, pleasure-seeking, selfishness, pride, carnality, irreligion or false religion, liberalism, and all other sins—all showing that the hearts of men are getting to be more and more "only evil continually." Paul wrote out the condition of the world very plainly as it is to be in the last days, 2 Tim. 3:1-5. Hence it appears that the world is approaching its very last day, and rushing on to its destruction.

The sixth thing said about the world in the days of Noah was "they knew not until the flood came, and took them all away," Matt. 24:39. So the world now is totally ignorant of its approaching judgment and destruction. The Ark has been provided for us by the divine teaching and work of Jesus; and we may enter this Ark in fullness when Jesus comes.

Noah did not know the hour or even the day when the flood would come; but he knew when it was near. So the true people of God in these last days do not know the hour and day of Christ's appearance, but they surely know that it may be near, possibly within our own lifetime. Let us get ready.

LESSON 253

The Fourth Day of Our Saviour's Last Week (Continued)

Study No. 5 on Jesus' Great Prophecy From the Mount of Olives

Matt. 24:40-51.

We are still studying our Saviour's wonderful prophecy from the Mount of Olives, in which he gave a private discourse to four of his apostles on his second coming and the end of the age. In our present lesson he says:

"Then shall two men be in the field;

one is taken, and one is left; two women grinding at the mill; one is taken, and one is left." Matt. 24:40-41.

These "two men" are the natural man and the spiritual man. "The field" is the world. The one taken up to meet Jesus is the spiritual man; and the one left to the time of trouble upon the nations of the earth is the carnal man. The "two women" are the true Church and the false Church. These will be "grinding at the mill," that is to give men the bread of life. The one taken is the true Church who gives the true bread of life: she is taken up to meet the Lord in the air. The one left is the apostate Church, which seeks to give the stale bread of tradition and human opinion. Then Jesus says:

"Watch therefore: that you know not on what day your Lord comes. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be digged thru. Therefore be you also ready; that in an hour that you think not the Son of the Man comes." Matt. 24:42-44.

This is a very brief parable. "The master of the house" is the Adamic man; "the house" is the social world of mankind; "the thief," that shall dig thru this social world of mankind and take off his treasures, is Jesus. Then this earthly master of the house shall be left to his destitution and want. If the natural man had known these things, he would not have been indifferent to his fate, and Jesus would not have come to take away his treasures. Shall we have Jesus for our blessing, or our blaster? If the former, then we must watch and be ready. Next Jesus raises a great question:

"Who then is the faithful bondservant and mindful one, whom the Lord has set down over his household, to give to them the food in season? Blessed that bondservant, whom his Lord coming shall find so doing. Verily I say to you, that he will set him down above all his goods." Matt. 24:45-47.

Jesus gave nearly these same words some days before, as we read in Luke 12:41-48, and which we studied in Lesson 182.

Jesus uttered this great prophecy concerning true ministers during the time just preceding the end of this age. It

is indeed a great question as to who is the true minister of Christ.

We must not infer from our Saviour's Words that there will be just one true minister in the ending of this age. We must beware of those puffed up leaders who claim to be "the faithful and wise servant." Every true minister must be both faithful and mindful; but it is not of him to say so: the Lord will settle that when he comes.

The Lord's "household" is his true Church.

Some of the things which distinguish a faithful and mindful minister are: He will be faithful to the Bible and its true teaching; and he will not heed the lure of money, honor, fame, sect, creed, or tradition; he will be faithful to the leading and guiding of the Holy Spirit; faithful in obedience; faithful in work, suffering, and self-denial; faithful in love and holiness; faithful in preaching the Word; faithful to feed the flock and not spare himself; he will be wise to know the truth of the Gospel; wise to understand the types, shadows, promises, and prophecies of the Old Testament; wise to understand the signs, parables, prophecies and revelations of the New Testament; wise in separating the truth from error; wise in knowing how to present the truth to others; wise in defending the truth; and wise in knowing the signs of the times and giving food in season to the true people of God.

There will not be many in the true household of God in the last days to whom such a bondservant many minister; but he will remain faithful at whatever the cost or trial. Ministers like that are the great and crying need of the day. God's true people should realize in these trying and last days the great need of standing by a minister of that kind. They should make a special effort to come to the spiritual table when each spiritual meal is served. They should come with a hearty appetite and keen relish for spiritual things, and they should thoroly digest the heavenly food, and plan and purpose to live it out.

Jesus said that the faithful and mindful and useful minister in these closing days will be set over all his goods at his coming. All the Lord's goods are all his blessings. We may now have a fore-

taste of those goods; but we cannot have the fullness of them until Jesus comes again. Then we shall have agical life, immortality, opportunities for greater service, and endless glory.

Next Jesus prophesies about a minister who will prove to be evil.

"But if that evil bondservant shall say in his heart, My Lord is timing; and shall begin to beat his fellow-servants, but shall eat and drink following with the drunken, the Lord of that bondservant shall come in a day in which he does not give thot to and in an hour in which he does not know and shall cut him thru, and shall put his portion following with the hypocrites: there shall be the weeping and the gnashing of the teeth." Matt. 24:48-51.

Jesus did not raise any question as to who "that evil bondservant" should be, as he did in the case of "the faithful and mindful bondservant"; for in the last days, while there will be very few faithful ones, there will be many who are not so. An evil bondservant is one who is just nominally a minister of Christ, but not really such: one who puts up some other Church and some other doctrine than the true Church and the true doctrine. The false minister also puts on great dignity and assumed authority. He may live in great luxury and show, and be drunken on earthly and temporal power. He will have no real heart interest in the coming of Christ, and no true understanding of the prophecies. He will mix freely with the world, but will be very harsh and critical of those who are real and true ministers of Christ in the last days.

The Lord of that servant shall truly come to him in a day when he expects not, and in an hour when he knows not, and shall cut him assunder and appoint his portion with the hypocrites. That day will be in the age to come and that hour will be when Jesus comes with his elect to the war of Har-Magedon. Then the wicked bondservant will be cut assunder, which means to "twice cut"—to cut off in the second death.

The faithful and mindful bondservant shall be exalted over all the graces and the blessings provided in the Gospel; and, with all the elect, shall reign with Christ in the age to come in blessing all the families of the earth.

LESSON 254

The Fourth Day of Our Saviour's Last Week (Continued)

Study No. 6 on Our Saviour's Great Prophecy from the Mount of Olives

Read Matt. 25:1-13

After giving some general signs and a few short parables of his near coming and the end of the age, Jesus continues his great prophecy from the Mount of Olives by giving two great prophetic parables: 1st, the parable of the ten virgins; 2nd, the parable of the talents. This lesson is a study of:

The Parable of the Ten Virgins

This parable is recorded in Matt. 25:1-13.

In verse one, Jesus says, "Then shall the kingdom of the heavens be likened to ten virgins, which certain ones having taken their own lamps, went out into a meeting of the bridegroom."

The word "virgin" here means the Church, 2 Cor. 11:2. The word "lamp" means the Bible, Ps. 119:105. The word "bridegroom" means Jesus. The word "then" at the beginning of this verse, signifies the time of the end of this Gospel age.

The word "ten" is a symbolic number, and may refer to the very few that shall be going forth to meet Jesus at his second coming, for ten was reckoned by the Jews to be the least number that could compose a Jewish synagogue. And certainly the New Testament teaches that there will be but few who are the true people of God upon the earth when Jesus comes. Jesus said it shall be as in the days of Noah and as in the days of Lot. There were but few saved in those times.

The word ten in this parable also may refer to the whole number of the elect, for ten is the symbol of the whole. There may also be a deeper meaning here in the word ten, as we shall consider in the study of the next verse.

(Verse 2) "But five of them were foolish, and five were wise. (Verse 3) For the foolish ones having taken the lamps did not take oil along with themselves; (Verse 4) but the wise ones took oil in the containers with their own lamps."

The word "oil" means the Holy Spirit,

Acts 10:38. In these verses the ten virgins are divided into two classes—five wise and five foolish; so in the matter of salvation when Jesus comes, there are not ten virgins, but five virgins, and so we must now study the symbolic meaning of the number five. The elect are those selected for salvation at the coming of Jesus out of the five dispensations that precede: the first dispensation being from Adam to Noah; the second, from Noah to Abraham; the third, from Abraham to Moses; the fourth, from Moses to Christ; the fifth, from Christ's first coming to his second coming.

The people who are God's elect, and who will be going forth to meet Jesus at his second coming, represent the teachings of all those five dispensations. But as five of them were wise and five foolish, we must consider five, as the real symbolic number of the parable, for there shall be but five virgins, in symbolic language, who shall be ready to meet Jesus at his second coming.

We have seen in the study of other signs which Jesus gave in this great prophetic discourse that they seem to be in the act of being fulfilled in our present day. Now, do we find the prophecy of this parable also in the act of being fulfilled? Let us look round us and see. Are there not devout and sincere people everywhere studying the prophecies and going out to meet Jesus at his second coming? Of course there are false movements, and delusive sects, and fanatics; but this does not prove there is not also a true movement among a true people to go forth to meet the coming bridegroom. Satan always tries to raise up something false to discredit the truth; and he can always find plenty of dupes to do his will, and catch the unwary. Some of these false movements are even so bold as to say, Jesus has already come. They first taught that he came in 1874 and raised the Christian dead in 1878, all in so-called spirit-bodies. They were then called Russellites, and they prophesied that by 1914 all the nations would be destroyed. When this failed, and Russell died, they later called themselves "Jehovah's witnesses," and said, that Jesus came in 1914 and raised the Christian dead in 1918. And they are still preaching that great lie all over the world. But Jesus warns his true follow-

ers against such false leaders and false prophets, as he says in Matt. 23:27. There are many other false movements besides these; and if we are living in the time near the end, we must also look for a true movement of people going forth in truth to meet the coming bridegroom.

In this parable we are now studying, Jesus tells us about that true movement. In this true movement, all take the lamp, which evidently means the Bible, and all have some oil, which evidently refers to the Holy Spirit. But only part of them take sufficient of the oil, or Holy Spirit, to endure unto the end. This has always been true among those who represent God's true people; and it is especially true in these apparent last days. All in the true movement take the Word; but some get very little of the blessing of the Holy Spirit, and they fail to endure to the end, and they will not realize their lack, or try to remedy it, until it is too late. A little of the blessing will not do: we must be filled with the Spirit, to change our nature and give us the grace and the power to live out the truth of the Gospel.

The lack of the Holy Spirit will be a special mark of foolishness in the last days, when the trials and temptations are greater than ever before.

(Verse 5) "But the bridegroom timing, they all slumbered and slept."

This does not mean that they all slumbered and slept in indifference; but that none of them could then realize the manifestation and glory of Christ's second coming. The best we can now realize is but a state of slumbering compared to what it will be when Jesus' coming actually begins.

(Verse 6) "But of middle night a cry has become: Behold the bridegroom, come you forth into meeting. (Verse 7) Then all those virgins arose, and trimmed their own lamps."

Just what "middle-night" may mean is not so clear; but it would surely be in a time when this world would be in its very darkest hour, when the night had come in which no man could work, that is, when the door would be closed to any in the world ever becoming of God's elect. John 9:4.

There will then be a great trimming of lamps among those called to be of the elect, and a mighty cry in the conscience

of all in the true Church. Blessed will those then be who are found ready in the blessed light of the Gospel.

(Verse 8) "But the foolish said to the wise, Give to us out of your oil, because our lamps are extinguished. (Verse 9) But the wise judged forth, saying, Lest there be not enough for us and for you: rather proceed to the ones selling, and buy for yourselves."

The wise will thus speak to the unwise ones, because each one of the wise will need all of the Holy Spirit he has for his own salvation, and each one will then have to stand for himself.

The unwise will then have to go to the day of judgment. There they will have to pay with remorse, condemnation, weeping, wailing, and gnashing of teeth, before they can get the oil, the saving gift of the Holy Spirit. And there they will lose the calling to be of God's elect, and they will be judged down with the world.

(Verse 10) "But while they were going away to buy, the bridegroom came; and the ready ones came within, following with him into the marriage feasts: and the door was shut."

This does not mean that the door of mercy was then shut; but the door to the calling to be of God's elect—to be kings and priests in the age to come. The door of mercy will never be shut, for the Scripture says, God's mercy endures forever. Some truly will be judged without mercy, that is, they will receive the full extent of God's allotted punishment upon them; and when so done, mercy will have another show: for tho God may kill, the Scripture says, He will make alive again (Deut. 32:39); tho He turns man to destruction, He will say, "Return ye children of men" (Ps. 90:3). There will, in the case of some, be age-lasting punishment; but not ever-lasting punishment, as false translations say.

The marriage feasts, which the elect only will share at the coming of Jesus, are the feasts of immortality, eternal life, kingship, priesthood, and all blessings and powers connected therewith, till all are subdued and death itself abolished.

(Verse 11) "But afterwards came also the left virgins, saying, Lord, Lord, open for us."

They will say this in the day of Judgment when they will see what they have missed by not being ready when the Lord comes for his elect.

(Verse 12) "But he judging forth, said: Verily I say to you, I know you not."

The Lord will not know them then as the elect, as that door will then be closed for ever.

(Verse 13) "Watch therefore that you know not the day nor the hour."

None may now know that day nor hour, for that day and hour belong to the age to come and to the obtaining of incorruptibility and eternal life. But we should now "watch" to be ready for Christ's coming, that we may know by experience that blessed day and hour when the time does arrive.

If we receive Christ now, he will receive us when he comes again.

If we take Jesus now, he will take us when he comes again.

Better be ready to be rewarded than to be ready to be discarded.

Better go up with the Saviour and be glad, than to go down with satan and be sad.

We cannot rise to meet Jesus when he comes if we are now chained to the world and the apostasy.

If we endure to the end, we will be secure in the end.

GOING OUT TO MEET HIM

Tune: "There Is a Name I Love to Hear."

Glad the news to saints prepared,
Jesus cometh soon;
Glad we t. en the Gospel shared,
Kept with him in tune.

Chorus:

Going out to meet him,
For Jesus cometh soon.

Lift the voice, ye saints in light,
Signs proclaim, 'Tis near!
Soon shall we behold the sight,
Thrilled with heav'nly cheer.

Changed we then at once shall be,
Die we hence no more;
Clothed with im-mor-tal-i-ty,
On the glory shore.

Twilight of that Day is here,
Saints on Zion see;
Cast away your gloom and fear,
Now the Ju-bi-lee.

Jesus comes the signs declare,
Joy our souls do thrill;
Soon we'll meet him in the air,
Glory hence to fill.

Let us pray and work and wait,
Watching for that Day:
Filled with truth and blessing great,
In the Gospel Way.

LESSON 255

The Fourth Day of Our Saviour's Last Week (Continued)

Study No. 7 on Jesus' Great Prophecy From the Mount of Olives The Parable of the Talents

Matt. 25:14-30

In this parable Jesus says that the kingdom of the heavens is "as a man, going into another country, called his own bondservants, and delivered to them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey." Verses 14-15.

The "man" in this parable is Jesus. His "going into another country" means his ascension to the right hand of God as our king and priest. "His goods" are the things of the Gospel, called "talents" in the parable.

A talent in those times was the largest and most valuable piece of money, and it was made in circular form. A gold talent was worth about \$26,280 and a silver talent about \$1,642 in our money. Hence a talent in the parable is a symbol indicating that the spiritual money of the kingdom of the heavens is of the greatest importance and utmost value. It is the sum and circle of all that is good, and the truth, the reality, of all the types and shadows.

The "bondservants" of the parable are those who have come under the purchase price of Christ which he offered on the Cross. To each one of these bondservants is entrusted the Master's talents "according to his several ability," that is, his ability to receive.

The things that determine our ability to receive the heavenly talents are: honesty, sincerity, willingness, zeal, consecration, self-denial, devotion, faith, and love.

In this parable Jesus puts these abilities in three classes; those who have ability to receive five talents, or those who have ability to receive two talents, or those who have ability to receive one talent.

The first talent is the call to be of God's elect, which involves a knowledge of the truth of the Gospel, repentance, faith, and baptism. The second talent is the gift of the Holy Spirit. The next three talents, making five in all, are the special talents to fit one for the true Gospel ministry: these three additional talents may be reckoned as wisdom for teaching, power for preaching, and language for expression.

These talents were not all given before Jesus ascended into heaven, but they have been in the process of being given ever since, as more and more bondservants have been called out for service in his kingdom.

The gift of the one talent, as we learn by this parable, is not sufficient for service and salvation. The one who receives but the one talent is still in the earthy nature, and he will be earthy-minded and hide his talent in earthly things. If we have received the one talent, we must go on to seek at least the second talent, or we shall make a failure in the Master's service and be lost at last. We must get the Word and the Spirit, or we cannot succeed; better yet, if we can get the five talents for the greater success.

In the parable those who received the five talents went out and traded with them, and made other five talents. So also did the ones who had only two talents. But the one who had only the one talent went away and digged in the earth and hid his lord's money. Verses 16-18.

Then we read: "Now after a long time the lord of those bondservants comes and makes a reckoning with them." Verse 19.

It is now certainly a "long time" since Jesus ascended into heaven and he may be coming soon. When Jesus comes there will be a reckoning. Are we getting ready for it?

We must double our talents, or fail. We can double our talents by reproducing them in our works in relation to others: in this way we will have the tal-

ents in ourselves and also wrought out in our works. Then the Lord will say to us, "Well done, good and faithful bondservant: you have been faithful over a few, I will set you over many; enter you into the joy of your Lord." Verses 20-23.

The sad thing in the parable is about that class of professed Christians who never receive but the one talent, the call to be of God's elect. It is not enough to be called. We are exhorted in Scripture to make our calling and election sure. We cannot make it sure unless we get the gift of the Holy Spirit. He who receives but the one talent will go away and hide his talent in the earth, and at last he will say, "Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter; and I was afraid, and went away and hid your talent in the earth: lo, you have your own." Then Jesus will answer him, "You wicked and slothful bondservant, you knew that I reap where I sowed not, and gather where I did not scatter; you ought therefore to have put my money to the bankers, and at my coming I should have received back my own with interest." Verses 24-27.

Jesus truly is "a hard man" to the flesh and to those who are unfaithful with his goods. He reaps where he did not sow, for he did not sow the Adamic seed, but the incorruptible Seed, the Word of God: yet he demands and invites the Adamic man to fully receive the good Seed and become regenerated. If the Adamic man refuses, he will be judged, not only for what he is, but for what he might have been if he had become a full Christian. He must get the second talent, the gift of the Holy Spirit, and then put this divine money out to the bankers, namely, those who are willing to receive it on deposit, where it may bring profit to the Master. It is most wicked for those who thus receive the one talent to be of God's elect and go away and hide it in the earth.

Jesus will say to such at last, "Take you away therefore the talent from him, and give it to him that has the ten talents." Taking the talent away from him means that he will lose the calling to be of God's elect; giving it to him that has the ten talents means that the great

faithfulness of the one class will appear all the more noble by the dark contrast of the unfaithful. And a fuller meaning may be that the faithful then will take the talent of the unfaithful to change it in due time to the call for mercy thru the judgment upon the world. The faithful ones at last, according to this parable, are to be "set over many," verses 21, 23. They will then be kings and priests; and, as the antitypical seed of Abraham, they will bless all the families of the earth.

Here are some of the great lessons we may learn from this parable:

1. We must not stop short of full salvation, which means not only receiving the Word of truth, but the gift of the Holy Spirit.

2. We should covet earnestly the best gifts.

3. We must work out what is within us, or we shall get no reward.

4. It is the workers who shall be rewarded, not the mere professors.

5. We must make our calling and election sure, or we shall lose it.

6. By using the gift of grace, we shall be rewarded by unbounded grace.

7. The time of reckoning is at the second coming of Christ.

8. When the spiritual goods of Christ rule over us and thru us, then truly we are in the kingdom of the heavens.

LESSON 256

The Fourth Day of Our Saviour's Last Week (Concluded)

Study No. 8 on Jesus' Great Prophecy From the Mount of Olives

How Jesus Described a Great Judgment Scene

Matt. 25:31-46

This will be our eighth and final study of our Saviour's great prophetic discourse from the Mount of Olives.

In this present lesson he prophesies about the Judgment to come at the end of the age of this world. He says in verse 31:

"But when the Son of the Man shall come in his glory, and all the angels following with him, then shall he sit upon throne of his glory."

This will be, not when he comes for

his elect, but when he comes with them. They will then be as the angels, having had part in the first resurrection, about a thousand days before. They will then be called angels, for angel means messenger, and they will then be messengers of Christ to the nations.

The throne of Christ's glory, spoken of in this verse, is the antitypical throne of David. The angel Gabriel said of Jesus, that "God shall give to him the throne of his father David." Luke 1:32. Jesus is now seated with the Father in the Father's throne. Rev. 3:21. The throne of David was in the typical Jerusalem; the antitypical throne of David will be in the new Jerusalem; which will then be his elect, and in the new earth.

"And before him shall be gathered all the Gentiles: and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Vrs. 32-33.

At the time designated in this verse, Jesus will not gather all the "nations," as it is usually translated, but all the "Gentiles;" for the nations in their organized forms will have been destroyed in the great war of Har-Magedon, before "the dead, the great and the small," stand before the throne to be judged. Rev. 20:12.

And before this judgment scene takes place, there must be a general resurrection.

By the lesson we are now studying we may learn positively that the judgment does not take place at death, as false prophets teach; but when Jesus comes with his elect at the ending of the age of this world.

The present lesson does not tell us the processes of the judgment, but only the final decision of the Judge.

The Bible says that the elect are to judge the world, as we read in 1 Cor. 6:2; but the saints are not mentioned here as judges, for they will not pronounce the final sentence, either for agical life or agical punishment. The saints will then, as now, have "the keys of the kingdom," but not "the keys of the death and of the hades," which Christ alone holds. Rev. 1:18. The saints may then judge of lesser matters; but when it comes to life or death, Christ alone pronounces sentence.

The two classes finally found in the judgment are called "sheep" and "goats." Before the judgment these were not sheep and goats, figuratively speaking; but dogs, swine, wolves, serpents, vipers, lions, bears, leopards, etc., figuratively speaking. But they became sheep and goats in symbol after the processes of the judgment and before the final decision of Jesus the Judge. The saints as kings and priests, will be judging and ministering to the people then brot up to judgment. As priests the elect will then be saviours to bless all the families of the earth, to be the salt of the earth, and the light of the world to come. Those who will not then become of the sheep-class, will be reckoned as "goats." This will be a fit designation for them; for a goat is a very stubborn and self-willed animal, and the word "goats" would well-symbolize that wicked class of sinners who will not repent even when the judgments of God are abroad in the earth.

Setting the sheep on the right hand means the place of favor, grace, love. Setting the goats on the left hand means the place of disfavor, disgrace, rejection.

"Then shall the King say to them on his right hand, Come, you blessed ones of my Father, inherit the kingdom prepared for you from foundation of world: for I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you gathered with me; naked, and you clothed me; I was sick, and you had care over me; I was in prison, and you came to me. Then shall the righteous judge forth to him, saying, Lord, when did we see you hungry, and fed you? or athirst, and gave you drink? But when did we see you a stranger, and gathered with you? or naked, and clothed you? But when did we see you sick, or in prison, and came to you? And the King judging forth shall say to them, Verily I say to you, Inasmuch as you did it to one of these, my brethren, the least ones, you did it to me." Verses 34-40.

These will then be blessed ones of the Father, because they will then be regenerated and blest with the truth and the Holy Spirit. They will then be given the inheritance of the kingdom because they will then be children of the Father and heirs; yet they will not then inherit the

kingdom as rulers, but as subjects. They will have the blessing of Esau, not of Jacob.

The kingdom had been in the process of preparation for them from the foundation of the world. How? Answer: By the salvation of the elect, who in the judgment will become the kings and priests to them. The first fruits were made holy that the lump also might be holy. In the judgment some of these will be beaten with many stripes, and others with few stripes, as Jesus said; and they will not come out until they pay the last farthing. In their awful sufferings and conviction in the judgment, they will cause great sorrow and suffering in the immortal elect, who will then be sent to them as their saviours and helpers to lead them to Jesus to get saved. And by so coming to Jesus at that time, they will relieve the elect of their great suffering for them. The elect will then be hungry, thirsty, strangers, naked, sick, and in prison, because as priests they will feel and experience the woes of others, even as Jesus, our high priest, is now touched with the feeling of our infirmities, Heb. 4:15. But when those vast suffering multitudes finally repent and obey the Gospel and get led out of their distresses, the elect priests will be relieved of their sufferings on their behalf.

Those who will then inherit the kingdom will not know how the loving hearts of the elect will then have suffered for them, for the elect will not preach their own sufferings, but the sufferings of Christ for the lost. Even in this life true Christian evangelists suffer for others until they repent, and sinners never know how keen those sufferings are. And we will suffer far more for them when we see them in the horrors of the coming judgment. To be immortal does not mean to be unfeeling. To be saved does not mean to be unconcerned for those not saved.

Jesus then calls the elect his "brethren" and "least ones." They are "brothers" to Christ because they are then associated with him in judging the world; and they will then be "least ones" because they will then be servants of all—least and yet greatest, as Jesus taught in Luke 22:26-27. The lower we get in humility, the higher we get in God's estimation. The more we serve, the more

we rule. Hence it is more blessed to give than to receive.

"Then shall he say also to them on the left hand, Proceed apart from me, having been cursed, into the fire, the age-punishing, which is made ready for the devil and his angels: for I was hungry, and you did not give me to eat; I was thirsty, and you gave me no drink; I was a stranger, and you gathered not with me; naked, and you did not clothe me; sick, and in prison, and you did not have care over me. Then shall they also, judging themselves forth, be saying, Lord, When did we see you hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister [deacon] to you? Then shall he judge forth to them, saying, Verily I say to you, Inasmuch as you did it not to one of these least ones, you did it not to me. And these go away into agical punishment; but the righteous ones into agical life." Verses 41-46.

These lost ones would not yield in the judgment to the tender pleadings of the elect, who were bearing their afflictions for them. So they will have to "depart" from Christ's offer of salvation, from his grace, from the ministry of the saints, and from the rule of the kingdom, into "the agical fire." This fire will not be literal, nor everlasting: but the fire of God's wrath and condemnation, briefly expressed in the words, "second death," Rev. 20:14. And it will not be everlasting, for it reads agelasting in the original, and death is to be abolished and be no more, 1 Cor. 15:26; Rev. 21:4.

That fire will then be "made ready for the devil and his angels," for they also will get the fire of that same wrath later, that is, at the end of the age to come, Rev. 20:10.

The wicked will not then understand how they had failed to minister to Christ; for such hard and stubborn people cannot appreciate, nor even sense, such love and grace from Christ and his elect. But when they shall come up out of the second death, a thousand years later, they will want to compass the camp of the saints about, and another kind of fire shall come down from God out of heaven upon them, and it will burn up their wicked man that they may be made good and be saved. Rev. 20:9. That fire is the love of God, which burns

up selfishness, hardness, meanness, carnality, pride, disobedience, and unbelief. It is the same fire that the elect now get baptized with, Matt. 3:11.

The agical life of the righteous is eternal, because this agical life is God's life, divine life, and the age of that life is necessarily unending; but the agical punishment has to do with the period of sin and evil, and the age of such must necessarily end, for the wicked are mortal, and God will not keep his anger perpetually.

LESSON 257

Reflections on Jesus' Great Prophecy From the Mount of Olives

We hope our readers have been interested and profited by the study of our eight lessons on the prophecy of Jesus from the Mount of Olives.

The prophecy must have been of great interest to the four apostles to whom he spoke; and they must have been greatly impressed by the spiritual power in which he spoke. But they were still just natural soulish men, and in time of great trial, just two days ahead of them, their faith and hope failed them. But later Jesus' great prophecy from the Mount of Olives must have been a great inspiration to them.

It must have been cheering to Jesus to utter this great prophetic discourse of his final and glorious triumph while the dark shadow of rejection, betrayal, and death hung low over him.

Shall we take a lesson, and think on the silver lining to all our clouds? For the joy that was set before him, Jesus endured even the Cross. We, too, can endure when we know that all things work together for good to those who love God.

Wrong, for awhile, may seem to triumph; but it is lifted up only that it may have the greater fall. So the right may seem to fail for a time, that it may have a greater victory and glory in the end.

Men may now sit on their falling thrones to judge Jesus: but he will at last sit on the throne of his glory to judge the world.

The typical Jerusalem rejected Jesus, and was overthrown once in 70 A.D.;

and it is to be overthrown again before the coming of Christ, perhaps before many years. Jesus prophesied of this latter overthrow, and things are now shaping up that this may be fulfilled.

LESSON 258

*The Fifth Day of Our Saviour's
Last Week*

Matt. 26:1-13; Mark 14:1-9; Luke 22:1-2;
John 12:2-8

As Jesus was about to leave the Mount of Olives, after his great prophetic discourse, he said to his disciples: "You know that following with two days the passover becomes, and the Son of the Man is delivered up to be crucified."

Matt. 26:2. By the passover is meant the passover supper, which was held on the evening of the 14th day of the first Hebrew month; and the festival of unleavened bread, which began on the 15th day of the first Hebrew month, and lasted for seven days.

Those times were observed by the Jews to commemorate their deliverance from bondage in Egypt, when the angel of death passed over them, and when they passed over Egypt.

When Jesus spoke these things it was in the ending of the fourth day of his last week, on what we call Tuesday evening. The days were then considered to be ending and beginning in the evening. That evening, then, began the 13th day of the first Hebrew month, and the passover would begin on the next evening.

But even on that very Tuesday evening Jesus was already "delivered up to be crucified"; for the leaders of the Jews had then decided to put him to death, as we read in Matt. 26:3-5. They could not answer him with arguments, and he had exposed and denounced them before the people. Hence they concluded, he must be put to death.

After saying these final words on the Mount of Olives, he went to Bethany, which was on the opposite slope of that mountain, nearly two miles from Jerusalem. Jesus had been there four days previously, when he came up from Jericho, six days before the passover.

Jesus went to Bethany at this time be-

cause some of his loved ones there had made him a supper. John 12:2. It was held in the house of Simon the leper. Matt. 26:6; Mark 14:3. Martha was to serve. John 12:2. The guests were Jesus, his twelve apostles, and perhaps some others.

The ones getting up the supper in honor of Jesus were Mary, Martha, Lazarus, and Simon. They were thus showing their love and devotion to Jesus for the great things he had done for them. Jesus had raised Lazarus from the dead only about a month before; and Simon, who once had the leprosy and was shut away from his home and family and friends as unclean and given up to certain and lingering death, Jesus had healed and restored him to his family and friends.

They did indeed show love and honor to Jesus by inviting him to this supper; but Jesus showed them a far greater love and honor by being their guest at that time, his last social supper.

But Mary was thinking of something more that she could do to show her great love and honor to Jesus, and so we read in John 12:3, "Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." Matthew and Mark say that she poured the ointment upon his head, Matt. 26:7; Mark 14:3. So the full account is that she anointed both the head and feet of Jesus. Matthew and Mark call the box or flask which contained the precious ointment "an alabaster cruse." It was small, because it held only a pound, twelve ounces. Alabaster is a kind of marble substance, and it is almost transparent. It was deemed by the ancients to be the very best material for flasks or boxes to preserve the fragrance of ointments. This alabaster box or flask must have been sealed, for Mary had to first "break the cruse" before she could pour out the liquid ointment. Mark 14:3. This precious ointment was called "pure nard," or spikenard, a perfume substance derived from the spikenard plant, and probably brot from the mountain regions of India.

All should have been pleased with Mary's great sacrifice and devotion. Even good manners would have prompt-

ed them to act so. But we read, "when the disciples saw it, they had indignation, saying, "To what purpose is this waste? For this might have been sold for much, and given to the poor." Matt. 26:8-9. It is more precisely related in Mark 14:4-5. But John lays the blame all on Judas Iscariot, who afterwards proved traitor, John 12:4-6.

The disciples did not find fault that Mary anointed the head and feet of Jesus, but that she used such costly ointment, when they were all so poor. It seemed to them a great waste, when a little perfumed oil would have cost but a trifle, and, as they thot, would have done just as well.

The ointment she used was estimated to be worth "three hundred denarioi," which would equal in our money about forty-five dollars. A poor laboring man then would have to work three hundred days to get "three-hundred denarioi." The disciples thot that it would have been better that Mary had sold this ointment and given the proceeds to the poor. And this thot was very uppermost in the mind of Judas Iscariot.

But Jesus did not look at this matter ke he some of his disciples. He knew that 'od had put it into Mary's heart to do this, and that it had some spiritual and prophetic meaning.

His reply is given to us in Mark 14: 6-9. After reproofing them for making the trouble, he teaches something of the great meaning of what Mary had done. Jesus was really then given over to death, and he was ready to enter the heart of the earth, where, according to his previous prophecy, Matt. 12:39-40, he must remain for three days and three nights. Mary anointed him with the costly spikenard for this spiritual burial in the heart of the earth, that is, in the human heart and its woes. Jesus was in the sorrows and woes of the heart of the earthly man for just three days and three nights from the time Mary anointed him, until he arose from the dead: for it was Tuesday evening when Mary anointed him, and it was Friday evening when he arose from the dead. It needed something very precious to anoint Jesus for doing this great work of love. The precious ointment was a fitting symbol of the sweet, fragrant, and precious love all should have for Christ for going into

the heart of the earth for us all. The three hundred denarioi would symbolize the love for Christ in all the three classes of mankind when they shall be saved.

Wherever the true and full Gospel is preached, we must tell of what Mary did; for we cannot find the three days of Christ in the heart of the earth for the three classes to be saved, unless we count from Mary's deed.

It was better to put this ointment on Jesus for his burial in the heart of the earth than to sell it and give the money to the poor; for to sell it and give the price to the poor would help only a few and for a little while; but by anointing Jesus for all, it will make all the poor to be rich for eternity. So, instead of murmuring at Mary, we should memorialize her.

All our readers should have our booklet of sixteen pages on "The Prophet Jonah, The Sign Man."

LESSON 259

The Fifth Day of Our Saviour's Last Week (Continued)

Matt. 26:14-16; Mark 14:10-11; Luke 22:1-6

When Jesus gently reproofed his disciples for troubling Mary over her costly gift, as we saw in our last lesson, they all must have heeded the reproof except Judas Iscariot. We may infer that he felt miffed, peeved, insulted, indignant, angry, hateful; for he then "Went to the chief priests, and said, What are you willing to give me, and I will deliver him to you?" Matt. 26:15. Luke says that Satan then entered into him, Luke 22:3.

When people get mad and won't take a just reproof, Satan enters into them, and they always think of some mean thing to do. Such people easily fall away from the Church when they think the minister has reproofed them, and then they always go to the enemies of the truth.

Judas Iscariot then went to the chief priests, for he knew that they were very great enemies to Jesus, and that they were seeking to get Jesus put to death. Judas thot that these chief priests would be willing to show him honor and give him much money for his services.

Many another person also has betray-

ed Jesus by going to false ministers and leaving the truth and an association in the truth. They thus prove false to Jesus, who is the truth. They may thus think to get much social honor and financial profit; but they will only get disgrace and death at last, like Judas Iscariot.

Judas Iscariot got mad at Jesus for reproving him, because his own heart was not right. He only feigned to care for the poor while really he wanted Jesus to tell Mary to sell the costly ointment and give the money to him, because he was the treasurer, and then he would only feign to give it to the poor when he would in reality appropriate it to his own selfish purposes. John 12:6.

When people are really trying to do right and be right, they will not rebel at just reproof. They will rather say, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." Ps. 141:5. Read also Prov. 15:31-33.

Those chief priests were just like Judas—greedy money-lovers, making merchandise in the house of God, and hating Jesus because he had often reproved them for this very thing. Those of like character naturally attract each other.

When Judas came to those priests on this wicked errand, "They were glad, and covenanted to give him money." Luke 22:5. Mark 14:11. If they were really righteous, they would have said to Judas: If Jesus is right, you should not prove traitor to him for all the goods and gold of the earth; and if he is wrong, you should not need to be hired to forsake him: so, in either case, you are a very wicked man, and you must repent, or perish in your sins. But in place of reproving Judas, they were glad he came to them on this wicked errand, and "They weighed to him thirty pieces of silver." Matt. 26:15. This would equal in our money about \$16.96. It was the legal value of a slave, Ex. 21:32. This was the lowest value upon a human life. It showed the contempt and hatred of those priests to put the value of Jesus' life at only thirty pieces of silver—the value of a poor depraved slave. It had been prophesied that Jesus should be valued at only thirty pieces of silver, read it in Zech. 11:12-13. Judas and his

betrayal of Christ had been prophesied of in Ps. 41:9; 69:25-26; 109:8. In these prophecies the other conspirators were included with him.

When Judas Iscariot received the money from the priests, "he sought opportunity to deliver" Jesus into their hands, that they might cause him to be put to death. The priests were secret about it, for they feared the multitudes, who were more in favor of Jesus than of the priests. Luke 22:2. Those priests also knew that they had no just cause against Jesus.

While all this was going on between Judas and the chief priests, it is to be inferred that Jesus and the rest of his twelve disciples were spending a quiet night in slumber and rest in Bethany in the home of Simon, who had once been a leper. It was Tuesday night, which was the beginning of the thirteenth of Nisan, the day before the passover supper; and it was the fifth day of our Saviour's last week in the mortal body.

LESSON 260

The Sixth Day of Our Saviour's Last Week

Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13

The sixth day of our Saviour's last week began on Wednesday evening, which that year was the beginning of the 14th day of the first Hebrew month; then called Nisan, but originally called Adar. That month began with the new moon that was nearest the vernal equinox. The evening of the 14th of that month would be the time of full moon. It was in the beginning of that evening, perhaps about 3 o'clock, when the Jews had to make preparation for the passover supper, to be observed that night.

So we read: "But in the first of the unleavened loaves the disciples are saying to the Jesus, Where do you will we made ready for you to eat the passover? But he said, Go into the city to the certain one, and say to him, The Teacher says, My season is nigh to you; I will make the passover, following with my disciples. And the disciples did as the Jesus gave order with them; and they made ready the passover." Matt. 26:17-19. The ones Jesus sent on this mission

were Peter and John. "The certain one" that they were to meet was to be a man bearing a pitcher of water. And the place where they were to prepare to eat the passover was a large upper room. See Luke 22:7-13; Mark 14:12-16.

All these things were significant. If we would find the place to eat the passover with Jesus, we must follow the man with the pitcher of water, the truth of the Gospel. He will show us the large upper room furnished, the room above the types and nature of the Adamic man. Here we can make ready to pass over from death and slavery to life and liberty.

It took considerable preparation to get ready for the passover supper. Each family, or group, must select a place in Jerusalem for eating the passover supper, and then secure a lamb which had been approved as being without blemish by the priests. Then they must take their lamb to the priests in the temple to be sacrificed for them. The fat and the kidneys and the liver and the tail of the lamb were to be burned on the altar, and the blood was poured out at the foot of the altar. The rest of the Lamb was wrapped in its skin and carried away to be roasted. It must not be boiled, and a bone of it must not be broken. At sunset the lamb was prepared for roasting whole, the skin having been removed. A piece of pomegranite wood was inserted lengthwise, and another crosswise, thus forming a cross in the lamb. It was then roasted in a hole in the earth, covered with an earthen cover. The supper began as soon as the stars appeared, and this was announced by the priests from the temple. All leaven had to be put away. Cups of unfermented wine had to be prepared, and also a dish of bitter herbs. All these things had a spiritual meaning, for they were types, shadows, of what we have in the Gospel. The family or group was a type of the local assembly of the Church. The lamb was a type of Jesus, sacrificed for us. The removal of all leaven was a type of how we must put away all leaven of sin and false doctrine and pride and selfishness and meanness and carnality and worldliness and self-will and disobedience and evil dispositions and hatred and unrighteousness, or the angel of death will not pass over us. The dish of bitter herbs

was a type of how we must have the trials and crosses of life in our passing over from death into life. As the typical supper began when the stars appeared, so our antitypical passover begins when we have the light of the true teaching of Christ and his apostles. Let us therefore "keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with unleavened loaves of sincerity and truth." 1 Cor. 5:7-8.

LESSON 261

The Sixth Day of Our Saviour's Last Week (Continued)

John 13:1

"But before the festival of the passover, the Jesus knowing that his hour was come in order that he should depart out of this world to the Father, having loved his own, the ones in the world, he loved them into end."

At the time of our present lesson, Jesus and his twelve disciples were met together to observe the passover supper. It was Wednesday evening, the 14th of Nisan. They were met in a large upper room in Jerusalem. Only Jesus and his twelve disciples were there. The rest of Christ's disciples were scattered around in other family groups all over Jerusalem and its suburbs. According to the Law, the Israelites were to eat the passover by families, unless the family was too small to eat the entire lamb during the night, in which case it could join with another family. The annual passover supper commemorated the first supper of this kind about 1500 years before, when the angel of death passed over them and spared their firstborn, down in Egypt.

In the verse we have quoted above, John evidently means by the saying "before the festival of the passover," before they actually began to eat the passover. The word "before" has reference to place, like we could say, he stands before the door. According to the next verse Jesus and his disciples were evidently met to observe the passover supper; and John clearly means to say that before they actually began to eat the passover supper, Jesus loved them even into the ending of his earthly life in the

body. And then John tells us something Jesus did just then to show his love to them, namely, he arose from the supper and washed their feet.

Jesus then knew "that his hour was come in order that he should depart out of this world to the Father." This period included all that was to happen from that time until his ascension to the Father. It was to include his sacrifice for sin, his priesthood, and his kingship, as our life-giver, deliverer, and mediator. During that hour he was to put into force by his death the New Covenant, involved in his teaching, example, and laws; during that hour he would show the love and grace that is to draw all men to him (John 12:32); during that hour the ancient dead of God's people were to hear the voice of Christ and live (John 5:25; Matt. 27:50-53); during that hour also Jesus was to be glorified (John 12:23) and gain the name that is above every name of angel or man (Phil. 2:9-11; Eph. 1:19-23).

This period is called an hour, because it was so very brief—only about fifty days in all.

It was evident that this final hour, or period, had now arrived, because Jesus had accomplished the work which the Father had given him to do (John 17:4); therefore he could now "depart out of this world unto the Father."

Some people die because they do not accomplish the work that the Father gave them to do; and when they are raised up, they will go to the judgment. But if we finish the work which the Father has given us to do, we shall die in the Lord when our hour has come; and when we are raised up, we shall be taken out of this world unto the Father.

The Jewish leaders could not have taken Jesus to put him to death before his hour had come. John 7:30; 8:20.

Jesus was put to death and raised again during the period of the passover, because he is the antitype of it; for by him the angel of death passes over us, and we pass over this carnal world to the land of promise, the new earth to come. It was fitting that the substance and antitype begin where the shadow and type end.

John writes in the verse at the head-

ing of our lesson, that Jesus "having loved his own, the ones in the world, he loved them into end." His own were his disciples whom the Father had given him. John 17:6. He did not love them with the same kind of love that he loved all mankind. He loved all mankind with the love of mercy and compassion only; but he loved his own disciples, not only with the love of mercy and compassion, but with the love of friendship and companionship. John 15:12-15.

Jesus had shown this love of friendship and companionship in many ways. He bore with them, watched over them, sometimes reprov'd them, always forgave them, healed them, comforted them, taught them, trusted them, defended them, helped them, kept them, endowed them, appointed them to great service, and gave them his wonderful promises.

Even during the trying scenes of the end of Jesus' life in the mortal body, he loved his disciples "into end." We see it at the passover supper when he washed their feet and gave them the emblems of his body broken for them and his blood shed for them. It is also seen in the new commandment, John 13:34; 15:12-17; and in the teaching, "Let not your heart be troubled," John 14:1-3; and by the tender saying, "I am the true vine, you are the branches," John 15:1-5; and in the promise of the other Helper, the Holy Spirit, John 16:7-14; and in his tender and gracious care for them, John 17. When the officers arrested him, he asked that his disciples might be allowed to go away, John 18:8-9. He saved Peter from destruction by healing the high priest's servant whose ear Peter cut off. He spared the lives of his disciples by not calling them in to witness for him during his trial before his enemies. He had compassion on Peter when he wept bitterly, and forgave him. His last tender act was to turn his mother over to the care of his beloved disciple John.

If we are his true disciples, he will love us, too; for he said in his great prayer, "Neither for these only do I pray, but for them also that believe into me thru their word," John 17:20.

We must be kind and affectionate toward our fellow Christians as Jesus was toward us; for he says: "A new com-

mandment I give to you, that you love one another, even as I have loved you." John 13:34; 15:12.

LESSON 262

The Sixth Day of Our Saviour's Last Week (Continued) *The Feet Washing*

John 13:2-20

As Jesus and his twelve disciples were about to eat the passover supper, Jesus arose from the supper and laid aside his outer garments, and he took a towel, and girded himself. Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which he was girded. When he came to Simon Peter, Peter said to him, "Lord, do you wash my feet?" Jesus said to him, "What I do you know not now; but you shall understand hereafter." Then Peter replied, "You shall not, not, wash my feet into the age."

Jesus said to him, "If I wash you not, you have no part with me." Then Peter said to him, "Lord, not my feet only, but also my hands and my head." Jesus said to him, "He that is bathed needs not to wash, but is clean every whit: and ye are clean, but not all." One of their number was not clean: this was Judas Iscariot, and Jesus knew that Judas was the one that should betray him.

"When therefore he had washed their feet, and taken his garments, and reclined again, he said to them, Do you know what I have done to you? You call me, The Teacher, and, The Lord: and you say well; for I am. Therefore if I washed your feet, the Lord and the Teacher, you also ought to wash the feet of one another; for I gave to you an example, in order that according as I did to you, you also should do. Verily, verily, I say to you, A bondservant is not greater than his Lord; neither an apostle greater than the one sending him. If you know these things, blessed are you if you do them. Not concerning you all do I speak: I know whom I chose; but in order that the Scripture may be fulfilled, The one eating the bread with me lifted up his heel upon me. From just now I say it to you before it is to

become, in order that when it may become, you may believe that I am. Verily, verily, I say to you, The one receiving whomsoever I may send receives me; but the one receiving me receives the One having sent me.

Whether Jesus meant to make feet-washing an ordinance in the Church, or not, is a matter of very much dispute, which we cannot go into in this brief study. Suffice it to say, that, if it is used as an ordinance, it would certainly teach a great and needed lesson of humility in the Church; and if it is not used as an ordinance, but used merely as an example of humility, it would have the same effect. All true Christians must learn and know that Christ rules in his kingdom by service, and not by having others serve him. Of course we must serve Jesus, but he rules over us by serving us. He serves by everything he does. And we serve him because of his great and saving service to us. If we would be great in his kingdom, we must do great service for one another. The world rulers rule by having others serve them: Christ's kingdom is not so, for he said, "Let him that is greatest be servant of all."

THE HUMBLE WAY

Tune: "I Hear Thy Welcome Voice."
We lay aside our robes
And humbly seek to serve;
Just lowly service we would seek,
Our Saviour's words observe.

Chorus—
Humbly I would serve,
Jesus told me how;
Help me, Father, keep his Word
In humble service now.

No carnal lordship then
Inflates our soul with pride;
Yet true we rule by serving low
At Jesus' blessed side.

All Christians thus do blend
To serve each other true;
Our work and walk to humbly be
In whatsoever we do.

When once our Saviour bowed
And washed disciples' feet,
He clearly showed the blessed life
And gave example sweet.

Then let us follow him
And bow to serve and bless;
The saving sweet and loving life
We then shall full express.

When he shall come again
Our service then complete;
As kings and priests to bless the all
In service great and sweet.

The Lord's Supper

Matt. 26:26-28; Mark 14:22-24; Luke 22:19-21.

It is very clear from Scripture that the Lord's Supper is an ordinance to be literally observed in the Church till Jesus comes again. Paul so understood it: 1 Cor. 11:20-34.

The elements used should be unleavened bread and unfermented wine. We know this, for there was nothing of leaven or fermentum allowed at the pass-over supper, at which Jesus instituted the Lord's Supper, Mark 14:12; Luke 22:7; 1 Cor. 5:6-8.

There should be but one loaf and one cup. See 1 Cor. 10:16-18. And the members should tarry one for another, as Paul says in 1 Cor. 11:33. This does not mean there should be no individual cups; but there should be but one cup in the sense that there should be only one serving to each individual.

The one unleavened loaf of bread is the body of Christ in symbol; and the one cup of unfermented wine is the blood of Christ in symbol.

There must be no leaven or fermentum, for these are symbols of sin and evil spirit, and there was no sin and evil spirit in the body and blood of Jesus.

There must be but one loaf and one cup, because there is but one true Jesus, and we must all partake of that one true Jesus.

The consecrated bread and wine become the real body and blood of Jesus to us by the word that Christ spoke into the bread and wine, and by our faith in thus receiving the bread and wine, but without any change in the chemical elements of the bread and wine.

We partake of the bread and drink of the cup, not only because Jesus gave his body and blood for us, but because we must be partakers and sharers with Jesus, as Paul says in 1 Cor. 10:16-17. By thus partaking of Christ, we must share the Cross with him in bringing this salvation to others. Jesus said, "My cup indeed you shall drink." Matt. 20:23. And when Jesus was about to go forth to death, he said to Peter, "You cannot

follow me now; but you shall follow afterwards." John 13:36.

The Lord's Supper is to be observed only until Jesus comes again; because the elect alone are called to share with Christ in his sacrifice and priesthood. 1 Cor. 11:26.

The Lord's Supper cannot be observed as a fresh sacrifice of Jesus. He died "once for all," Heb. 10:10, 12, 14. We must observe the Lord's Supper only as a "remembrance," as Jesus said in Luke 22:19; 1 Cor. 11:24-25.

It is very probable that Judas took the Lord's Supper with the rest of the apostles, as Luke plainly intimates in Luke 22:21. But if Jesus did really give it to him, it would mean no more than the fact that Jesus died for all—even for sinners like Judas. But to observe the Lord's Supper as a memorial, and a sharer of Christ's sufferings, one should have repented of all known sin, believed in his heart that Jesus died for him, have been baptized in the name of Jesus Christ into remission of his sins, have received the gift of the Holy Spirit, have undertaken to live the Christian life, and have laid hold of the hope of the Gospel. On this subject read 1 Cor. 11:27-31; 5:11; 2 John 9-11; 2 Cor. 6:14 to 7:1.

Jesus said he would "drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of the God." Mark 14:25. Then he will drink it "with" us, as said in Matt. 26:29. This is a deep saying. Jesus is the vine, and he drank of the fruit of that vine for the elect in this life; he will drink of it again when he drinks of it for those who shall be separated to the right hand in the day of judgment; and the elect will then as kings and priests drink of it with him, for we shall then sit with him in his throne.

Judas Iscariot, The Traitor

John 13:18-30.

After Jesus had washed the disciples feet, and given them the Lord's Supper and had spoken some very heart-searching words, we read in verse 21 of our lesson, "He was troubled in the Spirit, and testified, and said, Verily, verily, I say to you, that one of you shall betray

me." The one to whom Jesus referred, was Judas Iscariot. He had been outwardly and professedly a friend of Jesus; and Jesus had given him friendship for years, and it was a sad thing to know that Judas was now about to betray him even to get him killed. But Jesus was troubled most of all because the troubles of all were coming upon him, and he must bear it all even to death.

Judas had played his deceitful game so skillfully that even his fellow disciples had not suspected him of being a traitor. When Jesus said that one of them should betray him, "The disciples looked one on another, doubting of whom he spoke." But Jesus gave a sign to Peter and John, who were near him at the table who it should be. He said, "He it is, for whom I shall dip the sop, and give it him." Jesus chose this method of making known the traitor, because by it he avoided the mention of the name, Judas Iscariot, which would have been heard by all; and by choosing this method, he directed attention away from Judas, for it seemed an act of favor and good will to give him the sop.

But "after the sop, then entered satan into him. Jesus therefore says to him, What you do, do quickly."

This was not the first time satan entered into Judas. Just the evening before, when Jesus reprov'd him for troubling Mary over her rich gift to Jesus, he did not receive that reproof, and satan entered into him. Now when Jesus gave him the sop, satan entered into him again, for he knew that he was the one that should betray Jesus. He had already made the deal with the Jewish authorities to betray Jesus that very night, and had received thirty pieces of silver for doing that awful work. When Jesus gave him the sop, he should have said to Jesus, Master, I am unworthy to receive the sop at your hands, for I have been hired by the Jewish leaders to betray you into their hands this night, and they have already paid me for doing it, and I have the price, thirty pieces of silver, right here in my belt. Then he should have repented in the deepest way, and sought mercy and forgiveness. Instead of that, he hardened his heart, and satan entered into him again and made him think that Jesus even approved of his vile act. It is wicked not to repent,

but it is most devilish to think that a wicked act is good.

Jesus then wanted Judas to get out of his company at once, and said to him, "What you do, do quickly." Jesus had many precious things to say to his true disciples which he could not say in the presence of Judas; and Jesus knew, too, that his hour to depart this life had come.

LESSON 263

The Sixth Day of our Saviour's Last Week (Continued)

Jesus' Farewell Discourse to His Disciples

John 13:31 to 16:33

The record of this discourse is nearly as long as that of the Sermon on the Mount. Jesus first says:

Now Was the Son of the Man Glorified

John 13:31-32

When Judas had suddenly departed to have Jesus arrested and put to death, Jesus understood by the Spirit the meaning of it all, and he did not look upon the dark side and think of the shameful and painful death, but he exclaimed, "Now was the Son of the Man glorified and the God was glorified in him; and the God shall glorify him in Himself, and straightway shall He glorify him." These words must have thrilled Christ's true disciples and brightened up their souls with joy. But, of course, they could not then have understood the meaning of Christ's words, for they did not then know what the departure of Judas had to do with the glorification of Jesus. By saying to Judas, "What you do, do quickly," he consented willingly to be betrayed into the hands of sinners to be delivered up to death on behalf of the sins of all.

As Adam was dishonored by sin and by transmitting shame and sorrow and pain and death to all: so Christ was glorified when he took the shame and sorrow and pain and death of all, that he might transmit righteousness and joy and agical life and immortality to all. The departure of Judas was the be-

ginning of a series of acts that would lead to the death of Christ for all. Tho Judas did the greatest sin, yet God overruled it for the greatest good. And he will do this with all sin and evil in his own good times and ways. If this were not true, God, in his infinite goodness, would never have permitted sin to be.

Not only was Jesus glorified when Judas departed to have him put to death, but God was also glorified thereby, for God had wrought this willingness and goodness and grace in Jesus by his Spirit. As every true and obedient son glorifies his father: so Jesus, by his great act of love and compassion for all, glorified his heavenly Father.

Jesus also said, "The God shall glorify him in Himself, and straightway shall He glorify him." This was fulfilled when God raised Jesus from the dead and took him to his right hand, to be our life-giver, priest, and king. Thus Jesus glorified God by what he did on behalf of God for man; and God glorified Jesus by what God did for him and man.

A Little While I Am With You

Jesus next said to his disciples: "Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, Whither I go, you cannot come; so now I say to you." John 13:33. Jesus then called his eleven apostles "little children," for they were then as children in the understanding of spiritual things. The little while to which Jesus referred was up to his arrest, about four hours later. Tho he seemed to be with them on different occasions after his resurrection, yet he was not with them on their mortal plane, nor will he be with them again until his second presence, when they, too, will be made immortal. 1 Thess. 4:16-17.

Jesus indeed said in Matt. 28:20, "Lo, I am with you all the days, even until the end of the age." This means that he is with us in Spirit and in truth and grace of the Gospel. He will be with us in person when he comes again.

Jesus said, "You shall seek me." By these words he had reference to his second coming, which all true disciples seek thru a knowledge of prophecy and history and current events.

Jesus also said "whither I go, you

cannot come." Jesus was then about to go on his way to the Father thru suffering and death, into resurrection and ascension to the right hand of God, there to be our king and high priest. Jesus alone is called to that glory, as in the type no one but the high priest could go into the most holy place.

In this age it is not the Gospel plan to take true disciples up to Jesus in heaven. When our work is done here, we must rest in sleep until he comes again, as he said in John 14:3, and as Paul wrote in 1 Thess. 4:13-18, when all the elect will be caught up together to meet Jesus and be with him. Then he will present us to the Father, without spot or wrinkle, or any such thing. There we shall be while the first five plagues are poured out upon the earth: then we shall return with Jesus to set up the kingdom of God over the earth.

The New Commandment

John 13:34-35

"A new commandment I give to you, in order that you may love each other; according as I loved you, in order that you also might love each other. In this will all know that you are disciples to me, if you have love in each other.

Farther on in this discourse, Jesus repeats this commandment. John 15:12.

This is called a new commandment, for no law had ever before commanded love as Christ had loved. The Law given thru Moses said, Love your neighbor as yourself; but the Law of God thru Christ says, Love your neighbor more than yourself, even to laying down your life for your neighbor. This higher law of love, given thru Christ, is given only to a spiritual people.

Jesus waited to give this new commandment on love till Judas was out of his company. And Jesus did not give this law in the Sermon on the Mount: he waited until he had demonstrated that love.

When he gave this law, he had given up all for his disciples and loved them as friends and companions. John 15:13-15. He does this yet to his true disciples, in even a much fuller measure; for since he said these words, he has loved his true disciples by giving his immortal life

as a living service for them, and he dwells with them in the Spirit. And he will manifest that love yet in a fuller sense when he comes again to make his true disciples immortal, and give them the everlasting home and the eternal kingdom. We must also love each other more and more like Jesus loved us, be unselfish and kind and bless our fellow beings; and we must make friends and companions of our fellow Christians. This, as Jesus said, shall prove to all that we are Christ's disciples.

If we have the real, true, teaching of Christ and the real, true, spiritual power of Christ, it will be certain that we shall also have the real, true love of Christ; for the truths of the Gospel are all teachings of love, and the spiritual power of the Gospel produces love and manifests love. The false doctrines of the apostasy have the opposite effect, and destroy real love.

Paul gives us some of the marks of this true love in 1 Cor. 13:4-8; and he also tells us in that chapter the great importance of having that love, and puts it down as the greatest gift of all. It is greater even than faith and hope, for it produces, prizes, preserves, and makes valuable faith and hope.

The Law thru Moses commanded love to God with all the Adamic heart, soul, and might (Deut. 6:5): but the Law of God thru Christ commands Christians to love God with more than the Adamic heart, and soul, and might; we must love God from a regenerated heart and soul, and with the might of the new creature; that is, we must love God in the Holy Spirit. Rom. 5:5.

John 15:10, "If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Peter's Denial of Jesus Foretold

John 13:36-38 with Luke 22:31-34; Matt. 26:31-35; Mark 14:27-31.

At this stage of our Saviour's discourse, Peter interrupted him. Peter did not seem to be so much impressed and concerned about the New Commandment Jesus had just given, but about what he said just before of his going away, and that his disciples could not go there now. This troubled Peter, and

perhaps the other disciples. So we read:

"Simon Peter says to him, Lord, where do you go? Jesus answered, Where I go, you cannot follow me now; but you shall follow afterwards. Peter says to him, Lord, why cannot I follow you even now? I will put down my soul for you. Jesus answers, Will you put down your soul for me? Verily, verily, I say to you, A cock shall not, not, crow, till you have denied me three times."

Peter had not understood Jesus. He had thought that Jesus meant he was going to some distant or difficult place on earth, and he could not see why he could not go along with him, for he thought he was even willing to die for Jesus. But Peter did not then know his own heart and his weakness. He was boastful and self-righteous, and did not know that his outer man was stronger than his inner man when it came to a supreme test. This was the case with all the disciples at that time, for they had not yet received the gift of the Holy Spirit, which makes "free from the Law of the sin and of the death," Rom. 8:2; and strengthens with power in the inner man, Eph. 3:16. All professed Christians who are trying to love Jesus and follow him in their own resolution and strength are like Peter was then. It is not enough to be sincere and earnest: those are good and necessary qualities, but we must know our need of the gift of the Holy Spirit and we must seek it until we find it, or we cannot succeed in the Christian life. Peter did not fail thru wickedness, but thru weakness only, for he loved Jesus and he was sincere and earnest and wanted to be good and right. Jesus plainly said to Peter, "You cannot follow me now; but you shall follow me afterwards." Fifty-two days later Peter and the other disciples got the wonderful and blessed gift of the Holy Spirit on the day of Pentecost. Then Peter could begin to follow Jesus, even in suffering and trial and death. He was then no longer tempted to deny Christ, but could go, like Jesus, victoriously on his way to God, to be translated to the Father when Jesus comes for the elect.

Peter and his sin were very different from Judas and his sin. Judas planned and plotted his sin; Peter planned and purposed to be good and true, but was suddenly swept away and overcome in

an overpowering temptation. Judas was sorry for the consequences of his sin, Matt. 27:4, Peter was sorry for the nature of his sin, Matt. 26:75. Judas went on in sin, for "he went away and hanged himself," Matt. 27:5; Acts 1:18; Peter ceased from sin and clung to Jesus and confessed before men and led a life of usefulness and blessing. Judas lost everything by his sin—his money, his office, his usefulness, his hope, his life, and all; Peter found true repentance and retained his hope and office and usefulness, and gained all.

Read also Luke 22:31-34; Matt. 26:31-35; Mark 14:27-31. We continue our Saviour's farewell discourse in next lesson.

LESSON 264

The Sixth Day of Our Saviour's Last Week (Continued)

Jesus' Farewell Discourse to His Disciples (Continued)

In Lesson 263 we studied several topics of this discourse. We now begin with:

Let Not Your Heart Be Troubled

John 14:1

"Let not your heart be troubled: believe into the God, believe also into me."

There was great need then for Jesus to give his disciples this Commandment. Many troubles had already come to them, and Jesus knew that many greater troubles were just ahead of them, which he wanted them to prepare to meet with untroubled hearts.

Jesus had already talked to them of his dying, and that he was about to leave them, and that they could not go where he was going. He had even said that Peter, the strong disciple, would deny him three times that very night. They also had other troubles, for they were in a large city, several days from their homes, nearly without money, rejected and despised by the leading Jews, and liable now to be put to death for their association with Jesus. For several years they had left all to follow Jesus, they had lost their business, and suffered many trials and privations and dan-

gers to follow a leader who was now going away to leave them and even die.

Jesus had given them many words of comfort and hope, but these only added to their troubles, for they could not understand the meaning of his words.

The remedy which Jesus now gave them was: "Believe into the God, believe also into me."

This is the remedy for all the troubles with true disciples of Jesus, under all circumstances; for this faith teaches them that all things shall work together for their good. Rom. 8:28. If a professed Christian is troubled in heart and cast down, it indicates a lack of the true Gospel faith, or, at least, that he is not sufficiently exercising that faith.

These eleven disciples had faith in God and Jesus at that time; but they had many things yet to learn and experience before they could have good Gospel faith. Their faith was then failing thru fear, ignorance, and sorrow. They should have believed even tho they could not then understand; for they had been with Jesus for several years, heard his wonderful words, beheld his great miracles, known his great and constant love, and learned that God was with him at all times: hence they should have preserved faith in Jesus and his God under whatever circumstances might arise, and even where they did not understand. If they had sufficiently reflected on the great things they had seen and heard while following Jesus, their slumbering faith would have been aroused, their doubts would have been dissolved, their fears would have been subsided, their sorrows would have been soothed away, and their troubles would have been stilled.

When troubles overtake us and we allow our faith to run low, we are sure to act rashly and foolishly and sinfully, and thus only increase our troubles.

We have less excuse for letting our hearts be troubled than those disciples then had; for since then the things that they were troubled about are all made plain and found to be wonderful things of the Gospel. We now see that it was necessary and good that Jesus be taken then from those disciples, and that he die, and rise again, and ascend to the Father. In place of troubling our hearts

now, these things bring peace and blessing and hope and joy.

Many professed Christians lose faith and get troubled hearts by meditating on their sorrows and troubles, and by brooding over them. They also get in this condition by not thinking enough of the good, and by not looking on the bright side. Sometimes also they fail by not seeking to understand the things that appear doubtful and mysterious; or by demanding understanding before faith in things not revealed. Many also fail by neglect, indifference, unfaithfulness, and sin; thus putting themselves afar from God and Jesus, and even against God and Jesus. Such people cannot expect things to work for their good, and they should have troubled hearts, until they repent.

When we have troubles and trials and afflictions, Jesus says to us in the Spirit, "Let not your heart be troubled: believe into the God, believe also into me." It is a sin for a Christian not to heed this word—a sin against God and Jesus and a sin against ourselves, too. A troubled heart destroys our peace, blights our hope, paralyzes our courage, weakens our hands, beclouds our minds, injures our health, and ends our progress in the Christian life.

The eleven disciples then very imperfectly heeded this word of Jesus; and in a few hours later when Jesus was arrested, they lost their faith and hope that Jesus was to be the Messiah. The resurrection of Jesus revived their faith, and the gift of the Holy Spirit strengthened their faith to go thru all trials victoriously.

Jesus said many things in this farewell discourse to help them preserve the faith thru the heavy trials just ahead; and, no doubt, down deep in their hearts they did preserve that faith, even thru that dark and trying hour.

LET NOT YOUR HEART BE TROUBLED

Tune: "The Morning Light Is Breaking."

Let not your heart be troubled,
 Why should you doubt and fear?
 'Tis Jesus now commands it,
 Have faith and hope and cheer.
 Your troubles are refining
 To make you nurer be,
 Reflecting Jesus' image,
 Like him to ever be.

Believe in God, the Father,
 And all his boundless care;
 Believe in Christ, Redeemer,
 Whose cross you now may share.
 No evil can betide thee
 'Midst boundless love and grace;
 Believe and trust the Father,
 In all his love to trace.

O let us banish trouble
 From hearts made pure and free;
 'Tis not for any Christian
 To sorely troubled be.
 We're on the way to glory
 And o'er us shines the light;
 Our troubles seem so tiny
 'Midst God's most gracious might.

We cannot sink in sorrow,
 Nor lose our way to home;
 We'll walk the shining pathway
 And from it ne'er to roam.
 No trouble shall retard us
 As on the way we wend;
 And God shall safely guard us
 As we with Jesus blend.

With hearts all free from trouble
 We're strong to keep the Way;
 No evil can betide us
 In light of endless day.
 Our faith gives full the vict'ry,
 In grace so sweet we rest;
 We've learned to trust the Father,
 His Way is ever blest.

LESSON 265

Jesus' Farewell Discourse to His Disciples (Continued)

My Father's House with Its Many Dwellings

John 14:2-3

"(2) In my Father's house are many dwellings; if it were not so, I would have told you; for I go to prepare a place for you. (3) And if I go and prepare a place for you, I come again, and will receive you to myself; that where I am, you may be also."

The word "house" does not always refer to a literal building. It sometimes refers to a kingdom, a family, a line of kings, a line of priests, a city, a temple with all its dwelling places and courts.

Jesus had reference to all these meanings; for it is meant that the elect should have place in all these: God's kingdom, family, kingship, priesthood, city, temple.

But we could not have a place in any of these unless Jesus had gone to the Father. His going there prepares the

place, makes the place ready for us. When he had finished the part he had to do, then he was ready, and the Father's house was ready, and we could then have a place there.

If he had not ascended on high, the gift of the Holy Spirit would not have come. John 7:39; 16:7. And without the gift of the Holy Spirit we could not know the truth, nor enter the spiritual kingdom, nor belong to the family of God, nor dwell in the heavenly Jerusalem, nor have place in the spiritual temple (1 Cor. 12:13), nor could we become kings and priests unto God and the Lamb. We could have had no place in the house of God whatever if Jesus had not gone to the Father. His going to the Father just prepared the place in the house of God for us, and got us the means whereby we could enter our place in the Father's house.

We enter our place in the Father's house, not when we die, as some suppose, but here and now; for we enter the Father's house in the sense of the kingdom when we get born again; we enter it in the sense of a family when we become children of God; we enter it as a temple when we come to the altar where Jesus was sacrificed for us; we enter it as a city when we become citizens of the kingdom; we enter it as kings and priests when we get dominion over our bodies and offer to God our sacrifices of praise and thanksgiving.

There are now many dwelling places in the house of God—a dwelling place for each one of God's elect. And the house will be enlarged in the ages to come to take in others, as the Holy Spirit said by Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed [of the elect] shall possess the nations, and make the desolate cities to be inhabited." Isa. 54:2-3.

When we find our place in the house of God, we each become a part of the house of God; for the Scripture says, The Church is the house of the living God, 1 Tim. 3:15; and it also says: "We are temple of the living God," 2 Cor. 6:16. Peter says: "You also, as living stones, are built up a spiritual house, to be a

holy priesthood, to offer up spiritual sacrifices, acceptable to God thru Jesus Christ." 1 Pet. 2:5. See also Heb. 3:6; 1 Pet. 4:17; Heb. 10:21; Eph. 2:19-22.

Jesus must do one thing more to complete our entrance into the house of God—he must come again to receive us to himself, that where he is we may be also. Jesus is in the house of God, and Christians, too, are in the house of God; but we cannot now be in the same place that Jesus is in; for he has gone beyond the veil of this mortal body into the holy of holies, the place of immortality; and we are this side of the veil. When Jesus comes again we shall also put on immortality and be with him in his throne and priesthood. Heb. 6:19-20; 10:19-23. Then the new world may come into the first apartment of the house of God, which is the court, or place of sacrifice, Rev. 11:2; and the house shall be enlarged until all the families of the earth and all the nations shall be blest, and there shall be no more sorrow, nor pain, nor death, nor tears.

LESSON 266

Jesus' Farewell Discourse to His Disciples (Continued)

Jesus Replies to Thomas and to Philip

John 14:4-11

"(4) And where I go, you know the way. (5) Thomas says to him, Lord, we know not where you are going; how are we able to know the way? (6) The Jesus says to him, I am the way, and the truth, and the life: no one comes to the Father, if not thru me. (7) If you had known me, my Father also you would have known: from just now you know Him, and have seen him."

"(8) Philip says to him, Lord, show to us the Father and it is enough for us. (9) The Jesus says to him, So long a time I am with you! and you do not know me, Philip? The one having seen me has seen the Father; how do you say, Show to us the Father! (10) Do you not believe that I am in the Father, and the Father is in me? The words which I speak to you I speak not from myself: but the Father, the One abiding in me, Himself does the works. (11) Believe

me that I am in the Father and the Father is in me. But if not, believe me thru the works themselves."

Jesus was speaking these words to Thomas and Philip in deep spiritual sayings, which they were not then able to comprehend, for they had not yet received the gift of the Holy Spirit, and their minds and hearts were troubled with the sorrows and trials that Jesus was about to depart from them. The explanations which Jesus gave them were deep and wonderful. Jesus did not explain to them how he was then in the Father and the Father in him, and yet he was about to go to the Father. Jesus knew that when they received the gift of the Holy Spirit, they would understand these things. The Father was in him by the Spirit, and now Jesus was about to depart to the right hand of God that God might be with him in person. In Jesus' reply to Philip, he did not say that he is the Father, but that the Father was then *IN* him. Some false teachers try to pervert Jesus' words, and make out that Jesus is the Father Himself, but Jesus said nothing of the kind. Paul said, "For me to live is Christ," for Christ was living in him. No one supposes that Paul meant to say that he was Christ: so Jesus did not mean he was the Father because the Father worked in him and thru him, and that people could know the Father by this.

LESSON 267

Jesus Tells Some of the Blessed Experiences Coming to Them

John 14:12-15

"(12) Verily, verily, I say to you, The one believing into me, the works which I do, that one also shall do; and greater than these shall he do; because I am proceeding to my Father. (13) And whatsoever you may ask in my name, this I will do, in order that the Father may be glorified in the Son. (14) If you may ask anything in my name, I will do it. (15) If you love me, you will keep the commandments, the ones of me."

These words showed his disciples that they were about to receive the same experience toward him that he then had toward the Father. He even went farther

and said that they were to do greater works than he had thus far done, because he was proceeding to the Father. He did not then tell them why this should be, but it all became plain to them later. Jesus had indeed done many great and marvelous works; but, great as those works were, they were all done upon the natural man. No one up to that time had become the new and regenerated man, for the gift of the Holy Spirit was not yet given, and would not be given until Jesus should go to the Father. Now the disciples receive and minister the regenerating teaching and power, by which people become new creatures. This is a far greater and more important work than to work upon the natural man and thru the natural man. In Christ's name true disciples may now, not only do the works that Jesus did, but the greater works to produce and bless the new man; and the reason we may do those lesser works and greater works is that Jesus went to the Father for the greater grace, and that he has authorized to us his name in which we may pray and minister.

He Promises Another Helper

John 14:16-18

"(16) And I will ask the Father, and another helper He will give to you, in order that it may remain with you into the age, (17) the Spirit of the truth, which the world is not able to receive, because it does not see it, nor know it; but you know it, because it remains along side of you, and it will be in you. (18) I will not leave you orphans: I come to you."

In these verses Jesus tells his disciples how they will get the power to love him and keep his commandments; for without the Spirit they could not do those things. Jesus did not call the Holy Spirit the "comforter," but the "helper," as it should have been translated. Nor did Jesus mean that this helper should be another person, for the blessed Holy Spirit is not a person, but the Spirit of the Father. As our spirit is not another person from ourself: so God's Spirit is not another person from Himself. We must pray and sing in the Spirit, but not to the Spirit. The word Spirit is always in the neuter gender in the original Greek Testament.

That blessed Holy Spirit, the Spirit of God, is never called "ghost" in the original New Testament.

That blessed Spirit had been working in and thru Jesus to his disciples, and they had received Jesus, but had not yet received that Spirit by which he worked; but, when Jesus should go to the Father for them, he would send that blessed Spirit to be with them and even in them, as the other helper.

The world cannot receive the Holy Spirit as a helper, for it convicts the world of sin and judgment. But Christians have the Holy Spirit abiding with them and dwelling in them to help them.

In the King James' version the Holy Spirit is often called the holy ghost. When that translation was made in 1611, the word ghost in English meant guest. It seemed a very pleasing translation at that time to call the Holy Spirit: holy guest. But even with that meaning the translation is false, for the Holy Spirit is not a guest—because Jesus said it was to remain with us, abide with us, whereas a guest stays but a short while and then goes away. As the word ghost now means, it is offensive to call the Spirit a ghost. The American Standard version always translates it correctly, by saying "Holy Spirit."

Jesus also said to his disciples, "I will not leave you orphans." He knew that when they received the gift of the Holy Spirit, it would make them true and real children of God.

LESSON 268

Jesus Foretells the Greater Light and Manifestation Coming

John 14:19-21

"(19) Yet a little, and the world does not yet see me; but you see me, that I live and you live. (20) In that, the day, you shall know that I am in my Father, and you are in me, and I am in you. (21) The one having my Commandments, and keeping them, that one is the one loving me. But the one loving me shall be loved under my Father, and I will love him, and will manifest myself in him."

The little while to which Jesus refers in this quotation reached up to Christ's

resurrection and ascension. From that time the world has not yet seen Jesus, and will not see him until he comes again. Then every eye shall see him, and men shall cry to the rocks and mountains to fall on them and hide them from his face.

But Christians now see Jesus in the truth and grace of the Gospel and in their vital experience of those things. He comes to us at conversion, and he will come again to us to give agical life and immortality at the ending of this age.

True Christians have the commandments of Jesus and they keep them, and they are the ones who are truly loving Jesus. Such are beloved of the Father and of Jesus and they see Jesus as their teacher, example, law-giver, redeemer, life-giver, priest, and king.

How Jesus Explained These Words

John 14:22-24

"(22) Judas (not the Iscariot) says to him, Lord, and what has become that in us you are about to manifest yourself, and not to the world? (23) Jesus answered and said to him, If any one love me, he will keep my word; and my Father will love him; and we will come to him and we will make abode beside him. (24) The one not loving me, does not keep my words; and the word which you hear is not of me, but of the Father, the One sending me."

These words teach that God and Jesus get into us by love and in love. And this love is shown in our case by having the words of Christ and keeping them.

LESSON 269

Jesus Sums Up This Part of His Discourse

John 14:25-31

"(25) These things I have spoken to you, abiding beside you. (26) But the helper, the Holy Spirit, which the Father will send in my name, that shall teach you all things, and remind you all things which I told you. (27) Peace I leave to you; my peace I give to you; not according as the world gives, I give to

you. Let not your heart be troubled, neither let it be afraid. (28) You heard that I said to you, I go away and I come to you. If you loved me, you would rejoice because I proceed to the Father; because my Father is greater than I. (29) And now I have told it to you before it becomes, in order that when it becomes, you may believe. (30) I will not yet speak many things with you; for the ruler of the world comes, and in me he certainly has nothing; (31) But it is in order that the world may know that I love the Father, and according as the Father commanded me, so I do. Arise, let us go from here."

In these words Jesus again speaks of the Holy Spirit as the coming helper. He knew that without that blessed gift of the Holy Spirit they would not be able to rightly understand spiritual things, nor experience those things in their hearts and lives.

Then he pronounces upon them the benediction of his peace. This is a wonderful peace, a peace which only Christians may know. The peace of righteousness, the peace of obedience to God, the peace of love and mercy and patience toward man, the peace of fidelity to friends, the peace of endurance, the peace resulting from the knowledge of God, the peace of believing that all shall be for good. This seven-fold peace Jesus would have his disciples experience.

This peace the world cannot give; for the peace which the world gives its devotees is ill-founded and fleeting, and ends in gloom and judgment; for it is but the peace of riches, the peace of pleasures, the peace resulting from the drowning of the voice of conscience, the peace of forgetfulness of God and eternity, the peace resulting from false hopes, the peace resulting from carnal maxims, the peace from a few good works, the peace from self justification, the peace from favorable comparison with others, the peace from self-congratulation, the peace from the failures of some who only profess to be Christians, the peace of ignorance, the peace from following the big multitude, and the peace from delayed judgment.

The Christian's peace is an everlasting peace and it shall end in glory. The disciples to whom Jesus spoke came to

know this great peace when they received the gift of the Holy Spirit.

Jesus told them that his Father is greater than he: thus he utterly denies and condemns the traditional doctrine of so-called orthodoxy that teaches that Jesus was God and equal to the Father. "My Father," said Jesus, "is greater than I."

Jesus also said that "the ruler of the world comes," and had nothing in him. Jesus referred to the devil, who was then leading Judas Iscariot and the priests and scribes and elders of the Jews to put Jesus to death. But Jesus said it was all to happen "in order that the world may know that I love the Father, and according as the Father commanded me, so I do." This word is already fulfilled in part; for the world today condemns those Jewish leaders for what they did to Jesus; but this word of Jesus shall be fulfilled in full meaning in the world to come.

When Jesus had said these things, he seemed to want to close his address, for he said, "Arise, let us go from here." But other things came to his mind to say, which we study in our next lesson.

LESSON 270

The Sixth Day of Our Saviour's Last Week (Continued)

Jesus' Farewell Discourse to His Disciples (Continued)

We have studied the first part of this wonderful discourse in lessons 263 to 269, and we now resume the study.

Jesus As the True Vine

John 15:1-8

"(1) I am the vine, the true one, and my Father is the land-worker. (2) Every branch in me not bearing fruit, He takes away; and every one bearing the fruit, He cleanses it, in order that it may bear more fruit. (3) Already you are clean ones thru the Word which I have spoken to you. (4) Remain in me and I in you. According as the branch is not able to bear fruit from itself, if it remain not in the vine, so neither you if you do not remain in me. (5) I am the

vine, you are the branches. The one remaining in me, and I in him, this one bears much fruit; because apart from me you are not able to do anything. (6) If anyone remains not in me, he is cast out as the branch, and is withered; and they gather them, and cast into fire, and it is burned. (7) If you remain in me, and my spoken words remain in you, ask whatever you will, and it shall become for you. (8) My Father was glorified in this, in order that you bear much fruit, and you shall become disciples to me."

In the Old Testament the house of Israel was called a vine, even a right vine; but later that vine was called a degenerate vine because of sin. Read in Isa. 5:1-7; Jer. 2:21. And this vine was also called the vine of Sodom because of apostasy, Deut. 32:32-33. We also read in Rev. 14:18-20 of the vine of the earth, which refers to the wicked class of men.

In contrast to all these false vines, Jesus is, "The vine, the true one." He is the antitype of the vine of Israel after the flesh, and of the vine of Adam. As mankind were all summed up in Adam; and as all Israel were once summed up in Jacob: so now in antitype of these, all are summed up in Jesus. Those types were but shadows, Jesus is the antitype—the truth, the reality. Christ is the true vine because he was not degenerate and unfaithful, but regenerate and pleasing to his Father, the Land-worker.

The fruit of the true branches of this vine is: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," Gal. 5:22-23. See also Rom. 6:22; Phil. 1:11; Heb. 12:11; Eph. 5:9.

Any branch that does not bear this good fruit, is not really joined to the life and substance of the vine; and such a branch God "takes away;" but the truly fruitful branch "He cleanses it, in order that it may bear more fruit." The good branches are cleansed by pruning off unnecessary growth, or any growth that would take the energy and life from the fruitful branches. These things will occur in this busy world, and we need to have lots of things cut out and thus to concentrate our energies in bearing the good fruit of Jesus. If we take the words of Christ to guide us in our every day life, we shall have this cleansing. Eph. 5:25-27.

But we must remain in the vine, or be cast into the fire of the second death in the day of judgment; for of them that have much, shall much be expected.

If we remain in Christ, and his spoken words remain in us, the Father will hear our prayers in his own good time and way, and all shall be for good, now and ever.

The branches of the vine are not the different denominations of so-called Christendom, as many suppose; for Jesus said to his disciples, "You are the branches." He was speaking to disciples individually, not to sects and denominations. Apostasy has caused sects and denominations; and such are branches of the vine of apostasy. There is but one Church, and Christ is the only door into it, and God alone puts the members into it. It is the Church of God and it is in Christ Jesus. It is the pillar and ground of the truth, and all are baptized into one Body by one Spirit. Each real member is a branch of Christ, the true vine.

CHRIST THE VINE, THE TRUE ONE

Tune: "There Is a Name I Love to Hear."

Jesus risen is the Vine,
For all are formed in him;
He arose the life of all,
In him we're saved from sin.

Chorus—

Jesus is my Saviour,
The living Vine to me.

We may now grow out from him
As branches pure and true;
Then we'll bear his fruit so pure
From souls made ever new.

First we learn the Gospel truth,
Repent we then of sins;
Faith springs up within our hearts,
And lo! new life begins!

"Be baptized," the Word declares,
In Jesus' saving name;
Gladly then we heed the Word,
And pardon full we claim.

Upward then we look to God
To be our Father true;
Sending full the Spirit down
To make us pure and new.

Branches then of Christ the Vine,
His life flows full and free;
Fruit of Christ we hence shall bear,
His glory we shall see.

Cleanse me, Father, in thy grace
By Word and Spirit true;
Make me just like Jesus be
In all I say and do.

When my Saviour comes again
His work to full perfect;
Make me full immortal be
With all thine own elect.

May my fruit abound yet more,
In truth and grace to grow;
More like Christ, I want to be,
His love to fuller know.

LESSON 271

Jesus Resumed His Talk on Love

John 15:9-17

"(9) According as the Father loved me, I also loved you: remain in my love. (10) If you keep my commandments, you will remain in my love; according as I have kept my Father's commandments, and remain in his love. (11) These things have I spoken to you, in order that my joy may remain in you, and your joy may be fulfilled. (12) This is my commandment, in order that you love each other, according as I loved you. (13) No one has love greater than this, in order that a certain one put his soul on behalf of his friends. (14) You are my friends, if you do what I command you. (15) I do not yet call you bondservants; because the bondservant does not know what his lord does: but I have called you friends; because all which I heard along side of my Father I made known to you. (16) You did not choose me, but I chose you, and appointed you, in order that you might go and bear fruit, and your fruit might remain: in order that whatever you may ask the Father in my name, He may give to you. (17) These things I command you, in order that you may love each other."

To get the good of these wonderful words, we must stop and meditate much upon them.

"According as the Father loved me, I loved you." The Father loved Jesus with a different love from what He loved the world. He loved the world with the love of mercy, and not with the love of fellowship. He loved the world not for what it is, but for what it may be, and for what it shall be. But the Father loved Jesus for what he is. This was the

love of fellowship, the love of affinity, the love of friendship.

Jesus said to his disciples, that it was just that way he loved them. If he could say that to his disciples at that time, how much more could he say that to them after they received the gift of the Holy Spirit!

Next in tender yearning for them, he said, "Remain in my love." He then tells them how to remain in his love: "If you keep my commandments, you will remain in my love; according as I have kept my Father's commandments, and remain in his love." Love is based in a principle of unity, harmony, in both nature and practice. Disobedience to Christ as our Lord and Master breaks the principle of harmony with Christ in nature and deed.

Jesus has given many commandments, especially in the sermon on the mount and in the farewell discourse which we are now studying.

Then Jesus tells them: "These things have I spoken to you, in order that my joy may remain in you, and your joy may be fulfilled." Jesus wants his disciples to be happy; but he wants them to have the happiness of being right and doing right. He said that his meat and drink was to do the will of Him that sent him. If this is our experience, then we remain in Christ's joy, and that joy will be fulfilled in eternal glory.

But Jesus wants us also to love each other. We cannot contain or retain the love of Jesus in us unless we love each other; and we must love each other according as Jesus loved us: that is, we must love each other with the love of friendship and fellowship, as Jesus loves his true disciples.

Jesus called this the very greatest love when he said: "No one has love greater than this, in order that a certain one put his soul on behalf of his friends." It was indeed a great love when Jesus died upon the cross for sinners. Rom. 5:5-11. But it is still a greater love when he "put his soul on behalf of his friends."

Then Jesus adds, "I do not yet call you bondservants." They were not yet bondservants, for Jesus had not yet purchased them with the price of his death on the Cross. In their case they were friends of Christ before they were bondservants; and they continued to be bond-

servants of Christ, as well as friends, after Christ died for them. And after his death they were even much more his friends: for in a fuller sense than ever Jesus was their teacher, example, law-giver, redeemer, life-giver, priest, king, mediator, helper, companion. He was with them in a dearer and fuller sense than when he was with them in the mortal body.

After Christ's bondservants pass on to that higher degree of friendship, tho they are still bondservants; Jesus does not call them such, for they no longer serve from a consciousness of duty, but from a consciousness of love. Whom the Son makes free is free indeed. John 8: 36.

Then Jesus says, "You did not choose me, but I chose you, and appointed you, in order that you might go and bear fruit, and your fruit might remain: in order that whatever you may ask the Father in my name, He may give to you.

These disciples were also apostles. An apostle is a sent minister. People cannot become ministers by their own choice, tho it is proper to desire the office of a minister, 1 Tim. 3:1. A minister is to "go and bear fruit." The minister can bear fruit by sowing the good seed, the Word of God, in good and honest hearts, and by cultivating and feeding the plants, that they may abide and also bear the fruit of the Spirit.

Jesus promises that the Father will supply the needs of a true minister in his office; for Jesus says to them: "Whatever you may ask the Father in my name, He may give to you." And this applies to all fruit-bearing ones.

The one purpose that Jesus had in giving the commandments of this lesson, he sums up in these words: "These things I command you, in order that you may love each other."

Jesus was so especially anxious that Christians love each other, for he knew that there is where we would be most liable to fail, and would fail the most. It is not so hard to love the perfect Master as it is to love the imperfect disciple. Jealousy and envy are liable to come in between disciples. Sectism is liable to come in and divide disciples. Jesus knew, too, that the great proof to all

men of the reality of the Christian religion is: that Christians love each other. John 13:35.

If we are right with Jesus, and bearing his good fruit, we shall surely love each other.

LESSON 272

The Attitude of the World Toward Christians

John 15:18-27; 16:1-4

"(18) If the world hates you, know you that it has hated me before you. (19) If you were of the world, the world would friendship its own; but because you are not of the world, but I chose you out of the world, thru this the world hates you. (20) Remember the word which I said to you, A bondservant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. (21) But all these things they will do to you on account of my name, because they know not the One sending me. (22) If I had not come and spoken to them, they had not sin; but now they have not excuse concerning their sin. (23) The one hating me also hates my Father. (24) If I had not done among them the works which no other one has done, they had not sin: but now they have both seen and hated both me and my Father. (25) But it is in order that the Word which has been written in their Law may be fulfilled, They hated me without cause. (26) But when the Helper may come which I will send to you along side of the Father, the Spirit of the truth, which shall proceed from along side the Father, that shall bear witness concerning me. (27) But you also shall bear witness, because you are following me from beginning.

(16:1) These things have I spoken to you, in order that you may not be caused to stumble. (2) They will put you away from synagogues; but an hour comes in order that every one killing you may think to offer divine service to the God. (3) And these things they will do, because they know not the Father, nor me. (4) But these things I have spoken to

you, in order that when the hour may come, you may remember them, because I told it to you. But these things I did not tell you from beginning, because I was with you."

This portion of our Saviour's farewell address to his disciples was not given to them until he had told them much about the love which he bore to them, and which they were to bear to one another. As he was about to leave them in the cold and friendless world, he knew that many trials awaited them. He knew that the Jewish world would hate them, and that the Gentile world would serve them in the same cruel way. The Jewish authorities first out-lawed the Christian religion, and but a little later the great Roman empire did the same. For nearly 300 years the Christian religion had to be proclaimed under those circumstances. That was the time of the martyrs, and it was the time when the Church was in its purest and best estate. In the ending of that time both the Roman empire and the Church began to compromise, and finally to blend, until in 323 the so-called Church became the state church of the Roman empire, and the Roman emperor at Constantinople became its visible head. But even then many true Christians testified against this worldly union and sought to keep the Church in its purity as in early days. These true Christians were generally persecuted and often killed by even their former brethren. Many of them fled to other countries outside the Roman empire. These represented the true Church fleeing into the wilderness. The great historic Church that began its worldly career in 325 A.D. does not represent the Church of primitive days, but it does represent the great apostasy and the man of lawlessness, prophesied of in 2 Thess. 2:3-12. There have been many wars and sects coming out of the great apostasy, and there are more still coming. The true people of God stand aloof from all this historic line and so-called orthodox tradition, and they teach the truth of apostolic days, against the lies of apostate tradition. There is no excuse for all these sects and traditions. There is but one true Church, and Christ is the only door into it, and the Father alone puts the members in the body. The new

Testament is our only creed Book, and we know that it does not teach the doctrines and ordinances and organizations of historic orthodoxy. This great historic apostasy is now putting up a liberal and lukewarm front. But this too is a work of the devil to catch the true people of God, and thus lead them to think that the truth is not necessary. The true people of God are not caught by any device of the devil. They still persist that the true Church is the pillar and ground of the truth (1 Tim. 3:15), and that it is absolutely necessary to worship God in Spirit and in truth (John 4:24).

The world, whether represented by the Jewish world in Palestine or the Roman world in the middle ages, or the sects of the modern world, or the carnal world in any form, always hates the true people of God and persecutes them, and will do so to the end.

Jesus said of the so-called religious world among the Jews: "If I had not come and spoken to them, they had not sin; but now they have not excuse concerning their sins." Jesus here refers to the sin in which human beings are born. They would not have been held in the day of judgment to that sin, if Jesus had not shown them the way to get rid of it. But when he came with the grace and power to deliver human beings from in-born sin by bringing to them a new birth from above, by which they could be made partakers of the divine nature, they became responsible for continuing in the sinful nature in which they were born, and they retained no excuse concerning their sins.

As the world hated Jesus without a cause, so we should see to it that the world hates us without a cause. While the Scripture forbids true Christians to love the world and the things in the world in the sense of fellowship in those things, yet we must love the world in another sense, that is, with the love of mercy. God loved the world in that sense; and we too, must love the world, not for what it is, but for what it may be. In that sense alone can we love our enemies and seek to help them to what is good and true and right. So if the world hates us, it hates us without a cause.

In all our witness bearing before the

world, we ever need that blessed Helper, the Spirit of the truth, to bear witness with us and thru us. Then we shall be strengthened with might in the inner man, and we shall be able to endure and give true and faithful testimony in our day.

LESSON 273

Why the Spirit Would Be Sent, Its Work And Mission

John 16:5-15

"(5) But now I go to the One having sent me; and no one from you asks me: Where do you go? (6) But because I have spoken these things to you, the sorrow has filled the heart of you. (7) But I tell to you the truth: It is to be borne with by you that I go away; for if I do not go away, the Helper will not come to you; but if I proceed, I will send it to you. (8) And that having come will convict the world concerning sin, and concerning righteousness, and concerning judgment: (9) concerning sin indeed, because they do not believe into me; (10) but concerning righteousness, because I go to my Father, and you do not yet behold me; (11) but concerning judgment, because the one ruling this world has been judged. (12) I have yet many things to say to you, but you are not able to bear just now. (13) But when that, the Spirit of the truth, may come, it will lead you into all the truth. For it will not speak from itself; but whatever it may hear, it will speak: and the coming things it will messenger to you. (14) That will glorify me, because out of myself it will take, and messenger to you. (15) All things that the Father has are mine: on account of this I said, that out of myself it takes, and messengers to you."

Jesus begins this portion of his farewell address by telling the eleven disciples again that he was then going to the One that sent him; and then he says to them, "No one from you asks me: Where do you go?" He had perceived that sorrow had filled their heart over the words that Jesus had spoken about their great tribulation and rejection by the world after his departure.

Tho Jesus had told them plainly that he was going to the Father, they did not understand what he meant. Peter had before, in the early part of this discourse, asked Jesus where he was going; but Jesus did not explain the matter to Peter's satisfaction. A little later, Thomas said to Jesus, "Lord, we know not where you are going; how are we able to know the way?" Jesus gave them some explanation, but not sufficient for their understanding at that time.

It seems by the Saviour's words in our present study, that he had expected them to ask him again where he was going. Perhaps they did not wish to expose their ignorance by asking him. But Jesus knew their hearts, that they still wanted to ask him what he meant by going to the Father.

Jesus did not then tell them what he meant; but told them the great purpose for which he was going to the Father. He said: "If I do not go away, the Helper will not come to you; but if I proceed, I will send it to you." Then he tells them the great things that the Helper will do to the world and to them when it comes. This great Helper he calls, "The Spirit Of The Truth."

The disciples then did not know, that Jesus was fulfilling the antitype of the Jewish Law. Under that Law the high priest had to go alone into the most holy place: So Jesus as the great high priest was now about to go to the Father in the most holy place alone: so he said to his disciples: "I tell you the truth: It is to be borne with by you that I go away."

The wisdom too of this arrangement is very manifest. While in heaven he is away from the world, and does not need to defend himself; and his absence here calls for greater responsibility and service from his disciples; and it is not now time for him to be the Saviour of the world, but to save his elect out of the world, and get them ready to be kings and priests to bless all the families of the earth in the age to come. The work of the great Helper, the Holy Spirit, thru the elect, by what it does in them and thru them, "Will convict the world concerning sin, and concerning righteousness, and concerning judgment." The world has some of this conviction now, and has had all thru this age; but

it will have full conviction in the second coming of Christ and in the glorification of his elect. Jesus came to save the world, as he himself said, and he is preparing for that grand and glorious event.

Next in our Saviour's discourse, he tells his disciples some of the things that the Helper will do for them when it should come. First, he said, "It will lead you into all the truth;" second, "The coming things it will messenger to you;" third, "That will glorify me, because out of myself it will take, and messenger to you."

When Jesus spoke this great farewell message, the disciples had not yet received the gift of the Holy Spirit, and they could not yet understand spiritual things. Jesus had given them many of the facts of the Gospel, and they had understood those things only in the natural, not in their spiritual meaning. The soulish man is not able to understand the things of a spiritual man, unless there is put within that man the Spirit of the spiritual man. The disciples were natural men under the Law. The Spirit alone could show them the antitypes of that Law and lead them into those things. As physical things must be known by the natural senses, so spiritual things can be known by the spiritual senses only. The Spirit was not given under the Law, for it was not a spiritual institution in reality, but in shadow only. As the spirit of the man in the types was necessary to understand the things of the types: so the Spirit of God in the antitypes is necessary to understand the things of the antitypes. 1 Cor. 2:10-16.

The gift of the Holy Spirit was not for the apostles only, but it was poured out upon all, and promised to all that the Lord should call. Acts 2:38-39. Those professed Christians who deny the gift of the Holy Spirit, are the ones most in need of it. It is more needed today than in any time since the days of the apostles. With all the sects and traditions to becloud the way, we would be most helpless without the gift of the Holy Spirit to guide us into all truth. And we need the gift of the Holy Spirit to help us to bear the fruit of the Spirit, as we read in Gal. 5:22-23.

The Sixth Day of Our Saviour's Last Week (Continued)

Jesus' Farewell Discourse to His Disciples (Concluded)

We have been studying this wonderful discourse in the eleven last lessons, and have now come to the concluding part:

Concluding Words

John 16:16-33

"(16) A little, and you do not behold me; and again a little, and you shall see me. (17) They therefore out of his disciples said to each other, What is this which he says to us, A little, and you do not behold me; and again a little, and you shall see me: and, Because I go to the Father? (18) They said therefore, What is this which he says, The little? We know not what he says. (19) Jesus knew it, because they would to ask him, and he said to them, Concerning this do you seek with each other, because I said, A little, and you do not behold me; and again a little, and you shall see me? (20) Certainly, certainly, I speak it to you; because you shall weep and lament, but the world shall rejoice: you shall be distressed, but your distress shall become into joy. (21) The woman when in travail has distress, because her hour has come: but when she has borne the child, she does not remember yet of the distress, on account of the joy, because a man was born into the world. (22) And you, therefore, now have distress indeed, but I will see you again, and your heart shall be rejoiced; and your joy no one takes from you. (23) And in that, the day, you shall not ask me anything. Certainly, certainly, I say it to you; because whatever you may ask the Father in my name, He will give to you. (24) Until just now you asked nothing in my name: ask, and you shall receive, in order that your joy may be, having been completed.

(25) These things I have spoken to you in hidden meanings; an hour comes when I shall speak to you not yet in hid-

den meanings, but in plainness I will messenger to you concerning the Father. (26) In that day you shall ask in my name: and I speak not to you, because I will entreat the Father concerning you; (27) for the Father Himself friendships you, because you have friendshipped me, and have believed, because I came out along side the God. (28) I came out along side the Father, and have come into the world; again I leave the world and am going to the Father. (29) His disciples say, Behold, now you speak in plainness, and do not speak one thing in hidden meaning. (30) Now we know, because you know all, and you do not have a need in order that any one ask you; in this we believe, because you came out from God. (31) The Jesus judged forth to them, Do you believe just now? (32) Behold an hour comes, and now is come, in order that you may be scattered, each one into his own things, and leave me alone; and I am not alone, because the Father is with me. (33) These things I have spoken to you, in order that in me you may have peace. In the world you have affliction; but be courageous, I have overcome the world."

Jesus began the concluding words of his farewell message to his disciples by saying, "A little, and you do not behold me; and again a little, and you shall see me." These words were very mysterious to his disciples; and after questioning among themselves, they said, "We know not what he says." His words were simple, but their meaning was hidden at that time to his disciples, and Jesus designed that it should be so. The explanations he then gave them were also full of hidden meanings; but he said in verse 25, "An hour comes when I shall speak to you not yet in hidden meanings, but in plainness I will messenger to you concerning the Father." That "hour" was the forty day period after his resurrection. Then they could plainly understand the two litles that now puzzled them. The first "little" in which they should not see Jesus was the twenty-four hours during which he was to be in the grave; and the second "little" in which they should see him was the forty days after his resurrection. At the

second "little," Jesus said that he would "messenger" to them "in plainness" "concerning the Father."

Then as that dawning "hour" reaches out into this Gospel "day," Jesus says in verse 26, "In that day you shall ask in my name: and I speak not to you, because I will entreat the Father concerning you." At his ascension to the Father, he quit talking to his disciples and began his great intercession for them in all this Gospel day.

Jesus also said in verse 23, "And in that, the day, you shall not ask me anything." Then he tells them why, "Certainly, certainly, I say it to you; because whatever you may ask the Father in my name, He will give to you." It is not necessary, nor Scriptural, to pray to Jesus; but we must pray to the Father only, and always in the name of Jesus.

Jesus told his disciples in verse 21 that their distress at that time was as that of a woman travailing in birth-pain till the child should be born; and her distress would be turned into joy, "because a man was born into the world." Ther Jesus tells them in the next verse, "And you, therefore, now have distress indeed, but I will see you again, and your heart shall be rejoiced; and your joy no one takes from you." Or as Jesus tells them in verse 20, "Your distress shall become into joy." The disciples were then travailing in birth-pain for Jesus that he should be the true Messiah. When Jesus was born from the dead, their distress was turned into joy. Jesus had foretold this when he once said of his disciples: "Behold, my mother." Matt. 12:49. John saw this in a wonderful vision in Rev. 12:1-6.

Jesus said that the joy of his birth from the dead, no one would take from them. We can understand how this is true, for when he was born from the dead, we were all born from the dead in him, and if we get that joy it is a lasting one.

The reader should notice how we translate verse 26. The way that verse is usually translated is false; for Jesus did not say that he would not pray for his disciples when he went to the Father, for he does indeed there pray and inter-

cede for us, Heb. 7:25. Jesus does not now speak to us, but he is speaking for us. And the One to whom he is speaking is most receptive, for Jesus says in verse 27, "The Father Himself friendships you, because you have friendshiped me." Hence we may be sure that the Father hears the entreaties of Jesus on our behalf.

In verse 28 Jesus seemed to be speaking very plainly to his disciples when he said, "I came out along side the Father, and have come into the world; again I leave the world and am going to the Father." These words seemed to relieve the puzzled minds of his disciples, as we read in verses 29 and 30. But really they did not yet understand and believe, for in verses 31 and 32, Jesus questions their belief, and said that an hour was come when they would all be scattered and leave him alone.

Then Jesus concludes this farewell discourse by saying, "These things I have spoken to you, in order that in me you may have peace. In the world you have affliction; but be courageous, I have overcome the world." Verse 33.

This promised peace should come to them after Christ died for them and rose for them and ascended to the Father for them and sent the gift of the Holy Spirit to them.

In the world they had affliction because they were not of the world, and because they testified that the works of this carnal world are evil.

Jesus had overcome the world, for he had a power greater than the world, and he had not yielded to any of the world's temptations. Tho the world was about to take him and put him to death, it was not that the rulers had power over him, for Jesus said even to Pilate that he would have no authority against him if it were not given him from above. John 19:11. See also John 10:17-18. The victory of the Jewish leaders and the Roman Pilate was only seeming; not real. Jesus was the only real victor.

Jesus concludes this great farewell address by saying to his disciples: "Be courageous." True disciples can say with Paul: "Thanks to the God, the One having given to us the victory thru our Lord Jesus Christ." 1 Cor. 15:57.

LESSON 275

*The Sixth Day of Our Saviour's Last Week (Continued)**The Saviour's Great Prayer at the Conclusion of His Farewell Address*

John 17:1-26

"(1) These things spoke the Jesus, and lifted up his eyes into the heaven, and said: Father, the hour is come; glorify your Son, in order that your Son may glorify You; (2) according as You gave to him authority of all flesh, in order that everyone which You have given to him, he may give to them agical life. (3) But this, the agical life, is in order that they might know You, the only true God, and whom You have sent, Jesus Christ. (4) I glorified You upon the earth, having ended the work which You have given to me in order that I should do it. (5) And now glorify me, You, Father, along side yourself, in the glory which I had along side You before the world to be. (6) I manifested your Name to the men whom You have given to me out of the world; to You they were, and You have given them to me; and they have kept your Word. (7) Now they know that all things, whatever You have given to me is along side of You: (8) because the spoken words which You have given to me I have given to them, and they received and truly knew that I came out from along side of You, and they believed that You did send me. (9) I ask concerning them. Not concerning the world I ask, but concerning whom You have given to me, because they are to You. (10) And all the mine is yours, and all the yours mine: and I have been glorified in them. (11) And I am not yet in the world, and these are in the world, and to You I come. Holy Father, keep them in your Name whom You have given to me, in order that they may be one, according as we. (12) When I was with them, I kept them in your Name; whom You have given to me I guarded, and not one out of them was loosed away, if not the son of the loosing away, in order that the Scripture may be fulfilled. (13) But now I come to You; and these I speak in the world, in order that they may have the

joy which is mine having been fulfilled in themselves. (14) I have given to them your Word; and the world hated them, because they are not out of the world, according as I am not out of the world. (15) I do not ask in order that You would take them out of the world, but in order that You would keep them out of the evil. (16) They are not out of the world according as I am not out of the world. (17) Sanctify them in your truth: the Word which is of You is truth. (18) According as You did send me into the world, I also sent them into the world. (19) And in behalf of them I sanctify my self, in order that they also may be having been sanctified in truth. (20) But not concerning these alone I ask, but also concerning the ones believing into me thru their word; (21) in order that all may be one; according as You, Father, in me, and I in You, in order that also they may be in us: in order that the world may believe that You did send me. (22) And the glory which You have given to me I have given to them, in order that they may be one, according as we are one: (23) I in them, and You in me, in order that they may be having been ended into one, in order that the world may know that You did send me, and did love them according as You did love me. (24) Father, whom You have given to me I will in order that where I am, they also may be with me, in order that they may behold my glory which You have given to me, because You loved me before throwing down of world. (25) Righteous Father, also the world did not know You, but I knew You; and these knew that You did send me. (26) And I made known to them your Name and will make known; in order that the love which You did love me may be in them, and I in them."

The Only Recorded Prayer of Jesus

Jesus prayed often and much, but no extended words of his prayers are recorded except the one we are now about to study. The prayer which Jesus taught his disciples in the Sermon On The Mount is often called The Lord's Prayer; but this is not true, for we do not read that Jesus ever prayed it, nor could he have prayed it, for he could not have prayed for the forgiveness of his

sins when he had none. Nor was that a set prayer even for his disciples, for Jesus only said that his disciples should pray after that "manner." (Matt. 6:9.) And as a "manner" of prayer it was suitable only for that time. Jesus said in his farewell discourse to his disciples, that they should pray henceforth in his name. (John 16:24, 26.)

Jesus' prayer which we are now about to study was suitable only for its time and occasion.

The Great Occasion of This Prayer

When Jesus prayed this prayer he was about to be arrested and put to death. He could truly say at the beginning of his prayer: "Father, the hour is come." He had finished the work the Father had given him to do up to that time; for he had shown the true teaching, the perfect example, and the laws of God for the spiritual man. Now by his sufferings and death and resurrection and ascension he must become the redeemer, life-giver, priest, and king.

No greater occasion for prayer could be imagined; and Jesus fully realized it, as his words indicate.

To Whom He Prayed

He prayed to the Father, whom he called: "The only true God." Vrs. 1-3. Most professed Christians deny that the Father is the only true God, for they have god the father, god the son, and god the holy ghost; and they call these three only one god!

Jesus called the Father, "The only true God." All other gods are false, and it is idolatry to worship them.

For Whom He Prayed

He prayed, first, for himself. Vrs. 1, 5. Next he prayed for the ones whom the Father had given him out of the world. Vrs. 9, 11, 15, 17. Then he prays for those who should afterwards believe into him thru the Word of the Apostles. Vrs. 20, 21. Then he prayed for all his disciples who should believe into him out of the world. Vrs. 22, 24.

It would seem at first that that these were all for whom he prayed, for he said in verse 9, "Not concerning the world I

ask." But we find by deeper study, that, while he did not directly pray for the world, he was indirectly praying for the world when he was praying for his disciples: for he says in verse 21 that he was praying for the perfection of his disciples "in order that the world may believe." See also verse 23.

Those who get saved in this age are the antitypical seed of Abraham, who are to bless all the families of the earth. Gal. 3:7, 29; Gen. 22:18. They are also called the "first fruits," Jas. 1:18. And Paul writes: "If the firstfruit is holy, so is the lump." Rom. 11:16. So Jesus prayed for the salvation of the first-fruits, that the world, the whole human race, might be saved at last in the ages to come.

For What He Prayed

In this deep and wonderful prayer Jesus made seven petitions:

1st, "Glorify your Son, in order that your Son may glorify You." Verse 1.

2nd, "Glorify me, You, Father, along side yourself in the glory which I had along side You before the world to be." Verse 5.

3rd, "Holy Father, keep them in your Name whom You have given to me, in order that they may be one, according as we." Verse 11.

4th, "I do not ask in order that You would take them out of the world, but in order that You would keep them out of the evil." Verse 15.

5th, "Sanctify them in your truth: the Word which is of You is truth." Verse 17.

6th, "But not concerning these alone I ask, but also concerning the ones believing into me thru their word; in order that all may be one; according as You, Father, in me, and I in You, in order that also they may be in us: in order that the world may believe that You did send me." Verses 20, 21.

7th, "Father, whom You have given to me I will in order that where I am, they also may be with me, in order that they may behold my glory which You have given to me, because You loved me before throwing down of world." Verse 24.

Explanation of Some Parts of This Prayer

In verse 1, it is said, that Jesus "lifted up his eyes into the heaven."

It, no doubt, appeared to his disciples that this was the literal heaven; but it must have been the spiritual heaven into which Jesus looked, as the spiritual nature of his prayer proves. This spiritual heaven is in antitype of the typical institutions under the Law. He was then about to go into the heavenly court of sacrifice for the sins of mankind. For that great event he realized, as he said, "The hour is come."

In this same verse, he also said to the Father: "Glorify your Son, in order that your Son may glorify You." These words show his motive was right: unselfish, submissive, worshipful. Nor did he seek glory from man, but for man. He sought the glory of service, not the glory of self. And this prayer has been wonderfully answered, for Jesus truly has been glorified by his suffering, death, resurrection, ascension, priesthood, and kingship. And these things have all been for the glory of the Father thru Jesus.

In verse 2, Jesus said that the Father had given to him "authority of all flesh," not authority "over" all flesh, as it is untruly translated. The authority "of" all flesh is the authority given to Adam, to Noah, to Abraham, and to Israel, which included authority over the earth, to multiply and fill the earth, to inherit the earth, to rule as kings and priests, and to bless all. All this authority has been given to Jesus to fulfill in antitype. See also John 13:3; Matt. 28:18. It was given to be fulfilled in antitype, because typical men and typical means had failed.

Jesus prayed that his disciples would be kept in the Father's Name "in order that they may be one" according as Jesus and the Father are one. Verses 11, 21, 22, 23. This means the unity of a family, not by human blood-relation, but by divine Spirit-relation, the unity of the Spirit. Eph. 4:3, 13; Ps. 133. This unity was demonstrated in the primitive Church, before the sects and denominations were born. But Christ's prayer did not fail, for God's true people are still one—one in belief, nature, and

practice, tho all have not the same degree of light and power and perfection. In the first resurrection the elect will be completely one, one generation only. Now we have two generations: the Adamic and the heavenly. But when Jesus comes the Adamic head will be cut off, and Christ alone will be our Head, and we shall reign with him. Rev. 20: 4. When the true Christians get this complete unity, the world will believe—not this carnal world, that is to perish at the coming of Christ, but the world to come, Heb. 2:5-8.

We would like to comment on more of this deep and wonderful prayer, with its seven great petitions, and its many and good confessions to the Father. After this prayer Jesus was ready to go on his way thru suffering and death and resurrection to the Father.

LESSON 276

The Sixth Day of Our Saviour's Last Week (Continued) *Jesus in Gethsemane*

After Jesus had ended that wonderful prayer in the upper room in Jerusalem, he and his disciples sang a hymn, and then "went out into the Mount of Olives." Matt. 26:30. The hymn which they sang was quite certainly Psalm 118, for that was the Psalm usually sung at the close of the Passover Supper. That is the Psalm that prophesies about "The Stone which the builders rejected," that it should "become the Head of the corner"—a passage often quoted in the New Testament, and always referred to Jesus. Ps. 118:22 with Acts 4:11. See also Matt. 21:42; Mark 12:10-11; Luke 20:17; 1 Pet. 2:7. Many other passages in this Psalm also refer to Jesus. See verses 5, 6, 7, 10-12, indeed the whole Psalm refers to Jesus, when rightly understood. It must have been a great comfort to Jesus to be singing this great prophetic Psalm at that time.

Down in Egypt when the passover was first observed, the Israelites were not permitted to go out from their rooms until the morning; but it was ruled that they could do so in the Holy Land. The gates of Jerusalem were all to be open that night, and the people

were allowed to move about as they pleased, for all the place was deemed holy and sheltered from the angel of death. The Jews did not understand that this protection from death was but typical, and not real. The lamb they sacrificed and ate was but a shadow, a type, like all the rest of their Law. Heb. 10:1.

As Jesus went out that Passover night, he was about to become the real Lamb of God to die for the sins of the world, that death might pass away from the real Israel, who are shut in with him and eating of him.

So, tho his enemies knew it not, he was being led by the Holy Spirit into the antitypical temple to be offered upon its altar for the sins of all. His enemies tho they would kill him, but he laid down his soul in death himself, as he said in John 10:17-18. They could only do to him what he permitted them to do. They tho they were bringing Jesus into death; but he was really bringing them and all mankind into his death.

Tho Jesus knew what was before him, he did not hesitate to leave that upper room to go out on his way to death.

We must ask the reader to stop here and read Matt. 26:30-46; Mark 14:26-42; Luke 22:39-46; John 18:1-2.

The life of Jesus, especially in his public ministry, was filled with signs of the spiritual things of the Gospel. This was especially so in the closing scenes of his life in the mortal body.

His going out of Jerusalem at this time and taking his disciples with him would be a sign that he was about to lead his disciples out of the typical kingdom.

His crossing the brook Kidron, or "black torrent," would be a sign of the trials and troubles ahead.

His entering the garden of Gethsemane, which means "oil press," would be a sign of the crushing trials ahead, out of which would come the oil of grace and the spiritual life.

This garden was in the valley of Jehoshaphat, which means the "valley of Jehovah's judgment." Jesus entered into this valley as a sign that he was about to bear the judgment of all. And this was at the foot of the Mount of Olives, symbolizing that the spiritual kingdom was just beyond.

The disciples followed Jesus thus far

as a sign that the elect must share the sufferings of Christ for all, in order to minister Christ to all.

After entering the garden of Gethsemane with his disciples, Jesus commanded them to sit there while he went about a stone's throw away to pray. This was a sign that the full and meritorious sufferings of Christ for others he alone must bear. He had to tread "the wine-press alone," as prophesied by Isaiah (63:3).

But he did take with him three of his disciples: Peter, Jacob, and John. These were a sign of the ministers of the three classes of the saved—those that shall be saved in this age and in the two ages to come; and they were also a sign of those three classes themselves.

But Jesus had still deeper sorrow than even these three could share; so he said to them, "My soul is exceeding sorrowful, even until death: abide you here, and watch with me." Matt. 26:38.

To take this greater sorrow, "he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, the Father, all things are possible to you; remove this cup from me: howbeit not what I will, but what You will." Mark 14:35-36. Falling on his face to the ground was a sign of his deep humility and his utter submission to God. The cup symbolized the sorrows and woes and death of mankind. To drink that cup and all of it was an awful thing, and even the good and gracious Jesus would shrink from it if it could be God's will, yet he was even willing to drink it if his Father so willed. Thus Jesus did not die to allay the will of God, but to obey the will of God. He did not die to appease God, but to reveal God. He did not die to satisfy the justice of God, but to reveal the love of God. He satisfies the justice of God by making the sinner just, for the Scripture says, God "will by no means clear the guilty." People must repent, and take the grace of God as revealed in Christ Jesus and get new hearts and new lives: and then, and only then, is the justice of God satisfied.

He prayed this great prayer three times, and each time came back to his three disciples and found them sleeping, and each time he awakened them. The

three prayers signify the three times of grace for man (Luke 13:32-33), and the three times of awakening people out of the sleep of death.

But Luke says that the sorrow was even too hard for Jesus to bear, "and there appeared to him an angel from heaven, strengthening him." Luke 22:43. The words of this angel, and Jesus' reply are plainly given in Ps. 91, and we will here close this article and give the reader an exposition of that Psalm.

LESSON 277

Psalm 91

We understand that this Psalm represents the words of the angel that was sent from the heaven to strengthen Jesus in Gethsemane, just before his arrest and crucifixion. Luke 22:43.

(1) *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.*

"The secret place of the Most High" is the place of the regeneration or new creation. God was in the old creation in the beginning, but he rested from that creation, and since then has been in "the secret place" of the new creation. Jesus was the first to find that "secret place" after he was begotten by the Spirit of God and born of the virgin Mary.

Now the angel said to him, as we quoted in the verse above, that, because he dwelt in that secret place, he "shall abide under the shadow of the Almighty." That is, as firstborn Son of God he would be a type or shadow of God. Jesus will abide under this shadow, always revealing more and more of God to more and more people, thru three great ages, until he has subdued all, and God becomes all.

The next verse gives what Jesus replied to the angel:

(2) *I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust.*

Tho Jesus was so great as to be the shadow of the Almighty, he was meek and lowly of heart, and also became our example and made God his refuge, defense, and hope. When he had said this, the angel continued his comforting and strengthening message to him:

(9) For He [God] will deliver thee [Jesus] from the snare of the fowler [the devil, the god of this world], and from the deadly pestilence [death in sin]. [Jesus did not die in sin, tho he died for sinners.] (4) He will cover thee with his pinions [promises and blessings], and under his wings [the covenant of life and the covenant of promise] shalt thou take refuge. His truth [God's truth] is a shield [to ward off the evil] and a buckler [to hold the good]. (5) Thou shalt not be afraid for the terror by night [the guilt of those in the darkness of sin], nor the arrow that flieth by day [the condemnation in the day of judgment]; (6) nor for the destruction that wasteth at noonday [the destruction upon the wicked class in the age to come]. (7) A thousand [fleshly Israel] shall fall at thy side, and ten thousand [all the human race] at thy right hand [—all died in sin when Jesus died for sinners]; it [death in sin] shall not come nigh thee [for his death for sinners was the death of a sinless one on behalf of sinners]. (8) Only with thine eyes shalt thou behold, and see the reward of the wicked. [He should see and experience the judgment due to the wicked and the award of grace to be reckoned to them at last.]

[Then Jesus exclaims:] *(9) For Thou, O Jehovah, art my refuge! [Refuge for himself, and for all in him.]*

[Then the angel says to Jesus:] *(9 continued) Thou hast made the Most High thy habitation [he was dwelling in God's Spirit, power, grace, and wisdom]; (10) there shall no evil befall thee [even the sufferings and death on the cross should not prove to be evil, but unbounded good to himself and to all], neither shall any plague [visitation of divine wrath] come nigh thy tent [his Church]. (11) For He will give his angels [the seven Spirits of God] charge over thee, to keep thee in all thy ways [the way of truth, the way of grace, and the way of power]. (12) They shall bear thee up in their hands [in the Word and ministry], lest thou dash thy foot against a stone [lest thou be thrown down from thy high and spiritual ways to the earthly and typical ways of men]. (13) Thou shalt tread upon [put down under his feet] the lion [human government] and adder [evil spirit]: the young*

lion [false religion] and the serpent [the dragon, the devil] shalt thou trample under foot.

[Then the Father speaks of Jesus in the rest of the Psalm:—]

(14) Because he hath set his love upon Me, therefore will I deliver him [Phil. 2:9]: I will set him on high [when he ascended to the Father, forty days after his resurrection], because he hath known my Name [by divine begetting he knew God's name as Father, Luke 10:22]. (15) He shall call upon Me, and I will answer him; I will be with him in trouble [in his sufferings and death]: I will deliver him [resurrect him in the power of indissoluble life], and honor him [as his Firstborn]. (16) With length of days [three long days, or ages—this Gospel dispensation and two more, Luke 13:32-33] will I satisfy him [by drawing all to him, John 12:32-33], and show him my salvation [1 Tim. 4:10; 2:4].

GETHSEMANE

Tune: "My Faith Looks Up to Thee."

'Twas in Gethsemane
Where Jesus took the cup
To drink for me:
That cup of sorrow great,
For man's poor lost estate,
Too bitter to relate:
He took it all.

The Father gave him this,
The grace unknown to men,
To drink for all:
Thy will, not mine, be done,
Cried Jesus as the Son,
That all may thus be won
From sin's dark pall.

O may great love I know
To God, who gave the cup
His grace to show:
Father of mercies He
Gave Jesus grace to be
The way to make us free,
His love to know.

Dear Jesus took the cup
The Father gave to him
To drink it all:
His soul to death was sad
For all so lost and bad,
With grace his soul was clad
To save and call.

O may our love to Christ
Have ever brighter glow
For all his grace.
He drank the bitter cup,
The dregs and all to sup,
His life for all gave up
To save the race.

LESSON 278

*The Sixth Day of Our Saviour's Last
Week (Continued)
Jesus Arrested*

Matt. 26:47-56; Mark 14:43-52; Luke 22:47-54;
John 18:2-12.

We are now about to commence the study of the final scenes of our Saviour's last hours in the mortal body. The importance of this study cannot be overestimated. In this lesson we are to study the arrest of Jesus.

Several times in our Saviour's public life the Jewish leaders had sought to arrest Jesus, and even to put him to death; but they were not able to do so, for his hour had not yet come. He had first to give the teaching, the example, and laws of his kingdom before he should suffer and die for the sins of the people. At the time of our present study he had finished this work and his hour was come. He had just gone out to Gethsemane, and great sorrow had overwhelmed him. The Father had given him the cup of sorrow and death for all men, and he must drink it. The cup was presented to him, first, by his arrest. This was indeed a bitter portion to begin the drinking of that dreadful cup.

Judas Iscariot, one of the twelve, was the leader of those who arrested Jesus. He had sold out his Master for thirty pieces of silver, as foretold by prophecy. This was the first taste of the bitter water. But Jesus had fortified himself by foreknowledge of what Judas would do. And he fortified himself for all this bitter cup, by knowledge, submission, consecration, resolution, and prayer.

Judas and the arresting band with him were fit signs of the depravity of fallen man in general. It was fitting that a money lover and apostate and traitor lead the band, and that other bad elements follow after him; for thru such evil elements the sins of all mankind were flowing in upon Jesus, and he must drink of their woes. They indeed were arresting Jesus, but in a greater reality Jesus was arresting them: he was taking them all captive, with all the human race, in his great heart of grace, to bear their sins and sorrows and judgment. They planned to lead Jesus to judgment and to condemnation and death; but Je-

sus planned to lead all out of judgment, out of condemnation, and out of death.

Christ's disciples did not yet understand these things, and Peter drew a sword and cut off the right ear of one of the servants of the high priest. Peter had not yet received grace to return good for evil, and thus he did an act contrary to the Gospel. This happened as a great sign, that if we use force against the opposers of the Gospel, we thereby cut them off from hearing the Gospel. If we would have people hear the Gospel of grace, we must be gracious to them.

Jesus then told Peter to put up the sword, and that those who take the sword shall perish with the sword. This means that those who take the carnal sword shall perish with the spiritual sword. This prophecy will be fulfilled in the great final battle under the sixth trumpet and sixth plague in the war of Har-Magedon. Rev. 19:11-21.

Peter had misunderstood the command which Jesus had given that very evening when he told his disciples that they should each "buy a sword," and they said to him, "Behold, here are two swords," and he said to them, "It is enough." Luke 22:36-38. Jesus did not mean, that they should get a carnal sword, but a spiritual sword, the sword of the Spirit, which is spoken Word of God. Eph. 6:17.

But Jesus healed the man whose ear Peter cut off; and this was a sign that his loving and gracious spirit would even heal the wounds of ungracious disciples.

Then Jesus said to Peter, "Do you not think that I can beseech my Father, and He shall even now send me more than twelve legions of angels?" Matt. 26:53. These twelve legions of messengers that Jesus now gets to help him are the 144,000 ministers; and the "more" that he also gets to help him are the great multitude of the elect.

As this evil band was about to arrest Jesus, Jesus said to them, "Whom do you seek? They answered him, Jesus of Nazareth. Jesus says to them, I am. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am, they went backward and fell to the ground." John 18:4-6. This is a sign that those who would

arrest Jesus, only go backwards and down themselves.

Jesus did not call Judas "friend," as it is incorrectly translated, but he called him "fellow." And Judas did not "kiss" Jesus, but friendshiped him. There have ever been people like that in the nominal church, who profess to be friends of Jesus, and even show him much friendship on the outside, who kill out the Christian life by the love of money, which is indeed a root of every kind of evil.

LESSON 279

The Sixth Day of Our Saviour's Last Week (Continued)

Jesus Tried Before Annas, Caiaphas, And the Whole Council of the Priests, Elders, and Scribes

Matt. 26:57-75; 27:1-2; Mark 14:53-72; 15:1; Luke 22:54-71; 23:1; John 18:13-27.

John relates, that those who arrested Jesus "bound him, and led him to Annas first." Annas was not high priest at that time, but must have been a man of great honor, and he was father-in-law to Caiaphas, who was then the real high priest. We do not read of any trial of Jesus before Annas, but we do read, "The Annas sent him forth, having been bound, to Caiaphas, the high priest." Why Jesus was first brot to Annas, who had no authority to judge him, we do not know. The real high priest, Caiaphas, may have wanted to know what Annas thot of the case, before Jesus had a formal trial before him and the council. But Annas seems to have given no opinion, and merely sent Jesus on, bound, to Caiaphas. Annas may be considered as a sign of those who neither approve or disapprove of Jesus. Such people may not be as bad as those who openly reject and condemn Jesus, but they are, nevertheless, sinners, in that they do not openly approve of the good. Therefore Jesus took the judgment even of that class when he was brot before Annas.

Next, Jesus was brot before Caiaphas, the high priest. He questioned Jesus of his disciples, and of his teaching. But Jesus refused to give him a direct answer, and told him to ask those that had heard him. Then one of the officers

struck Jesus. Then the whole council of priests, elders, and scribes sought witnesses against Jesus, that they might put him to death; but these witnesses did not agree among themselves, and the high priest adjured Jesus by the living God to tell them whether he is the Christ, the Son of the God. Then Jesus openly confessed that he is the Christ, the Son of the God. And he added to those false and cruel judges: "Hereafter you shall see the Son of the Man sitting out from the right of the Mighty One, and coming upon the clouds of the heaven." Matt. 26:64.

This confession of Jesus aroused the ire of the high priest and of the whole council, and they declared him to be held in death. Then they blindfolded him, spit in his face, and struck him with their fists, and challenged him to prophesy to them. These were signs of the wicked class who openly criticise, deny, or denounce the true religion and those who advocate it. Jesus took the judgment of all such at the time of this cruel trial before Caiaphas and the council.

This ends his trials before the Jewish judges. Thru these trials and judgments by the rulers of the Jews, Jesus received the sins and sorrows and judgments of all the merely professed people of God in the flesh. These false judges thot they were bringing Christ to their judgment; but he was really bringing them to the judgment of God in him, and the penalty of that judgment he bore a few hours later on the Cross. Their action toward Jesus was most ungracious; but his action for them was all-gracious.

Jesus told them by the Spirit of prophecy that "Hereafter you shall see the Son of the Man sitting out from the right of the Mighty One, and coming upon the clouds of the heaven." Jesus must have had reference to them as a nation, not to those persons to whom he was speaking. They as individuals will not see Jesus at his second coming, but as a people they shall. By these words Jesus plainly declares that his second coming in that glorious "hereafter" shall be most visible, even to the people and peoples who have rejected him. Those who teach a secret and invisible coming of Jesus are following false prophets.

LESSON 280

The Three Denials of Peter

When Christ was arrested in Gethsemane, his disciples fled away; but Peter and John returned and followed the crowd at a distance. This showed bravery and devotion in those two at that time; yet they knew that it was useless to interfere against all those multitudes when Jesus did not try to help himself. They had not forsaken Jesus in their hearts. It seems that John was not suspected by the enemy as being one of Christ's disciples, but Peter was. The trial was too heavy for Peter, tho his spirit was willing still to follow Jesus. It would have been better for these two to have heeded the words of Jesus, to go away, John 18:8-9; yet they showed more love and zeal than the other apostles, but love and zeal must be guided by wisdom and not by passion. Passion may reck love and zeal by leading into temptation. Wisdom preserves love and zeal and makes them useful. The Bible had prophesied that the disciples would be scattered, Zech. 13:7. Jesus had also prophesied of the dispersion and stumbling of his disciples at that time. Matt. 26:31. And he had uttered a special prophecy that very night that Peter should deny him three times. Matt. 26:33-35. Jesus also had offered a special prayer for Peter that very evening. Luke 22:31-32. The Lord has ordered his disciples to flee when persecuted, and not to give holy things to people who are like swine and dogs; but we are not permitted under any circumstances to deny the Lord.

After Peter and John received the gift of the Spirit they openly confessed Jesus in the greatest of all danger. Jesus had warned his disciples and had told them how to avoid temptation: "Watch and pray that you enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

When Peter had denied his Lord three times, "he went out and wept bitterly." Matt. 26:75. And well he might, for he had denied his own word, emphatically declared, Matt. 26:35; he had been traitor to his Lord, whom he had loved and revered; and he had disobeyed the plain command of Christ and his warning. Now he wept bitterly, for he still loved

and revered Jesus in his heart, and would have destroyed the enemies of Jesus if he could; he realized his weakness and sinfulness and the power satan had over him; and he was deeply convicted of his sin when Jesus turned and looked upon him, Luke 22:61-62.

Peter's three denials of Jesus seem to be a sign of the three great denials of the true Jesus by the historic church: 1st, when the Nicene creed was put up in 325 A.D.; 2nd, when the pope was made the head of the nominal church; and 3rd, when the Protestant churches reaffirmed the orthodox creeds.

LESSON 281

*The Sixth Day of Our Saviour's Last Week (Continued)**Jesus Tried Before Pilate and Herod*

Matt. 27:1-26; Mark 15:1-15; Luke 23:1-25; John 18:28-40; 19:1-16.

Jesus did not drink all the cup when he was arrested and tried before Annas and Caiaphas and the Jewish council. He must be brot before the Gentile judges, Pilate and Herod, and then be crucified and die, to drink all that bitter cup of human sorrow, shame, and woe, that he might be the Saviour of all men.

The Jewish leaders had received Jesus bound, and they led him bound before the Roman governor, Pilate, and it was early. This was a sign of how false religious leaders have received and held and presented Jesus to the leaders and judges of this world. People bind Jesus in many ways. They put their sectarian cords about him, or their cords of false doctrine, even to denying his true person as the Son of the only true God; they bind him also by limiting his power and saving grace; and they bind him in many other ways, and so present him to the judges of this world.

As in the sign, this was done "early." Jesus was presented to the world judges, bound with the cords of false doctrine and false doing, very "early" in the history of the nominal church. And the world has rejected him, mocked him, scourged him, crowned him with thorns, crucified him, parted his garments among them, and cast lots for his vesture of authority.

The world will still judge Jesus and

condemn him to death until Jesus' prayer for them is fulfilled, John 17:21-23; and this will not be until after the elect, the firstfruits, are all gathered in and the "beast" and the "false prophet" are cast into the second death. Rev. 19:19-21.

Those Jewish priests and scribes and elders did not really try and condemn Jesus; for they were really tried and condemned in Jesus as he drank the cup for all. The verdict of history, too, declares the guilt of those Jewish leaders; for their names have gone down in infamy and shame, while the name of Jesus has risen in honor and glory. The Jews as a nation hated Jesus and condemned him; and they have been hated and condemned ever since: they preferred Caesar to Jesus, and they have been oppressed by Caesars ever since. Jesus says prophetically thru Zechariah: "I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me." Zech. 11:8. The "three shepherds" were the priests, scribes, and elders of the Jews. Luke 9:22; Mark 15:1; Matt. 27:41. Jesus cut these three shepherds off in one month, or month one, of the Jewish year; for when they thought they were cutting him off, they were only cutting themselves off.

When the Jewish leaders brot Jesus before Pilate to be judged, we read: "They themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover." John 18:28. The passover here spoken of was not the passover supper, which was eaten the night before, but was the passover festival of unleavened bread, which would begin that evening and last for seven days. During those seven days they were to eat unleavened bread only. These Jewish leaders were very strict about external defilement that they might contact in the judgment hall of Pilate. They did not realize that they were already defiled within by cruelty, injustice, pride, anger, hatred, meanness, selfishness, envy, willful ignorance, indifference to Bible study and prophecy, lies, deception, trickery, murder, devilry.

Pilate accomodated them by taking Jesus within, and then coming out to

them to hear their complaint against Jesus.

Pilate first tried to hear the case in a just and legal way. The Jewish leaders first asked Pilate to condemn Jesus to death because they themselves had done so; but Pilate at first refused to be their tool, and demanded that they present their charges against Jesus; and then he called for Jesus to reply.

They charged that Jesus was an evil-doer, and that he claimed to be the king of the Jews, and that he was perverting their nation, and forbidding to give tribute to Caesar. The chief accusation which they brot was that Jesus claimed to be the king of the Jews. If this were true in a literal way, it would bring Jesus into great conflict with the Roman empire, which was then ruling Judea, and would indeed expose him to death as a traitor and enemy. So Pilate returned within the palace and asked Jesus, "Are you the King of the Jews?" In Jesus' reply he said: "My kingdom is not of this world: if my kingdom were of this world, then would my officers fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said to him, Are you a King then? Jesus answered, You say it that I am a King. To this end have I been born, and to this end I am come into the world, that I should bear witness to the truth. Every one that is out of the truth hears my voice. Pilate says to him, What is truth?" John 18:33-38.

Pilate could plainly see that Jesus did not claim to be king of fleshly Jews, but that he claimed his kingdom to be spiritual only; and that he was not raising up rebellion against the Roman empire, but seeking to rule over people only in the matter of truth. Pilate could plainly see that such a ruler would be a help and benefit to any good temporal government. So he went out again to the Jewish leaders and said to them, "I find no crime in him," and he was willing to release him at once.

But the Jewish leaders were "the more urgent, saying, He stirs up the people, teaching thruout all Judea, and beginning from Galilee even to this place. But when Pilate heard it, he asked whether the man were a Galilaean. And when he knew that he was of Herod's

as a sign that the elect must share the sufferings of Christ for all, in order to minister Christ to all.

After entering the garden of Gethsemane with his disciples, Jesus commanded them to sit there while he went about a stone's throw away to pray. This was a sign that the full and meritorious sufferings of Christ for others he alone must bear. He had to tread "the wine-press alone," as prophesied by Isaiah (63:3).

But he did take with him three of his disciples: Peter, Jacob, and John. These were a sign of the ministers of the three classes of the saved—those that shall be saved in this age and in the two ages to come; and they were also a sign of those three classes themselves.

But Jesus had still deeper sorrow than even these three could share; so he said to them, "My soul is exceeding sorrowful, even until death: abide you here, and watch with me." Matt. 26:38.

To take this greater sorrow, "he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, the Father, all things are possible to you; remove this cup from me: howbeit not what I will, but what Thou wilt." Mark 14:35-36. Falling on his face to the ground was a sign of his deep humility and his utter submission to God. The cup symbolized the sorrows and woes and death of mankind. To drink that cup and all of it was an awful thing, and even the good and gracious Jesus would shrink from it if it could be God's will, yet he was even willing to drink it if his Father so willed. Thus Jesus did not die to allay the will of God, but to obey the will of God. He did not die to appease God, but to reveal God. He did not die to satisfy the justice of God, but to reveal the love of God. He satisfies the justice of God by making the sinner just, for the Scripture says, God "will by no means clear the guilty." People must repent, and take the grace of God as revealed in Christ Jesus and get new hearts and new lives: and then, and only then, is the justice of God satisfied.

He prayed this great prayer three times, and each time came back to his three disciples and found them sleeping, and each time he awakened them. The

three prayers signify the three times of grace for man (Luke 13:32-33), and the three times of awakening people out of the sleep of death.

But Luke says that the sorrow was even too hard for Jesus to bear, "and there appeared to him an angel from heaven, strengthening him." Luke 22:43. The words of this angel, and Jesus' reply are plainly given in Ps. 91, and we will here close this article and give the reader an exposition of that Psalm.

LESSON 277

Psalm 91

We understand that this Psalm represents the words of the angel that was sent from the heaven to strengthen Jesus in Gethsemane, just before his arrest and crucifixion. Luke 22:43.

(1) *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.*

"The secret place of the Most High" is the place of the regeneration or new creation. God was in the old creation in the beginning, but he rested from that creation, and since then has been in "the secret place" of the new creation. Jesus was the first to find that "secret place" after he was begotten by the Spirit of God and born of the virgin Mary.

Now the angel said to him, as we quoted in the verse above, that, because he dwelt in that secret place, he "shall abide under the shadow of the Almighty." That is, as firstborn Son of God he would be a type or shadow of God. Jesus will abide under this shadow, always revealing more and more of God to more and more people, thru three great ages, until he has subdued all, and God becomes all.

The next verse gives what Jesus replied to the angel:

(2) *I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust.*

Tho Jesus was so great as to be the shadow of the Almighty, he was meek and lowly of heart, and also became our example and made God his refuge, defense, and hope. When he had said this, the angel continued his comforting and strengthening message to him:

(3) *For He [God] will deliver thee [Jesus] from the snare of the fowler [the devil, the god of this world], and from the deadly pestilence [death in sin]. [Jesus did not die in sin, tho he died for sinners.] (4) He will cover thee with his pinions [promises and blessings], and under his wings [the covenant of life and the covenant of promise] shalt thou take refuge. His truth [God's truth] is a shield [to ward off the evil] and a buckler [to hold the good]. (5) Thou shalt not be afraid for the terror by night [the guilt of those in the darkness of sin], nor the arrow that flieth by day [the condemnation in the day of judgment]; (6) nor for the destruction that wasteth at noonday [the destruction upon the wicked class in the age to come]. (7) A thousand [fleshy Israel] shall fall at thy side, and ten thousand [all the human race] at thy right hand [—all died in sin when Jesus died for sinners]; it [death in sin] shall not come nigh thee [for his death for sinners was the death of a sinless one on behalf of sinners]. (8) Only with thine eyes shalt thou behold, and see the reward of the wicked. [He should see and experience the judgment due to the wicked and the award of grace to be reckoned to them at last.]*

[Then Jesus exclaims:] (9) *For Thou, O Jehovah, art my refuge!* [Refuge for himself, and for all in him.]

[Then the angel says to Jesus:] (9 *continued*) *Thou hast made the Most High thy habitation* [he was dwelling in God's Spirit, power, grace, and wisdom]; (10) *there shall no evil befall thee* [even the sufferings and death on the cross should not prove to be evil, but unbounded good to himself and to all], *neither shall any plague* [visitation of divine wrath] *come nigh thy tent* [his Church]. (11) *For He will give his angels* [the seven Spirits of God] *charge over thee, to keep thee in all thy ways* [the way of truth, the way of grace, and the way of power]. (12) *They shall bear thee up in their hands* [in the Word and ministry], *lest thou dash thy foot against a stone* [lest thou be thrown down from thy high and spiritual ways to the earthly and typical ways of men]. (13) *Thou shalt tread upon* [put down under his feet] *the lion* [human government] *and adder* [evil spirit]: *the young*

lion [false religion] *and the serpent* [the dragon, the devil] *shalt thou trample under foot.*

[Then the Father speaks of Jesus in the rest of the Psalm:—]

(14) *Because he hath set his love upon Me, therefore will I deliver him* [Phil. 2:9]: *I will set him on high* [when he ascended to the Father, forty days after his resurrection], *because he hath known my Name* [by divine begetting he knew God's name as Father, Luke 10:22]. (15) *He shall call upon Me, and I will answer him; I will be with him in trouble* [in his sufferings and death]: *I will deliver him* [resurrect him in the power of indissoluble life], *and honor him* [as his Firstborn]. (16) *With length of days* [three long days, or ages—this Gospel dispensation and two more, Luke 13:32-33] *will I satisfy him* [by drawing all to him, John 12:32-33], *and show him my salvation* [1 Tim. 4:10; 2:4].

GETHESEMANE

Tune: "My Faith Looks Up to Thee."

"Twas in Gethsemane
Where Jesus took the cup
To drink for me:
That cup of sorrow great,
For man's poor lost estate,
Too bitter to relate:
He took it all.

The Father gave him this,
The grace unknown to men,
To drink for all:
Thy will, not mine, be done,
Cried Jesus as the Son,
That all may thus be won
From sin's dark pall.

O may great love I know
To God, who gave the cup
His grace to show:
Father of mercies He
Gave Jesus grace to be
The way to make us free,
His love to know.

Dear Jesus took the cup
The Father gave to him
To drink it all:
His soul to death was sad
For all so lost and bad,
With grace his soul was clad
To save and call.

O may our love to Christ
Have ever brighter glow
For all his grace.
He drank the bitter cup,
The dregs and all to sup,
His life for all gave up
To save the race.

Hirelings bound our Lord with thongs,
Led him to the priestly throngs;
There they scorned his humble ways,
Naught they saw in him to praise.
Then his eyes so tight they bind,
Thus to hide their guilty mind.
Smite they then with fists and hate,
For their wrath knew not abate.

Challenged they his right to reign,
Or the Son of God to claim;
To the Romans him they led
Thus to cause him to be dead.
Such a Christ they cannot bear,
Nor his humble kingdom share,
Or their own will pass from sight
By the Saviour's love and might.

Worldly courts are blind to see
Jesus, King so great and free.
Pilate's conscience soon was fled
As the priests before him pled.
Then he passed the sore decree,
Jesus crucified must be.
Thus he bled for human woe,
That sweet grace we full may know.

Now dear Jesus is our King,
Gave his life sweet grace to bring;
Rules he with his love so great,
Saves us from our lost estate.
Owe him hence our all in all,
Glad to heed his heav'nly call;
All his Words we full would keep
In the Spirit full and deep.

LESSON 282

The Destiny of Some Who Persecuted Jesus

JUDAS ISCARIOT

After Judas had guided the mob to Jesus that they might arrest him, Judas probably assumed to flee from the mob himself when the rest of Christ's disciples fled. Then he must have looked on from a distance at the trials of Jesus before Annas and Caiaphas and the Jewish council; for we read that he saw that the Jewish authorities had condemned Jesus to die, for they were leading him to Pilate, who alone could execute the death sentence.

Seeing this, Judas was seized with a great conviction and regret that he had betrayed Jesus, his great teacher and friend. And he "brot back the thirty pieces of silver to the chief priests and elders, saying, I sinned in that I betrayed innocent blood." Matt. 27:3-4. The nature of his sin did not affect him until the results of his sin were ap-

parent: because his conscience was under a satanic spell, and it could not act until the deed was done and the results accomplished. Thus he had been blinded and deceived, and obsessed by evil. Satan came to enter his heart by his double dealing—professing to be a friend of Jesus, and accepting the friendship of Jesus, when in reality he was meditating and entertaining temptations to betray Jesus for money. So when he accepted the sop from Jesus at the passover supper, satan entered into him; and Jesus sent him out of his company at once. John 13:27.

The Judas returned the thirty pieces of silver to the priests and elders, and confessed his sin, he did not find real repentance; for he regretted the effects of his sin, but not the nature of his sin. He lost faith in mercy; he did not go to Jesus for pardon, nor did he pray to God for pardon; but he became discouraged and added the crime of self-murder to his sins. "He cast down the pieces of silver into the sanctuary and departed; and he went away and hanged himself." Matt. 27:5. And Peter says that he fell head-long and burst assunder in the midst, and all his bowels gushed out. Acts 1:18. Peter's repentance was very different, for he was sorry for the nature of his sin, and Judas was sorry only for the effect of his sin. Peter found mercy and pardon; and Judas found misery and penalty.

Judas killed himself by seeking to kill Jesus. Judas broke his connection with Christ as Head, and got his own head broken from his body. He forsook the bowels of divine mercy, and all his own bowels gushed out.

The sinner at last will get the potter's field, where he must be broken and remolded.

Repentance without faith leads to dependency and death.

It is easier not to do evil than to undo it after it is done. Disloyalty to friends is the basest of deeds.

The reward of iniquity is an awful debt to be paid.

CAIAPHAS

Caiaphas was deposed from the high-priesthood about 38 A.D., and nothing more is recorded of him.

PILATE

Pilate was accused by the Jews and Samaritans of cruelty and murder about the year 35. The president of Syria (then Vitellius) ordered Pilate to give up his rule over Judea and go to Rome to be tried for the charges against him. **C** The degree of banishment was there passed upon him, and, like Judas, he soon killed himself.

HEROD ANTIPAS

Herod Antipas and his wife went to Rome, where they were met with grievous accusations of hostility to Rome, which they could not disprove. He was therefore deposed, and both he and his wife were sent into banishment, where they died.

HOW SOME ARREST AND BIND
JESUS TODAY

The kingdom of Christ is not a rule of physical force, but a rule of love and truth and spiritual power. Hence it is a kingdom within—in the soul and life and deed. It seeks to rule over people in grace and truth and spiritual power. It suffers violence, and violent people take it by force. In the age to come it will be set up over the nations and judge people. Not so in this age. We must still pray: "Thy kingdom come; thy will be done over the earth, as it is in heaven." Till then Christ may be arrested and bound. But when he comes again, he will arrest and bind even satan himself.

There are many ways now whereby Christ may be arrested and bound. Anything that hinders or fetters the free flow of his full love and clear truth and spiritual power arrests and binds him.

His true Church is his spiritual body, and each one of his true followers is a member of his body. Whatever arrests or binds these in their life and work, arrests and binds Jesus; for Jesus will say at last, "Inasmuch as you did it to one of these my brethren, these least ones, you did it to me." Matt. 25:40.

Even Christ's real disciples must be very careful, lest they also arrest and bind Jesus, at least to some degree; for this they may do by neglect of prayer,

of Bible study, of singing spiritual songs, of religious conversation, and of bearing witness for Christ at every opportunity.

They can also bind Jesus by putting money and business before Christ; by trusting in outward form and ceremony and ordinances; by lack of the gift of the Holy Spirit and the spiritual life; by apostasy from the truth; by not coming out from false associations; by lack of self-denial; by mixing with the world in carnal things; by yielding to the flesh; by lack of consecration of money and means; by lack of faith in divine healing; by discouragement and despondency; by not enduring to the end; by falling away in time of temptation and trial; by lack of independence and personality in relation to others, and not receiving others on the plane of equality; by spasmodic religion; and by unionism and liberalism.

Dear reader, let us beware and not arrest and bind Jesus in anything. May he work in us and thru us freely and mightily for our blessing and the blessing of our fellow beings. And let us beware that others do not bind Jesus in us. Many are arresting and binding Jesus today in the sects and apostasies that abound; and they are rejecting the true Jesus and perverting his true teaching, and presenting him to the world to be mocked and crucified. Those who follow them up are really denying the Lord that bot them, and they will shed many tears when the cock crows in the dawning of the morning.

SATAN, HOW HE SUCCEEDS WITH THE
WORLD AND FAILS WITH CHRIST
AND THE TRUE CHURCH

Satan is called in Scripture, "The god of this age," II Cor. 4:4; and "The whole world lieth in the evil one," I John 5:19. He first tried to lead Jesus astray by temptation; and, failing in this, he stirred up all kinds of opposition to Christ's teaching and finally to get him put to death.

All these failing by the resurrection of Christ and the out-pouring of the Holy Spirit and the formation of the primitive Church, satan tried to destroy the Church by persecution. Failing in

this also, he sought to corrupt the Church by getting within it by false spirits and false teachers, and finally by getting it incorporated with corrupt and worldly governments, putting up false creeds and puffed up leaders, and persecuting and killing those who would not submit.

Many reformations have come, but these also satan corrupts in various ways and degrees, and the world is now full of sects and scisms, and satan is trying to get them to be broad and liberal and luke warm, and to think that one church is just as good as another.

But there has always been a true Church, for the Lord knows them that are his, II Tim. 2:19, and He alone puts the members in the Body, I Cor. 12:18, and he alone adds to the Church, Acts 2:47, and gives the increase, I Cor. 3:6. Christ is the door, John 10:9, and "In one Spirit were we all baptized into One Body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit," I Cor. 12:13. This is the only true Church, and, like their Master, satan has nothing in them, John 14:30.

BEHOLD THE CROSS

Tune: "There is a name I love to hear."
Behold the Cross with radiant light,
Its beams are shed afar;
Three worlds shall yet behold the sight,
Far brighter than a star.

Chorus:

Jesus bore our sorrows,
Jesus bore our judgment,
Jesus is our Saviour,
We owe our all to him.

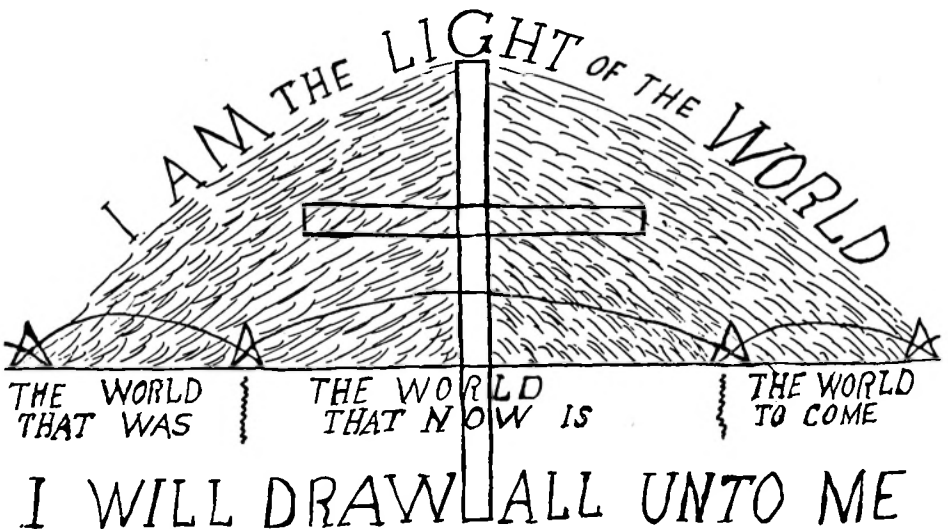
Behold the Cross with rays of grace
For all the souls of man;
The sun to lighten every face
And evil dark to ban.

Behold the Cross of Christ our Friend,
The nails and spear and blood;
The sorrow, pain, and tragic end—
The grace so like a flood.

Behold the Cross for peace and life,
The refuge from our woe;
'Tis here we end our sin and strife,
And sweetest blessings know.

Behold the Cross shall conquer all,
And every knee shall bend;
For all shall heed the loving call,
And learn of Christ their friend.

Behold the glory on that shore,
When all are made anew;
When sin shall blight the earth no more,
O what a grand review!



LESSON 283

The Sixth Day of Our Saviour's Last Week (Continued)

THE CRUCIFIXION AND DEATH OF JESUS

Matt. 27:26-56; Mark 15:15-41; Luke 23:25-49; John 19:16-37.

After Jesus was cruelly scourged and mocked by the Roman soldiers, they put his garments on him again, and four soldiers led him out to crucify him. They laid his heavy cross upon him, and started for the place of crucifixion. On the way they met a Jewish man coming to Jerusalem, by the name of Simon, of Cyrene. This Simon was a humble country dweller. He was the father of Alexander and Rufus, Mark 15:21. His son Rufus is probably the one so lovingly mentioned with his mother in Rom. 16:13. Being a country dweller and a dark skinned African, he had no pride or dignity to be offended, and he did not refuse to bear Christ's cross after him. While this was then deemed a great dishonor to Simon, it was really the highest honor that could be bestowed upon him. Simon, too, was a sign of all true Christians, who must also bear Christ's Cross in following Jesus; and we, too, should deem it a great honor thus to do.

There also followed Jesus on the way to his crucifixion "a great multitude of the people, and of women who bewailed and lamented him." Lk. 23:27. These were people of sympathizing hearts, and they were perhaps partial believers in Jesus and realized that he was most unkindly treated. As Jesus turned about and looked upon them and heard their lamentations, he said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bear, and the breasts that never give suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry!" Lk. 23:28-31.

These words must have seemed very strange to that sympathizing multitude. Why should they not weep for Jesus? and why should they not lament his be-

ing taken away from them? Jesus did not tell them why they should not weep and lament for him; but in the light of the Gospel, his words are wonderfully plain. The sufferings and death of Jesus were then indeed a source of great sorrow to those who believed in him; but now the scene is changed, and at the Cross is where we lay our burdens down at his bleeding feet; and where we find peace and pardon and joy unspeakable. God was in Christ reconciling the world unto Himself. For the joy that was set before him, Jesus endured the Cross, despising its shame.

The great prophecy which Jesus uttered to this Jewish people was soon fulfilled. Their house was left unto them desolate, and in a few years their temple and nation was destroyed and the few remaining Jews were banished out of their land. During the siege and destruction of Jerusalem, in 70 A.D., the women could well say, "Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck." Many must have then said to the mountains, Fall on us; and to the hills, Cover us. Then Jesus says to them: "If they do these things in the green tree, what shall be done in the dry!" These words seem to mean, that, if God permits the Romans to put Jesus to death while the Law of Moses was still binding upon the Jews, the Romans will be allowed to do much more cruelty to the Jews when their law and covenant is made a dead letter. In the time of Jesus their Law was as a green tree; but when Jesus fulfilled it, it was a dry tree, and God's providence did not spare it.

Jesus' prophecy also had a greater meaning, for when Jesus comes again and takes his elect out, then the world, and especially the merely professed Christians, will be left to the time of trouble such as there never was since there was a nation. Rev. 6:15-17.

LESSON 284

The Crucifixion of Jesus

The journey to the place of crucifixion was soon over, for it was near to the city. The place was called Golgotha, which means "skull-place." The Latin word for it is "Calvary." It was called

Skull-place for it was shaped somewhat like a human skull, and it was thot to be a fitting place to crucify bad people. It was significant that Jesus was crucified there, for it was a sign of the death place of all mankind, and Jesus would there bear the sin and death of all.

When they arrived on Golgotha with Jesus, they offered him wine mixed with gall. This was some stupifying drug, usually myrrh. This drink was prepared by some humanitarian women of Jerusalem for all persons condemned to crucifixion. The person drinking it would be greatly numbed to pain. This seems to be the only act of mercy shown toward Jesus. It was prophesied that they should give Jesus this stupifying dope. Ps. 69:21. But the Scripture says, Jesus would not drink it. Mark 15:23. He would take nothing to cloud his faculties, or to ease his pains. He was bearing the sufferings and sorrows and deaths of all, and he was not seeking to avoid it.

In crucifying Jesus, the hole was first dug for the upright piece of the cross. Then the cross was taken from the shoulder of Simon of Cyrene and laid flat upon the ground. A pin was put into a hole in this post for the body of Jesus to rest upon. The cross-piece was then nailed to this post near the top. Jesus was then laid on the cross, with the wooden pin for a seat. His arms were then spread out on the crosspiece and securely tied to it. Then his feet were drawn up until the bottoms of his feet rested flat against the post. They were then securely tied to the post. Next came the man with the big hammer and three big flat-headed nails. He drove one of the nails thru the right hand of Jesus, at the palm, securely into the wood. The flesh quivered and the blood gushed out and ran on the crosspiece and soaked into the ground underneath. Then the nailer went to the left hand and did likewise, and the blood of Jesus again gushed out and stained that arm of the cross also, and soaked into the ground below. The nerves of Jesus now sent their pains up from his bleeding hands toward his body. But Jesus did not murmur. Next the nailer went to his feet, and adjusting his feet well, one on top of the other, he placed the large nail between the toes and instep, and with one

blow of the big hammer, drove the nail thru the feet of Jesus. A few more blows of the hammer and the feet of Jesus were securely fastened to the cross. The blood oosed rapidly, and immediately stained the cross and ran down and dropped from the end of the post into the post hole. Then when the blood had ceased to drip, the four soldiers grabbed hold of the cross and began to raise it up. At a certain height it suddenly went to the bottom of the hole with a thud. Jesus' body quivered and shook with pain, and the blood started afresh. Jesus then turned his large but sunken eyes toward heaven and said: "Father, forgive them, for they know not what they do." Lk. 23:34. They did not know what they did, for in lifting up Jesus, they were lifting up the whole human race from the earth in him.

Before crucifying Jesus they removed all his clothing and put a piece of black sackcloth about his loins, as Jesus says in Ps. 69:11, "When I made sackcloth my clothing, I became a byword unto them."

The hole about the cross was filled and packed, and the blood-stained soil was shoveled up about the foot of the cross. Jesus' feet were but a few inches from the ground.

His blood thickened, and soon ceased to flow, for it could no longer circulate into his hands and feet on account of their cramped position. The remaining portion of his blood was now concentrating about his brain and heart for the last great agony of death.

The four soldiers after crucifying the two robbers also, and hanging them, one on the right side and one on the left side of Jesus, sat down to dispose of the garments which now, according to custom, fell to them. The outer garments of Jesus they divided into four shares, tearing the larger one so as to make an equal division, for it was so worn that they did not care to keep it entire. His inner garment, however, they did not tear, for it "was without seam, woven from the top thruout." "They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be." John 19:23-24. This was according to the prophecy of Ps. 22:18, "They part my garments among them, and upon my vesture do they cast lots."

One of the soldiers had the dice ready in his pocket, and one of their brazen helmets served to throw them. The one who should get the highest number would get the beautiful and valued tunic. This seems to be a sign of how people would divide up the spiritual garments of Jesus among themselves; and how they would cast lots for his vesture of authority. There have been, and are today, four Catholic churches: Roman, Greek, Armenian, Coptic. These seem to have been in sign, the four soldiers who tore up the outer garments of Jesus and divided them among themselves; and gambled for the primacy, symbolized by the inner garment of Jesus. The outer garments of Jesus seem to symbolize his teaching and example. These we should not divide up into sects and factions, but take them all entire, and see them only as worn by Jesus. His inner garment, symbolizing the primacy, we should see alone with Jesus, for he alone is head of the Church. Men did indeed strip Jesus of his outer and inner garments, and clothe him with sackcloth; but to the true child of faith Jesus still is our only authoritative teacher, example, law-giver, priest and king: the only mediator between us and God.

After disposing of the garments of Jesus, there was one thing more they had to do: they must nail up the title to the top of the cross, over the head of Jesus. This had been hung about the neck of Jesus as he was being led to Golgotha. It was taken off his neck while they were crucifying him. Now they must nail it over his head. The pounding on the cross would send added pains to Jesus, but they cared not. The title was written in the three languages of the country: in Hebrew it read, "Jesus, the Nazarene, King of the Jews;" in Greek it read, "This is Jesus, the King of the Jews;" and in Latin it read, "The King of the Jews." (John 19: 19; Matt. 27:37; Mark 15:26.) The Hebrew language represented religion; the Greek, learning; and the Latin, government. Jesus is King in all of these—religion, knowledge, law. These three languages also represented the world at that time; and Jesus is King of the world to come. And he is King by his Cross, for by the Cross he purchased all, and hence has the right to rule all. He is

not, however, King of the "Jews" in the literal sense, for in Christ is neither Jew nor Gentile. Gal. 3:28; Col. 3:11. But he is King of the Jews in the anti-typical sense. The word Jew means a praised one, and Jesus is King of the praised ones, the true Christians.

The two robbers that were crucified with Jesus, the one on the right hand and the other on the left, were a sign of the two classes in the day of judgment. (Matt. 25:31-46.) Those on the right hand will repent; and those on the left hand will not then repent, but must go into agical punishment. When Jesus said to the thief that repented, "Verily I say to you, Today you shall be with me in the Paradise," he did not mean that literal day, for he was answering the thief's request, that Jesus should remember him when he came into his Kingdom. Lk. 23:42-43. Jesus will not come into his kingdom over the earth until his second coming, as many Scriptures declare. It is then when the repentant thief, after passing thru the judgment, will be with Christ in Paradise. The thief could not have been up in heaven with Jesus on the very literal day on which they both died. Jesus said even to his apostles, "Where I go you cannot come;" but "I am coming again, and will receive you unto myself; that where I am, you may be also." John 13:36; 14:3. There is only one way that the thief could have been with Jesus in Paradise that very day, and that is: in the same sense that we were all then with Jesus in the great sleep of death. That would be a Paradise, because it would be a state of rest from condemnation and judgment. Adam was in the typical Paradise when he went into the deep sleep and his bride was taken from his side. So, in antitype, the saved peoples will be taken out of Jesus because he went into the deep sleep of death for them. We take this matter up more fully in a chapter of our book on "Things To Come."

It was called the third hour of the day when Jesus was crucified. Mark 15:25. This would be nine o'clock of our time. That hour was also the hour of morning sacrifice in the Jewish temple. Thus Jesus is our antitypical morning sacrifice, and he ushers in the morning of a new day of grace.

LESSON 285

The Death Of Jesus

When the crucifixion of Jesus was finished, he began the death throes upon the cross. The passers by began to rail on him, "wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of the God, come down from the cross. In like manner also the chief priests mocking, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusts upon the God; let Him deliver him now, if He desireth him: for he said, I am Son of God. And the robbers that were also crucified with him cast upon him the same reproach." Matt. 27:39-44.

These bigoted and cruel revilers of the crucified and dying Jesus had perverted Jesus' words about destroying the temple, for Jesus had pointed out them as the destroyers of the temple of his body, and that in three days he would raise it up. John 2:19-22. It was their own sins that caused the destruction of their temple forty years later. They challenged Jesus to come down from the cross and save himself; but they did not know that Jesus was dying to save them and all the lost. Jesus did a greater thing than to come down from the cross, for he later came up from the tomb. If he had come down from the cross, his sufferings would all have been in vain, and he would thus have disobeyed God and forsaken man. By completing his sufferings and death on the cross he purchased the human race, including even his enemies; and by coming up from the tomb he became the life and the lifegiver of all. These bigoted persecutors were utterly inhuman and devilish and base religious hypocrites, for their law did not teach cruelty and devilishness. If they had been good hearted, even tho they thot Jesus was not the Messiah, they would have looked upon Jesus in pity and sorrow; and they would have tried to express their sympathy to him. They not only failed to do this, but even the chief priests, scribes, and elders joined them in reviling the dying Jesus on the cross. Even the dying robbers, and also the Roman soldiers,

mocked him. Lk. 23:36-37. Finally, one of the dying robbers repented, and said, "Jesus, remember me when you come into your Kingdom." Lk. 23:42. He must have been a comfort to Jesus, and he was the first convert to the Cross.

But God put a stop to all this reviling by sending darkness over the whole land from the sixth to the ninth hour. Lk. 23:44. The sixth hour was the same as our twelve o'clock; and the ninth hour was the same as our three o'clock. As the enemies began to slink away in the darkness, some true friends of Christ who had been looking on at a distance began to draw near, and some were even so bold as to come up and stand by the cross of Jesus. Of these were "his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene." "When Jesus therefore saw the mother, and the disciple standing by whom he loved, he says to the mother, Woman, behold your son! Then he says to the disciple, Behold your mother! And from that hour the disciple took her into his own." John 19:25-27.

This tender scene came at the close of our Saviour's life. There, before his dying eyes, was his own dear mother, who had kept the saying of the angels at his birthday, "pondering them in her heart." Lk. 2:19. She knew more about the origin of Jesus than any other human being. She had made him the object of her dearest love for thirty-three years; and she had been the special receiver of his love for those thirty-three years. Now she, she had drawn to his side in his last moments! As the great supernatural darkness was leaving, there by his side stood his mother! What a comfort it must have been to Jesus! Then he also beheld his mother's sister, Mary, the wife of Clopas. She was Jesus' aunt. And she, no doubt, loved him almost as his own mother did.

But there was also the faithful and devoted "Mary the Magdalene," out of whom Jesus had once cast seven demons. She owed all her life, here and hereafter, to Jesus. She had ministered to him of her substance. She had loved him as her Saviour, her teacher, her king: she could not forget him in death, nor deny him in dishonor. She still believed thru her tears and she still loved from her broken heart and hoped thru her despair. As Jesus came into the

world to save that which was lost, what a comfort, yea, even a joy, it must have been to see Mary the Magdalene along with his mother and aunt in his dying moments! But there was another to give Jesus a special comfort in his last moments, and that was the disciple standing by whom he loved. This disciple was John, tho he refrains from mentioning his name. Jesus showed this special love to John by now making his own mother to be the adopted mother of John, and making John to be her adopted son. What a comfort it must have been to Jesus at that time to see this beloved disciple at his side, supporting his dear mother as she leaned upon his strong arm! And John was true to the love that Jesus had bestowed upon him, for "from that hour the disciple took her into his own." Jesus here called his mother "Woman," for now the sword of the Gospel was to pierce thru her soul (Lk. 2:35), for Jesus was now about to be born of another mother, the Church—born from the dead. Mary was indeed the mother of Jesus after the flesh; but now he was to be born according to the Spirit, with an immortal body. And in this, Mary was not "mother," but "woman." Jesus had also called her "woman" in the marriage-sign on the third day in Cana. John 2:4.

After the tender interview with his mother and the two Mary's and John Jesus' great heart broke, literally and spiritually. A great change came over him, and he knew that the watery sack about his heart was filling with blood and that death was at hand. His sufferings were over. He was ready now to fulfill the Scripture, that is, to die for the sins of the world! The Scriptures had foretold this during the four previous dispensations by types and promises and prophesies. His sufferings bore our sins; but his death was the ransom price. Now his heart had broken and death had begun. The life stream of blood was shut off from his lungs and other vitals. His throat was dry. He faintly says, "I thirst." "There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brot it to his mouth." Ps. 69:21. "When Jesus therefore had received the vinegar, he said, It is finished! And he bowing his head gave forth the spirit." John 19:28-30. Mat-

thew relates these dying moments more fully. Read Matt. 27:45-56. See also Mark 15:33-41 and Lk. 23:44-49. The ransom price was paid for all. "Christ died for our sins according to the Scriptures." I Cor. 15:3. He was dead, for his spirit had returned to God. His soul was unconscious and his body was without sensation. Christ died, the just one for the unjust ones, that he might bring us to God. Now it remained for God to accept the sacrifice by raising Jesus from the dead, and then the grace of God would be revealed. This has been done. Now the Cross of Jesus has been lit up with joy unspeakable and grace unbounded, and the tender invitation has been extended, "Whosoever will, let him come and take the water of life freely." Jesus has been lifted up, and he will yet draw all to him, as he said. The message to people now is, "Repent, and believe the Gospel." "Repent, and be baptized, every one of you, in the name of Jesus Christ, into the remission of your sins, and you shall receive the gift of the Holy Spirit."

On the Cross
Jesus died;
There the blood
From his side
Told his love
To efface
Ev'ry sin
Of the race.

There his hands with spikes were torn;
There his heart for all did mourn.
On the Cross from morn till eve
Thus our dues he did receive:
Paid our debt, so full and free,
On the Cross of Calvary.

Here the voice
Calls for all
Lost in sin,
By the fall.
Turn, repent,
Come, and find
Mercy free,
Grace so kind.
Here your load
Rolls away;
Peace and hope
Come to stay.
Here the fount,
Full and free,
Opened is,
Turn and see.
You may now
Pardoned be:
Look by faith
To that Tree.
Jesus died
For your sin,
He the door,
Come within.

CLINGING TO THE CROSS

Tune: "Jesus lover of my soul."

To the Cross of Christ I cling,
 All my faith to it I bring;
 Other hope my soul has none,
 I was lost in sin, undone.
 To the Cross of Christ I cling,
 Here the Fountain sweet doth spring.
 Love and peace come like a tide,
 Bathe I in its ocean wide.

To the Cross of Christ I cling,
 Mercy comes on swiftest wing,
 Bears the message great to me,
 "Thou art pardoned full and free."
 To the Cross of Christ I cling,
 Jesus now my blessed King;
 All I lay at his dear feet,
 For his service only meet.

To the Cross of Christ I cling,
 While the songs of joy I sing;
 While the years go fleeting by,
 In this refuge safe I lie.
 To the Cross of Christ I cling,
 Heir am I of ev'rything;
 Child of God in hope of home,
 From the Cross I ne'er shall roam.

WHAT WE FIND AT THE CROSS

Tune: "Hark! Ten Thousand Harps."

On the Cross my Saviour died,
 Gave the grace that satisfied;
 Here his blood for all was shed,
 Died in ev'ry sinner's stead.
 Come by faith to Calvary's Tree,
 Here the grace to set you free.
 Kneel before his bleeding feet,
 Take the grace for you so meet.

Let repentance clear the way,
 Turn from sin without delay.
 Faith will spring within your soul,
 Grace will give you sure console.
 Then obey the Gospel true,
 Take the Christ who died for you:
 Be baptized into his name,
 Then sweet pardon you may claim.

Seek the Spirit then to fill,
 This is God's abiding will.
 Then you'll be God's gracious child,
 Made all pure and undefiled.
 God your Father then shall be,
 Christ your Brother then you'll see,
 Holy Spirit then your Guide—
 All is yours, if you confide.

SAFE AT THE CROSS OF JESUS

Tune: "Safe in the arms of Jesus."

Safe at the Cross of Jesus,
 Safe where he bled for me;
 There I have found redemption,
 Graciously full and free.

Here I have seen sweet mercy,
 Bathed in the fount of love;
 Felt in my heart the blessing
 Of the good God above.

Chorus

Safe at the Cross of Jesus,
 Down at his bleeding feet;
 Here I have found redemption,
 Saved by his grace complete.

None of my works were worthy,
 Sin marred the way I trod;
 At the dear Cross of Calv'ry
 Found I the way to God.
 There I beheld my Saviour,
 Bleeding in death for me;
 Then I rolled off my burden,
 Looked up to God so free.

Peace like a river filled me,
 Joy like a fountain sprang;
 Love like the dew refreshed me,
 Then in my joy I sang:
 Glory to God for Jesus,
 Wonderful Cross of love;
 O this sweet peace he giveth,
 Praise to my God above.

Now I will rest in Jesus,
 Fear not an ill may come;
 I am redeemed with mercy,
 Bound for eternal home.
 Safe at the Cross of Jesus,
 Till he shall come again;
 Then I'll be made immortal,
 Enter his courts to reign.

THE GLORY OF THE CROSS

Tune: "Shall we gather at the river?"

In the Cross of Christ I glory,
 Shining with sweet grace divine;
 Here I find my sins forgiven,
 Perfect peace and love sublime.

Chorus:

Oh, the Cross of Christ is glowing,
 With sweet mercy like a flood;
 Grace is here a fountain flowing
 In the Saviour's precious blood.

In the Cross of Christ I glory,
 For it marks the perfect way;
 Gives the hope for ev'ry sinner,
 Leads to God and endless day.

In the Cross of Christ I glory,
 For the Judgment here is o'er;
 Jesus bore my load oppressing,
 Here I view the glory shore.

In the Cross of Christ I glory,
 Tell to all its great renown;
 Preach its grace from Sacred Story,
 Till we change it for a crown.

When in everlasting ages,
 And the crown is laid away,
 We shall keep a sweet remembrance
 Of the CROSS that marked the way.

LESSON 286

*The Sixth Day of Our Saviour's Last Week (Continued)**More About the Death of Jesus*

Matt. 27:45-56; Mark 15:33-41; Luke 23:44-49

The Last Words of Jesus on the Cross

As Jesus was about to die, he cried with a loud voice, saying, "Eli, Eli, Lama Sabachthani? that is, My God, my God, why hast Thou forsaken me?" Jesus, no doubt, interpreted the darkness that had fallen upon the earth as a sign that God had forsaken him. When he uttered this cry, the darkness had lasted from the 6th to the 9th hour, that is, from 12 o'clock to 3 o'clock. This was a sign of the three ages of judgment upon the human race: upon the elect in this age; upon the world in the age to come; and upon the wicked class in the age following the age to come. As Jesus had finished bearing the judgment of those three classes, it was no longer necessary that God forsake him for the lost. Tho God had apparently forsaken him for others, yet in a deeper sense God was with him by grace, for the Scripture says, "God was in Christ reconciling the world unto Himself." Jesus uttered this great cry, not for himself, but for poor lost sinners.

Jesus was on the cross for six hours. Those six hours were a sign of the six ages of salvation which were covered by his sacrifice on the Cross—from Adam to Noah, to Abraham, to Moses, to Christ, to the age to come, to the perfect day.

The saddest time of all our Saviour's sufferings was, not to be hated by his enemies, or to be sold out and betrayed by one of his disciples and to be denied by another, or to be forsaken by all his loved ones and friends: but to be forsaken of God as his Father! He had always called God "Father," but now he called Him "God," for he prayed as tho he were the sinner, for he was dying for sinners.

The reason some tho he was then calling Elijah is, "Eli" means "my God," and it also is the first part of the name Elijah. Elijah means, "My God Jehovah." The Jews knew from the prophets that Elijah was to come before the Mes-

siah, and they tho that Jesus was calling for Elijah to come and help him to be Messiah. They did not know that John the Baptist had come in the spirit and power of Elijah and had baptized the Jesus as the Messiah.

After Jesus had uttered this great cry, he said, "I thirst." His soul could stand no more, and his body could endure no longer. He had not complained before this, but now he knew that his work was finished. (John 19:28.) The Scripture had prophesied that Jesus should say, "I thirst," Ps. 69:21. And Ps. 22:1 says that he was to say, "My God, my God, why hast Thou forsaken me?"

Then Jesus made one more final cry, saying with a loud voice, "Father, into thy hands I commend my spirit." These were his last audible words in the mortal body. They were mighty words of grace. He had paid the price for all, and all were redeemed in him. They were the mightiest words of all his life in the mortal body. They rent the veil of the Jewish temple in the midst, signifying the end of the former dispensation of types and shadows. And another great and marvellous event occurred—the darkness vanished away, and the Father smiled upon his dying son, faithful unto death, even the death of the Cross. The earth shook and the rocks were rent, to signify that the power of the Cross would shake the world and rend the hard and stony hearts of men. And, finally, we read that "The tombs were opened; and many bodies of the ones having rested in sleep, holy ones, were raised; and coming forth out of the tombs following his resurrection, they entered into the holy city and appeared to many." Matt. 27:52-53. The way this passage is generally translated it is made to say, that only "many bodies of the saints" were raised at that time; but after making a careful study of the original, we much prefer the rendering we have given above. And this alone seems reasonable: for why should only "many" of the bodies of the saints be raised, and not all of them? Jesus had prophesied in Jn. 5:25, that "an hour cometh, and now is, when the dead shall hear the voice of the Son of the God; and they that hear shall live." The two resurrections mentioned in this prophecy could

not refer to the unsaved, for Jesus said "they that hear shall live." The unsaved are not raised to life, but to judgment, Jn. 5:29. So the prophecy of Jesus in Jn. 5:25 must refer to the elect only.

The raising of the holy ones of former dispensations, when they heard the dying voice of Jesus on the cross, must have some great meaning, and must have been done for some great purpose. In Rom. 1:4 we read that Jesus "was determined Son of God in power, according to spirit of holiness, from a resurrection of dead ones." That spirit of holiness went into the tombs of the holy ones and awakened them out of the sleep of death. Tho they were holy ones under the types and shadows of Christ, they had not been made perfect, and it was necessary that they be raised up long enough to behold Christ dying on the cross and resurrected from the grave, in order that their faith be made really saving. Several Scriptures confirm this view. Read Heb. 11:39-40; 9:9; 10:1-4; 12:22-23; 1 Pet. 4:6. The resurrection of the ancient worthies at the voice of the dying Jesus was only for a brief time for the completion and perfecting of their faith, and then they lapsed back into the sleep of death till Jesus comes again to raise all the holy dead to the fullness of life and immortality.

The passage in 1 Pet. 3:18-20 is a very unfortunate translation. It says that when Jesus died he went and preached to people who were disobedient in the days of Noah. There should be a period at the end of verse 19. Jesus did not preach by his death to disobedient ones in the days of Noah, but only to "the spirits in prison," that is, "to spirits in keeping," these were holy ones of former dispensations whose spiritual life was not yet complete, being only in types and shadows of Christ. It was of those Isaiah prophesied that Jesus should "proclaim" "the opening of the prison to them that are bound" Isa. 6:1. Verse 20 in 1 Pet. 3 should begin with a Capital letter and should read as follows: "They were being unpersuaded formerly when the long suffering of God waited in the days of Noah," etc.

Those holy ones who were quickened out of the sleep of death by the dying voice of Jesus came out of their tombs and entered into the holy city after

Christ's resurrection and appeared to many. This was a sign that they would have part in the first resurrection and belong to the new Jerusalem.

When the Roman centurion and the other soldiers with him who were on watch duty saw the earth shaking about them, and the rocks being rent, and the darkness suddenly passing away and when they heard Jesus' mighty cry, "It is finished," and heard his mighty prayer, "Father, into Thy hands I commend my spirit," they were smitten with great fear and they acknowledged that Jesus was a righteous man and a son of a god. The multitudes were smitten with shame and conviction, and turned and slunk away, smiting their breasts to think they had been so base to persecute Jesus. Luke 23:48. But Jesus' loved ones tarried and gazed upon the tender and awful scene with hearts too full for utterance.

Thus the Cross had gained the victory over Jewish enemies and Roman crucifiers. It opened the graves of the holy dead, shook the earth, rent the rocks, ended the types and the typical temple, and brot in the true sacrifice for sin and prepared the way for the heavenly temple.

When Jesus died he did not give up the ghost, as Mark 15:39 and Luke 23:46 are falsely translated; but he "expired," as those passages should be translated.

LESSON 287

The Sixth Day of Our Saviour's Last Week (Continued)

Psalm 22—A Wonderful and Prophetic Psalm Concerning the Crucifixion and Death of Jesus, Giving the Very Words of Jesus, Over a Thousand Years Before He Said Them.

This psalm is frequently quoted in the New Testament, and it is always applied to Jesus. Hence we know that the first 21 verses are the words of Jesus on the cross; and the rest of the psalm is a prophecy of Jesus as he contemplated the joy set before him. Only the first nine words of the psalm did Jesus speak audibly; the rest was heard only by God and the angels. If it were not for this

psalm, we would not know that Jesus said but the first nine words. So how thankful we should be for this wonderful psalm that reveals to us the silent words of Jesus on the cross.

(1) *My God, my God, why hast Thou forsaken me?*

These words are quoted in Matt. 27: 46 and Mark 15:34. Tho Jesus knew and foretold about his sufferings on the cross, it appears that he did not know beforehand that he would be forsaken of God on the cross. He had often read this psalm and must have known that he was the one to fulfill it; yet for some reason it had never seemed to him that God would really forsake him. In John 16:32, he said to his disciples: "Behold, an hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." Also Ps. 30:6-8.

But in bearing our sins, as tho he were we, it was necessary that God forsake him on our behalf.

(1) * * * *Far from helping me are words of my roaring.*

Jesus' prayer was like the voice or roaring of the many waters of the great sea of mankind. But his roaring words were far from helping him, because they were for helping others. He was being lost thru the grace of God, that we might be saved by the grace of God.

(2) *O my God, I cry in the daytime [from the 3rd to the 6th hour], but Thou answerest not; and in the night season [from the 6th to the 9th hour, Lk. 23: 44], and am not silent [toward God].*

(3) *But Thou are holy, establishing the praise of Israel.*

Jesus knew that he was to be made the praise of spiritual Israel, and he knew that by his Cross this would be accomplished, hence his faith in God did not fail.

(4) *Our fathers trusted in Thee: they trusted, and Thou didst deliver them. (5) They cried unto Thee, and were delivered: they trusted in Thee and were not put to shame. (6) But I am a worm, and no man; a reproach of man, and despised of the people. (7) All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, (8) Commit thyself unto Jeho-*

vah; let Him deliver him: let Him rescue him, seeing He delighted in him.

The "fathers" spoken of here are the patriarchs, seers, and prophets. They were given strength to defend themselves and to overcome their enemies: but not so with Jesus, for he was put to death thru weakness, and his enemies for a time triumphed over him. His enemies treated him as tho he were a worm to be trampled on and crushed. They did not treat him as tho he were a man, that is, as one having any of the honors and distinctions of a man. The Hebrew word used here is "*ish*," which is generally used in Hebrew to denote a man of some distinction and power. It is often translated "husband." When translated "man" it means a man of some individuality, or personality.

Jesus was then, as it were, no personality, no man of distinction; for he stood, not for himself, but for all mankind: he was not as an individual man but he was as tho he were all men.

The second word for man in this verse is "adam," the common word in Hebrew for man. He was "a reproach of Adam," for he was bearing the reproach of Adam's race.

The scorn and ironical words of verses 7 and 8 are marked out as fulfilled in Matt. 27:39, 43; Mr. 15:29.

(9) *But Thou art He that took me out of the womb; Thou didst make me trust upon my mother's breasts. (10) I was cast upon Thee from the womb; Thou art my God since my mother bare me.*

These two verses also were eminently true. Jesus was begotten and born as a supernatural work, and men sought his life even when a nursing babe. He could truly say, "Thou art my God since my mother bare me," for he was the Son of God from his birth, and did not need to be re-born, as we do, tho he was reborn for our sakes.

Tho he was so great an "*ish*," or individual, he became, as it were no "*ish*," no individual, that he might represent the race in death, and thus be our redeemer. "For ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye thru his poverty might become rich." 2 Cor. 8:9.

(11) *Be not far from me; for trouble is near; for there is none to help.*

This was so literally true; for all of Christ's disciples had forsaken him, and stood afar off. The only person who had even spoken a kind word in his defense was Pilate's wife. Trouble was near, the trouble of all mankind had been rolled upon him and now he was about to be crushed beneath the load. He wanted God to be nigh and receive his spirit. One never feels so helpless as in death. The presence of God is never so precious as then. But Jesus was not denied this comfort; for Jesus himself says in Ps. 30:5, "His anger is but for a moment." At the time of his last prayer, the Father indeed drew near and accepted his sacrifice by receiving his spirit. The visible signs were: the earth shook, the rocks were rent, the veil of the temple was rent, the graves of the sleeping saints were opened.

(12) *Many bulls [the bellowing and blatant scribes and Pharisees] have compassed me; strong bulls of Bashan [the priests and elders who lived off the rich pasture of the people] have beset me round. (13) They gape upon me with their mouth, as a ravening and a roaring lion [that is, as the devil]. (14) I am poured out like water [that is, like the people should be poured out], and all my bones [his supporters] are out of joint [disconnected, scattered]: my heart is like wax [sealed to humanity]; it is melted within me [over the sorrows and woes of mankind]. (15) My strength is dried up like a potsherd [like an earthen vessel, an Adam man, Isa. 45:9]; and my tongue cleaveth to my jaws [he had given the Word before, now he was giving the sacrifice]; and Thou hast brot me into the dust of death [the Adam people are the dust of death, and Jesus was brot into them]. (16) For dogs [those who were barking for the priests against Jesus] have compassed me: a company of evil-doers [the Jewish council, or sanhedrim, Mr. 15:1] have inclosed me; they pierced my hands and my feet [Matt. 27:35; John 20:25]. (17) I may count all my bones. They look and stare upon me. (18) They part my garments among them, and upon my vesture do they cast lots [Matt. 27:35; Lk. 23:34; John 19:24]. (19) But be not Thou far off, O Jehovah: O Thou*

my strength, haste Thee to help me. (20) Deliver my soul [the human race] from the sword [condemnation], my only one [the Church] from the power of the dog [the unclean flesh]. (21) Save me [the human race] from the lion's mouth [the devil's mouth]. And from the horns [the nails of the cross] of the wild-oxen [the priests and Pilate] Thou hast answered me [Heb. 5:7].

With God's presence with Jesus again, he sees thru the gloom of the cross into the joy set before him. Heb. 12:2. Hence he prayed and prophesied the wonderful words of the rest of this psalm:

(22) *I will declare thy name unto my brethren: in the midst of the assembly will I praise Thee [Heb. 2:12]. (23) Ye that fear Jehovah, praise Him; all ye the seed of Jacob [antitypical], glorify Him; and stand in awe of Him, all ye seed of Israel [spiritual Israel]. (24) For He hath not despised nor abhorred the affliction of the afflicted [the affliction of Jesus for the afflicted race]; neither hath He hid his face from him [except apparently for a moment]; but when he cried unto Him, He heard. (25) Of Thee cometh my praise in the great assembly [the Church of the elect, who are kings and priests]: I will pay my vows [to die for and to live for the salvation of the human race] before them that fear Him. (26) The meek shall eat [the grace and truth of Jesus] and be satisfied; they shall praise Jehovah that seek after Him: let the heart of them live perpetually. (27) All the ends of the earth [the elect and the two other classes] shall remember [the Cross] and turn [be converted] unto Jehovah; and all the kindreds [families] of the nations [the family of Adam, the family of Noah, and the fleshly family of Abraham] shall worship before Thee. (28) For the kingdom is Jehovah's [when Jesus delivers it up to Him all complete, 1 Cor. 15:24]; and He is the ruler over the nations [of the saved, the 12 nations of spiritual Israel]. (29) All the fat ones of the earth [the elect] shall eat and worship; all that go down to the dust [the children of Adam] shall bow down before Him; and he [the wicked man] that cannot keep his soul alive [but must first go to Gehenna, shall bow before Him]. (30) A seed [the seed of*

the blessed, the elect] shall serve Him [as kings and priests]; it shall be recorded to the Lord to a generation [that is, this seed, the seed of the elect, will be recorded during this age, or generation, recorded for service as kings and priests for others after this age]. (31) They [the elect] shall come [to the two ages to come] and shall declare his righteousness [the righteousness of God in Christ Jesus] unto a people that shall be born [in the two ages to come], that He hath done it [saved the elect for them to serve them as kings and priests].

THE JOY OF SALVATION

Tune: "The Morning Light Is Breaking."

Salvation, O salvation,
The sweet and joyous word;
No sound so full of rapture
By mortal e'er was heard.
It takes away my sorrow
And bids me happy be;
It fills my soul with glory
For joys I soon shall see.

Salvation now is shining
With light of endless day;
Its beams so bright and holy
Enlight'ning all my way.
It tells me that my Saviour
Is coming from afar
To those who are awaiting
The bright and morning Star.

Then let us all be ready,
Thru grace of God alone,
To meet our coming Saviour
Who did for us atone.
And then we'll rise to meet him
In full immortal bloom;
In glory we shall greet him
And be for e'er at home.

Jesus did not die to appease the wrath of God, nor to satisfy the justice of God; but he died to reveal the love and grace of God, and to make the sinner just. And when he has done this, then truly he satisfies the justice of God and appeases the wrath of God; for, truly, the wrath of God is appeased and the justice of God is satisfied when the sinner is made good and just, and not till then. No one will ever be justified in sin.

Gal. 6:14, "But far be it from me to glory, save in the Cross of our Lord Jesus Christ, thru which the world hath been crucified unto me, and I unto the world."

Christ did not die to reconcile God to man; but to reconcile man to God.

O sacred cross;
For sinners lost,
It is the rest.
'Tis mercy's light,
A glorious sight,
To make us blest.
Behold our Lord, the Christ with mangl'd
frame:
His sufferings speak his love with loud acclaim.
Upon the cross his hands with spikes were torn
That he might offer grace to man forlorn.
He is the refuge of the lost and lone,
His holy blood doth for our sins atone.

O hear his moans,
His sighs, his groans
Upon the tree.
His side was rent,
His blood was spent,
O sinner see.
Come now and feel
How sweet to kneel
Before the Lord.
Salvation shines
To humble minds
Of one accord.
O at his feet
Let sinners meet
His love to know.
He pardons sin,
Makes all within
As white as snow.
O when immersed,
Your sins dispersed,
You are at rest.
The Spirit falls,
'Tis God that calls,
He makes you blest.

LESSON 288

*The Sixth Day of Our Saviour's Last
Week (Continued)
Some More About the Cross*

The True Doctrine of the Ransom

1 Tim. 2:3-7

"This is good and acceptable in the sight of God, our Saviour; who wills all men to be saved, and come into knowledge of truth.

For there is one God, one Mediator also between God and men, a Man, Christ Jesus, who gave himself a Ransom for all; the testimony in its own seasons;

whereunto I was appointed a preacher and an apostle (I speak truth, I lie not), a teacher of Gentiles in faith and truth."

The Word Ransom Defined

The word ransom in the above text means a loosing, a setting at liberty, a

deliverance, a redemption. And there is a prefix to the word in the Greek which means "against." Hence the full word means a "redemption against," or, as we would say, a redemption against bondage, a redemption that is sufficient to set free from the bondage.

The Need of a Ransom

The Bible teaches that man is under bondage to sin and death, destined to be evil and to do evil, and to certainly reach death at last. It does not teach that man is totally depraved—all bad; but that the struggling of the good that is in him is not sufficient to counteract and prevent the evil, nor to ward off and deliver from death. Paul brings this out very plainly in Rom. 7:7-24, where he says that naturally he desired to do the good but was unable to deliver himself from the power of evil in his lower and depraved nature, and that death is the certain portion of the one out of Christ. Therefore the first need of the ransom is deliverance from this bondage to sinfulness and death. But there is a second need also for the ransom brot out from the fact that we are not only sinful and subject to death by inheritance from our parents, but that we also have sinned on our own account, sinned where we could have kept from sinning. This voluntary sinning on our part calls for our resurrection and judgment to the second death, as we read in Heb. 9:27-28, where we are told that "it is laid up for men once to die, and after this [death] judgment." The first death is the penalty for Adam's and Eve's individual sin. Their posterity indeed inherits their sinfulness and death; but not their guilt, unless they add voluntary sin of their own. And all do add voluntary sin of their own as they come to the age of accountability: and hence they must be held to a judgment beyond the death which they inherit from Adam. As the wages of sin is death, this judgment will bring mankind into the second death. Even Adam and Eve themselves were held to a second death, for they also sinned in addition of their first transgression.

Therefore it is plain that man needs redemption from both the first death and the second death and from sinfulness and sin.

The Redemption Provided

Jesus did not die the first death, that is, the Adam death; for by obedience he was delivered from that death. The law had said that they that do the law shall live. (Rom. 10:5.) Jesus did the law; and hence gained life. He said that as the Father hath life in Himself, so hath He given to the Son to have life in himself. (John 5:26.) He was the only one who ever became an heir under the law, for he was the only one who ever kept it. He was the only heir to all the law had promised. Yet for our sakes he became poor—gave up his inheritance, that he might become sin for us. (2 Cor. 8:9.) Having been delivered from the first death he could voluntarily die the second death for all mankind. Thus the life of Jesus, as well as the death of Jesus, is a part of the ransom. Jesus lived for us as well as died for us. He lived to overcome the first death and he died for us to save us from the second death. Thus we are saved in his life, as well as thru his death. "For if, while we were enemies, we were reconciled to God thru the death of his Son, much more, being reconciled, shall we be saved in his life." (Rom. 5:10.) When we have our personal guilty sins taken away by pardon and peace thru the grace of his death, we may have a much greater salvation by coming under the grace of his life—the life that he graciously lived on our behalf. This gracious life is brot to us by the Holy Spirit, which takes of the things of Christ and shows them to us. By this law of the Spirit of the life in Christ Jesus we are made free from the law of the sin [of Adam] and of the death [inherited from Adam]." (Rom. 8:2.) Thus, when we really get into the life of Christ and do the works that he did, we also are delivered from the first death (John 5:24), and we have the foretaste of that immortal life that shall be given to us in fulness when Jesus comes. There is a difference between being delivered from the first death and being delivered out of it: it is only the firstfruits that are delivered from it; the rest of mankind will be delivered out of it, but not from it. It is only just that all mankind be delivered out of the first death; for that death was not caused by their own sins, but by the original

sin of Adam and Eve. The Judge of all the earth will do right and all shall be delivered out of that death for which they were not accountable. Then, having been delivered out of that death, they will be held to answer for their own sins, which will bring in the second death to those not laying hold of the ransom in Christ Jesus. But those dying even the second death may be delivered; for Jesus died this death as a ransom for all, and he can save from, or out of, the first death; or from, or out of, the second death. Yea, this shall positively be, for Jesus said: "If I be lifted up from the earth, I will draw all unto myself." (John 12:32.) Jesus has died for many to save them from the first and second death; he has died for many to save them out of the first death; he has died to save some out of the second death; he must therefore reign until he has abolished death to bring in the complete ransom to all. (1 Cor. 15:25-28.)

How the Death of Christ Is the Ransom

The great motive in the life and death of Jesus was to reveal the love of God to man. This leads the sinner to repent and believe; and then it is possible for God to forgive and bless; then, under this grace and blessing, it is possible for us to live the holy life; and then, lastly, we can lay hold on the hope of immortality and eternal deliverance. The gospel is simple and practical. We get the message of the Cross; our hearts are melted with its love and mercy; we are drawn, we repent, we believe; we are baptized into the name and death of Christ into the remission of our sins; the Holy Spirit comes to us as the Father's blessing; we get into the holy life of Jesus and walk in his steps, keeping his commandments; an immortal life is begotten in us and we have a foretaste of eternal glories. It was not Justice that demanded the death of Jesus, but Love. The death of Jesus does not satisfy Justice, but Love. The justice of God is abundantly satisfied when we thru the Cross are reconciled to God, cleansed from sin, and filled with the Holy Spirit. Then Justice says, "Let him go. He is safe now. It is no use to punish him now or to hold him for punishment. The wrong is righted." Jesus therefore satisfies the

justice of God by righting the sinner, not by being our substitute before the bar of Justice. We are therefore not justified by faith, but adjusted by faith, made righteous by faith, as it should have been translated. God will by no means clear the guilty (Ex. 34:7). If the sinner is justly condemned he cannot be justified, but, praise God, he can be adjusted, made righteous, thru the wonderful grace of the Cross, the death of Jesus for poor lost sinners. If the sinner does not repent, believe, obey, get the gift of the Holy Spirit, and follow Jesus, he will have to stand for his sins before the bar of Justice just the same as if Jesus had not died, and he will have to give account for rejecting Jesus besides. But if he does take hold of the ransom and get the benefits of its grace, Justice is delightfully satisfied, and God is still just and the adjuster of him that believeth in Jesus.

When we begin in redemption, we are reckoned as righteous, because the power and grace of redemption will certainly lead us into the holy life of Jesus, and thus his righteousness is already reckoned to us when we begin to believe. God calls those things that be not as tho they were, if they are certainly going to be. The tree is reckoned good before it bears the good fruit, because, being good, it will certainly bear the good fruit.

How the Ransom Is To Be Applied To All

By having more than one age to do this. There must be seven ages in all before the new creation shall be complete, even as there were seven ages in the first creation. The first age of the new creation was from Adam to Noah; the second from Noah to Abraham; the third from Abraham to Moses; the fourth from Moses to Christ; and the fifth from Christ to his coming again. We are therefore now in the fifth age, or dispensation, and there must be two others to complete the seven. The ransom now applies to all those who lay hold of it in this fifth age and to all who looked forward to it thru the shadows in the four previous ages. All these will be collected together when Jesus comes and made immortal and be given the inheritance of the earth and dominion over the earth. They will be the seed of

Abraham with Christ as Head; and, according to the promise, will bless all the families of the earth and all the nations of the earth. This will require two ages, for there are some people so wicked that they will not repent even in the judgment of the age to come. They must need have a greater lesson: they must go down into death again—the second death, that when they come up again in the great day of judgment, the last day, death shall be swallowed up in victory. These are the “seasons” of the testimony of the ransom for all.

Jesus said he would draw all to him if he be offered up on the cross, and all must come thru this door—the door of Christ crucified. In the type the blood was put above the door and at the sides of the door, showing that Christ is the Door and that we must come under him and thru him to get salvation.

The ransom is to be applied to all in the ages to come in the same way as it is applied to us in this age. They must then repent, believe and obey, get the gift of the Holy Spirit, live out the holy life, go thru their judgment and lay hold of the hope set before them.

When the ransom has been applied to all, at the end of the seventh day, the kingdom will be delivered up to God the Father of all, and henceforth for the ages of eternity it will be a Fatherhood form of a kingdom—the Father and his children, instead of the king and his subjects. Then we shall no more pray, “Thy kingdom come,” but “We give Thee Thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.” (Rev. 11:17.) Then we shall hear the “great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall tabernacle with them, and they shall be his peoples, and God Himself shall be with them, their God: and He shall wipe away every tear from their eyes; and the death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.” (Rev. 21:3-4.)

Reasons For Accepting the Ransom Now

By accepting the ransom now we have peace, blessing, and victory in this life

and in death we enter into a state of blessed rest till Jesus comes.

By accepting the ransom now we shall get the manifest immortal body when Jesus comes, be delivered out of the world while the nations are being broken to pieces, return with Jesus to judge the world and to reign with Jesus and to bless all the families of the earth and all the nations of the earth.

It will never be so easy to accept the ransom as right now. The longer we neglect or refuse it, the more sin and sinfulness are piling up and the harder and fiercer the judgment will be. Yield, dear soul, yield! Let Love be victor!

LESSON 289

Teachings Opposed to the Ransom

Is There a Hell of Endless Torment?

The belief in a hell of endless torment is opposed to the ransom. If endless torment be the wages of sin, then we have no redeemer, for Christ did not suffer eternal torment, and no one else ever did or ever could, for eternal torment could never end. The Bible never threatens eternal torment when rightly and literally translated. “Everlasting” punishment and destruction is age lasting in the original; and “for ever and ever” is “into the ages of the ages.” (See margin in Amer. Stan. Ver. to Rev. 14:11.) There is indeed to be the hard punishment of the second death to the wicked, and the beating with many stripes or few to the sinner, but nowhere does the Bible say that God is a fiend to torment people for ever when it does them no good. Such a punishment could be only to gratify a cruel god. The true God is love and whom he loveth he chasteneth. (Heb. 12:6) The doctrine of a hell of endless torment is based in the belief of the natural immortality of the soul. The Scriptures deny this, and say, “The soul that sinneth shall die,” and that “life and immortality are caused to shine thru the gospel.” The devil alone said that the sinner should not die. Read Gen. 3:4, “And the serpent said unto the woman, Ye shall not surely die.” Those who teach that the sinner will not die, but live for ever, are

teaching the devil's old lie and are making God a liar and denying the Scriptures and rejecting the ransom. Jesus never paid such a debt: therefore those who hold to the doctrine of eternal torment have denied the ransom.

Is There Eternal Death?

But another class of writers will tell us that the wages of sin is eternal death. This doctrine also denies the ransom, for Christ was not dead for ever, nor could he ever fulfill this penalty, for eternity never ends. The wages of sin indeed is death, but not eternal death. When God told Adam and Eve "You shall surely die," He did not also say, I will keep you dead for ever. The wages of sin is not eternal death, for Christ is going to reign until he has abolished death (I Cor. 15:26), so that at last there shall be no more death (Rev. 21:4).

Was Christ God?

Many teach that Christ was God. This teaching also denies the ransom; for if Christ is God, he could not die; and if he did not die, there is no ransom. These teachers try to get out of this by inventing the fable that Christ had two souls, one a human being and the other God, and that the human soul died and the other soul, called God, did not die. This doctrine is absolutely false, for Jesus is not God, but God's Son, as he himself often said. He also said that his Father is the only true God (John 17:3). When we see Jesus as God's only begotten Son, born of a woman, born under law, then we can see how he could die and thus redeem mankind. (Gal. 4:4-5.)

Was Jesus a Mere Adam Man?

Another class of false teachers state that Jesus was a mere Adam man. They will admit that he was a good man, but his death, they say, was only the death of a martyr, and that it has nothing to do with our salvation any more than the death of any other martyr. These people also deny the very Lord that bought them, and they have no redeemer. These teachers do not try to support their doctrine from the Bible.

They simply deny the divine begetting of Jesus, and hence they cannot see anything but the sufferings of a martyr on the Cross. The only remedy for their unbelief is to consider the great proofs that Jesus is the Son of God. Then they could see how that Jesus could die, not as a martyr only, but as a redeemer to reveal God's love and mercy to all mankind. But they will not consider these proofs.

May We Be Saved by Good Works?

Many people, contrary to all human experience, will still teach that salvation is by good works. But do these teachers produce the good works necessary to salvation? No, they do not live to the approval of their own conscience, let alone to the approval of God. Nineteenths of their morality is the pride of the Pharisee—a thinly venerated morality, covering a putrified corruptior within. But what of the great multitude of mankind who know they are sinners and unable to save themselves? They need some other saviour than "good works." They need a kind and merciful God to look upon them thru the death of his Son. They need God's power to come to them in a pierced hand. They need God's love to come to them thru a broken heart. They need God's grace to be revealed to them thru him who sweat in blood and died in the agony of the Cross. This gospel saves men, really saves men, sinner men, forgives them, cleanses them, renews them, perfects them. Praise the Lord! Glory to God and the Lamb for the ransom. Good works never saved anyone but Jesus, and he gave up this salvation that he might be made sin on our behalf and taste death for every man. Glory be to God for him who, "tho he was rich, yet for our sake he became poor, that we thru his poverty might become rich." (II Cor. 8:9.)

The Doctrine of Evolution or Eternal Progression Untrue

This doctrine, too, is put up against the ransom. It is argued that man is making progress and will always keep on doing so, and hence does not need a redeemer, but can redeem himself at last. But this is not true. The human

race and the human nature are just as sinful today as ever. The forms of sin may change, but the sinfulness remains the same. If this doctrine of moral evolution is true, surely six thousand years of human history ought to be long enough time to prove it. As people get older the harder it is to reform them. There are exceptional cases, it is true, but this is the general rule. Evolution can only take place by a higher species or power taking hold of a lower. The lower, of itself, can never evolve to the higher. The true doctrine of the ransom alone brings man under the law of progress. Jesus, as the higher species, takes hold of man, as the lower species, and with the arm of divine love and grace, regenerates man and lifts him up into the divine nature, where indeed he can make progress and at last gain immortality. Praise God!

Eddyism, Or Christian Science Is False

This false teaching denies the ransom, in that it denies the reality of sin. If sin and death are not real, then redemption is not needed. Christian Science denies redemption thru the blood of Jesus, for it denies the need of it. It is antichristian and unscientific. True science is in harmony with facts, or is based on facts: but this so-called science denies all the facts made known to us by our five senses, as well as true reason and common sense. It certainly denies the Bible doctrine of the ransom and offers salvation to people without the blood of Jesus.

Did Christ Die To Reconcile God?

The doctrine that Christ died to reconcile God comes from those who believe in a hell of endless torture. They suppose there must be something in the nature of God, or the demands of his moral government, that must be appeased by the death of an innocent victim before God can forgive. They call this atonement, or satisfaction of the divine justice. They say, God demanded blood before He could forgive and be reconciled, and that Jesus offered Him this blood instead of all mankind: and hence God can now forgive. Such a doctrine is a defamation of God and of his justice. God is not a monster, de-

manding blood to satiate Him and his law. Neither can true justice accept the punishment of an innocent person instead of a guilty person. This is barbarous and unworthy of God or man. True justice always demands the punishment of the guilty—never of the innocent instead of the guilty. But love may demand, and often does demand, that the innocent suffer on behalf of the guilty, to lead the guilty to repent, and to reveal mercy to him. And when the sinner does thus repent and believe in the mercy thus revealed, he may receive pardon and reconciliation. And then, being pardoned and reconciled, justice is satisfied. For justice demands the righting of the wrong. When therefore the wrong has been righted thru the suffering of the innocent on behalf of the guilty, and by mercy and grace; and when pardon and reconciliation are applied to the sinner, justice has been vindicated and satisfied. Now apply this to the Gospel and the truth shines out clear. Jesus has come to reveal God's love and mercy, not to appease the wrath of God, or his law. He suffered, and bled, and died for all mankind to show God's love and mercy. This leads the sinner to repent and believe and be reconciled to God. When this is accomplished, God's justice is abundantly satisfied and the sinner comes under the blessing of God. It is man that requires reconciliation, not God. Christ died to reconcile man. This is the universal testimony of Scripture. Look up the following references: Rom. 5:10-11; 11:15; II Cor. 5:18-21; Eph. 2:16; Col. 1:20-22; I Pet. 3:18; Rom. 5:8; John 3:16-17.

Christ Did Not Die for the Elect Only

The Bible says that Jesus gave himself a ransom for all, and that he would draw all to him. The elect are to be made kings and priests to bless all the families and nations, till all are subdued. When the elect as the firstfruits are all gathered, then will come the seasons of general harvests for all.

The ransom will endure till Jesus draws all to him, and Jesus has three great days to do this, as he said in Luke 13:32-33.

The door to the high calling of the

elect will close when Jesus comes for them. Then it will be too late for any others to ever win the crown and get the inheritance of the firstborn. Many are called, but few are chosen. O reader, let us not miss it!

Jesus, Saviour of my soul,
Gave his priceless life for me.
Death's dark waves did o'er him roll,
Showing God's sweet grace so free.

Better be troubled to get the right religion now than to be troubled by the right religion at last.

Christ saves from our sins; but he will never save anyone in his sins.

LESSON 290

The Sixth Day of Our Saviour's Last Week (Concluded)

The Last Scenes about the Cross

John 19:31-42; Luke 23:50-56; Mark 15:42-47; Matt. 27:57-61.

As Jesus died upon the Cross, the passover sabbath was about to begin, and the Jews did not want the bodies to remain on the crosses in that great sabbath day. They were then baking the unleaven bread and preparing for that sabbath. It happened only once a year on the fifteenth of the first Jewish month. It was the beginning of a seven day festival of unleaven bread in commemoration of the seven days of their fleeing out of Egypt. The Jews therefore came to Pilate and asked that the legs of Jesus and of the two others who were crucified with him might be broken, and that their bodies might be taken away. Pilate gave consent and sent soldiers to do the cruel work. Breaking the legs of the crucified ones would prevent their escape and complete death. The Jewish leaders did not then know that Jesus was already dead, and they probably wanted to see some more pain inflicted upon him. Pilate surely did not yet know of Jesus' death, for later, when Joseph came to request the body of Jesus, he was surprised that Jesus were already dead.

After the soldiers broke the legs of

the two robbers, they found when they came to Jesus that he was dead already, and so they did not break his legs. People naturally respect a corpse. They truly disobeyed the letter of their orders from Pilate, but not the spirit of them. The fact that Jesus' bones were not broken was a remarkable fulfillment of Ps. 34:20, which says, "He keepeth all his bones: not one of them is broken." This was also foreshadowed in the passover lamb, a bone of which was not to be broken, Ex. 12:46; Num. 9:12. One of these cruel soldiers, when he saw that it was not determined to break Jesus' legs, thrust his spear into the side of Jesus. Perhaps he feared that if Jesus should not finally be dead, the soldiers would be condemned for not breaking Jesus' legs also. Perhaps, too, the other soldiers had some dispute with this soldier about not breaking the legs of Jesus; and then, perhaps, this soldier said, Well, I'll stick my spear into his side anyway. Then he plunged his big spear into the naked side of Jesus, and there gushed out at once blood and water. This water mingled with blood shows that Jesus died from a rupture in some portion of his heart, literally, a broken heart, which caused a leakage of the blood out into the watery sack about the heart. The cause of this rupture of his heart was the great emotion under which he suffered in bearing the sins and sorrows of all; for it was really the sins of all that caused Jesus to be pierced, for Isaiah had prophesied of Jesus, "He was wounded for our transgressions, he was bruised for our iniquities." (Isa. 53:5.) The apostle John must have been near the cross when Jesus' side was pierced, as he says in John 19:35.

Jesus' body was then cold, ivory white, limp; his head was drooped upon his breast; there were blood streaks down his face from the wounds of the crown of thorns; his hands were spattered with blood; there were blood streaks that had run from his hands down his arms and down his body; his feet were spattered with blood and streaks of blood had run down and dripped from blood clots at the ends of his toes; and a wide bloody streak had run down his side, wetting the whole left side of his mangled body. His bones

were all out of joint on account of hanging on the cross and his limp condition in death. This was foretold in Ps. 22:14. His eyes were turned to the ground, half open and sightless, but his face looked sweet and calm and kingly, and a smile was lurking about his lips.

As the soldiers were about to tear the bodies from the crosses, Joseph and Nicodemus appeared upon the scene to take charge of the body of Jesus.

LESSON 291

The Burial of Jesus

While the scene which we have studied in the previous lesson was going on, quite another scene was taking place. Joseph of Arimathea, a rich man, and a secret disciple of Jesus, went to Pilate and asked for the body of Jesus, that he might give it a decent burial, and Pilate granted his request. This Joseph was a member of the Jewish council, and he was a good and righteous man, and he was looking for the kingdom of God. He was joined by another ruler of the Jews, who was also a secret disciple of Jesus. His name was Nicodemus.

When these two arrived at the scene of crucifixion, the soldiers were about to take the bodies down from the crosses, and, perhaps, throw them on the burning heaps in the valley of Gehenna. The soldiers yielded the body of Jesus to Joseph and Nicodemus, who had authority.

Peter and John and Jacob and the other disciples of Jesus did not ask for the body of Jesus to give it an honorable burial, for they were too poor to provide a tomb and clothes and aromatics; and being without money and without political or social influence, they would have been denied by Pilate, and persecuted to death by the Jewish leaders. Joseph had power to influence Pilate, because he was a rich man, a Judean, and a member of the Jewish council that condemned Jesus. So Pilate thought that he would not incur any public disfavor with the Jews, by granting the corpse to Joseph. Tho Joseph was a member of the Jewish council, he did not give his consent to condemn Jesus, Luke 23:51; yet, as a secret disciple of Jesus, he was

afraid of the other leading Jews that they would expel him from office and stone him if he should confess Jesus to be Messiah. But after the death of Jesus, he was bold. Death will often make people bolder and more expressive in friendship for the one who is dead. Perhaps, too, he had often been ashamed for his past cowardice, and now he thought this was his last chance to show his love and respect for Jesus. Perhaps, too, he thought that the other leading Jews would not be so much opposed to his friendship to Jesus now that Jesus was dead and could do them no more harm; and, again, the Jewish leaders might interpret this act of Joseph as a mere humanitarian act, for Joseph was rich and noted for benevolence.

Isaiah had prophesied that a rich man should show Jesus kindness in death, Isa. 53:9.

When Joseph and Nicodemus arrived at the crosses, the soldiers had not yet taken down the bodies. It must have been a great comfort to the disciples of Jesus and his mother when Joseph and Nicodemus as friends arrived to take charge of the body of Jesus!

Joseph and Nicodemus first dug away from the post of the cross until they could carefully lift it out and lay it down gently upon the ground. Then they cut the cords that bound the feet and hands of Jesus to the cross. They carefully pulled the three great nails that had fastened his hands and feet to the wood. They took clean water, and gently and with tears, washed away the blood from the brow and face and hands and arms and body and legs and feet of Jesus. The disciples and Mary the mother of Jesus wept upon the ground; and yet they were comforted that such a tenderness was being shown to one who had been so dear to them. Then they saw the rich Joseph bring out a great roll of linen cloth, and Nicodemus opened up a hundred pound box of powdered aromatics of sweet myrrh and aloes. They saw these two dear souls wrap the body of Jesus in the bright new linen, infolding the sweet fragrance of the myrrh and aloes. Then these two tenderly laid Jesus in an open funeral box and carried him to a tomb near by in the same garden in which he was crucified. John 19:41-42. The disciples

and Mary his mother followed with bowed heads, weeping eyes, and broken hearts!

The tomb was Joseph's own new tomb, which he had prepared for himself and his family as a burial place. There were several niches, or coffins, cut out of the solid rock at either side of the aisle that led from the outer opening in the hillside. There was a large stone, hewn to fit into the mouth of the opening of the tomb, to keep out animals. After rolling aside the stone door, they gently carried Jesus into the aisle of the tomb; and, lifting him out of the funeral box, placed him with loving care in one of the new niches prepared for the dead. The sun was setting in the west and sent its last golden beams into the tomb as Joseph and Nicodemus adjusted the white linen cloth over the Saviour's face, with the farewell kiss and a hushed prayer. Slowly they turned with their hands upon their hearts and emerged from the tomb. Then the holy and devoted women who had followed Jesus out of Galilee looked into the tomb and saw how Joseph and Nicodemus had laid his body, and there they sowed their tears like rain. At last Joseph and Nicodemus, crowding them aside, rolled the great stone into the entrance of the tomb, and Jesus was alone! Loved ones pulled their steps away with desolate and broken hearts, and blighted hopes, and fears looming like black clouds before them as they contemplated the coming hatred of the Jewish leaders. The sleeping Jesus was now shielded from enemies; but God and angels were near!

THE SAVIOUR'S DEATH AND BURIAL

Tune: "Hark! ten thousand harps."

When the Saviour died on Cal'ry,
Soldiers pierced him with a spear;
In his side the blow was given,
Naught their care, or love, or fear.
Blood and water flowed without
Down his lifeless body's side;
This the last of blood so precious,
All for sinners who confide.

Then disciples came to bury
That good One who died for all;
Off the Cross they take his body,
To prepare for fun'ral pall.
Blood they washed away entirely
Till the form was clean and white;
Then with linen, myrrh, and aloes,
Laid it in a box from sight.

Off they journey to the garden,
There to lay the sacred form,
In the tomb of kindly Joseph,
'Way from hate and cruel scorn.
Peaceful death and restful slumber,
God and angels wait beside;
They the guard, all sure and mighty,
And no evil can betide.

Buried for that class so wicked,
Who his Cross reject and leave,
In the day of coming Judgment
Second death they must receive.
Then a day of years a thousand
Death shall hold them in its sway,
Till they learn of Jesus buried,
Them to bring, from death away.

Thus the Cross and Tomb shall conquer,
Christ shall all subdue and save,
All creation be delivered
From the death and silent grave.
Death itself shall be abolished,
Sorrow, pain, and tears no more;
Perfect day will full be dawning
On that blest eternal shore.

LESSON 292

The Seventh Day of our Saviour's Last Week

Jesus in the Tomb

Matt. 27:62-66

Jesus was laid in the tomb on the evening just preceding the passover sabbath, at the ending of the 14th of Nisan, which occurred that year on Thursday evening between 3 and 6 o'clock.

A new fear then came over the chief priests and Pharisees. They feared that Jesus would rise from the dead on the third day, as they had heard that he had said he would. If his word should prove true, it would prove his prophecy, and prove that God had vindicated him, and also prove that he is Messiah; and thus the Jewish leaders would be guilty of an awful crime, and new life would be put into the cause of Jesus and renewed interest in his teaching; and it would encourage and embolden his disciples, and lead even his numerous secret disciples to come out openly for his defense; and it would create division even among the priests and elders and scribes, some of whom, like Joseph and Nicodemus, were already secret disciples of Jesus.

The chief priest and the Pharisees had these fears, for really they knew in their inmost souls that Jesus was the holy One of God; and now that Joseph and Nicodemus, two men of their own number, belonging to the rich and ruling class, had come out boldly and confessed their friendship for Jesus, and had given Jesus a costly and honorable burial in an honorable place; and, not only so, but many of Christ's disciples had boldly and tenderly followed the funeral cortege of Jesus to the grave. They must now have thought that if Jesus should arise from the dead, the boldness of his disciples would know no bounds, and many others would join their ranks.

Hence they gathered together to Pilate, asking him to give "order that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say to the people, He is risen from the dead: and the last error will be worse than the first." They did not tell Pilate their real fear, that Christ would arise. They could not have feared that his disciples might steal his dead body, and falsely tell of his resurrection; for no one would believe that, unless they could produce some tangible proof besides their mere testimony. And this proof would have to be in the form of miracles, and based in Bible predictions. And also there would have to be visible evidences and appearances of Christ in the presence of sufficient and competent witnesses, and on various occasions, and thru sufficient length of time. And the motives actuating these witnesses would have to be unselfish and even against their earthly and selfish interest. And also they would have to show some practical purpose and good to be accomplished by such a doctrine, or no one would care even tho it be true.

When those priests and Pharisees came at this time before Pilate, they spoke of Jesus as "That deceiver." They thought that Jesus had deceived many of the people of the Jews by getting them to think that he was a prophet, a teacher sent from God, the coming Messiah. They assumed to think that Jesus had worked all his miracles by the prince of demons; that he had broken the sabbath by healing on that day; that he was

seeking to destroy the temple; and they falsely assumed that he made himself equal to God. These charges were all false. Their evil nature was aroused, because Jesus exposed their sins and false doctrines before the multitudes for three years, and at last in the temple itself; and they were envious of Jesus, because they saw that the common people heard him gladly.

Those priests and Pharisees were the real deceivers, deceiving themselves and trying to deceive others, in assuming to be servants of God, when they were servants of the devil; they posed as saviours, and yet they were destroyers and murderers; they assumed to be devoted to the Law, when they put up their traditions above the Bible; they claimed to believe in the Prophets and Psalms, and yet they rejected their fulfillment; they claimed to be looking for the Messiah, and yet they rejected and murdered him.

Now those deceivers wanted Pilate to give soldiers command to watch the sepulchre until the third day, to keep the disciples from stealing the dead body of Jesus. When they had secret and guilty fears that Jesus might really rise from the dead, it was very foolish of them to think that Roman soldiers might prevent it; but people in desperate straits and guilty fears often do foolish things. They also had thought that by killing Jesus, they could kill his cause; but they only killed themselves and gave Christianity the Gospel of the Cross, which is the wisdom of God and the power of God to save. The presence of the Roman guard, if Jesus should arise, would only intensify the proof of his resurrection.

Pilate granted their request, and said, "You have a guard: go, make it sure as you can."

Pilate did not grant this request because he had any fears of Jesus arising from the dead, or of the disciples stealing his dead body. The Romans did not believe in the resurrection of dead bodies, and Pilate probably only laughed in himself at the fears of the Jewish priests and Pharisees. Those Jewish leaders were glad that Pilate had granted their request, and they went to the sepulchre with the guard and sealed the

stone at the door of the sepulchre. This was done shortly after the funeral, before it was dark, on Thursday evening, after the last of the friends of Jesus had left the sacred spot and disappeared. As the Roman soldiers camped around the tomb of Jesus, no doubt they were laughing, and joking, drinking, and gambling. Perhaps a fire of coals was kindled, while some slept, rolled up in their blanket-beds, and others watched in the pale light of the moon and challenged any that might be passing by. And so the night of the passover sabbath wore away.

The tomb was sealed by passing a strong cord across the stone, and securing its ends by clay. Then the seal of the high priest was duly stamped in the soft and un-dry clay.

The sad disciples of Jesus had returned to their lodging places in the city and were spending the night in fitful slumbers, fearing what the dawn might bring, and yet thinking that perhaps the Jewish leaders would not molest them until after the passover sabbath and the weekly sabbath that should immediately follow it, and perhaps not until after the five other days of unleavened bread. In the meantime, they perhaps thought if they remained quiet and observed the Jewish forms and times, their enemies might not harm them. And if it seemed that danger was coming, they could escape out of the city and scatter.

All was over! Jesus was dead and buried! The disciples had hoped that Jesus should be Messiah. Some of their meditations may have been, that the rulers were too wicked for the coming of Messiah, and that this may be the reason Jesus had to die; and that God may raise up another to be Messiah later, when the people are ready to receive him. Thoughts like these, and others, must have flooded the minds of those disciples, while their hearts bled at every pore, and the night watches wore slowly, sadly, away.

The morning of the passover sabbath dawned. The disciples waked and worried, but the day was passing quietly away amid the blasts of temple horns calling the people to the morning prayer and sacrifice in the temple courts.

The weekly sabbath was near, and

deeper fell the dark shadow over the souls of the disciples of Jesus. Soon the trumpet blasts would call the people to the temple courts again for evening prayer. Every one felt strange and breathless, as tho something great was about to happen.

The temple services seemed different. The priests on duty seemed in a reverie. The veil of the temple had been rent! What does it mean! Has God forsaken Israel! What is about to happen! The priests feared while they mechanically performed the services. Some said to themselves, Perhaps Jesus was the true Messiah after all, and now he is crucified, and perhaps he shall arise from the dead, and then what! Will he slay all the priests?

The present study is really our last study of the Saviour's last week in the mortal body. But we need yet to consider why Jesus had to remain dead and be buried for 24 hours. It has a great meaning in the Gospel and it needs to be understood in order to see the Gospel in its fuller light. That Paul considered the burial of Christ as a part of the Gospel is plainly stated in I Cor. 15:1-4.

Jesus said, that he would give the sign of Jonah as his only sign to a wicked generation, and then he adds: "For as Jonah was three days and three nights in the belly of the sea-monster, so shall the Son of the Man be three days and three nights in the heart of the earth." Matt. 12:39-41; Lk. 11:29-30; Matt. 16:4. From the time that Mary anointed Jesus for burial till the time he arose from the dead, it was just three days and three nights. "The heart of the earth" means the human sorrows and woes, not Joseph's tomb. The earth itself has no heart. The only heart of the earth is that portion of the earth that walks around on two feet—human beings. Jesus was in that heart in a very special way from the time Mary anointed him for burial, and this was just three days and three nights to that time that he arose from the dead immortal, for it was Tuesday evening when Mary anointed him, and it was Friday evening when he arose from the dead. We cannot find the three days of Christ in the heart of the earth, unless we count from the time that Mary anointed

The Resurrection of Christ

him for burial, Tuesday evening, one day before the Passover supper. The next evening, Wednesday evening, was the time of the passover supper, and that day would last until the beginning of the next evening, when Jesus was taken down from the cross and buried in Joseph's tomb, just as the passover sabbath, which always was on the 15th day of the first Hebrew month, began to dawn. Now in the ending of that passover sabbath, Friday evening, as the weekly sabbath drew on, Jesus arose from the heart of the earth, on the shore of immortality. Thus he was in the heart of the earth Tuesday night, Wednesday night, and Thursday night; and on Wednesday day, Thursday day, and Friday day—just three days and three nights. He did not rise on Sunday morning, as false translations say; but on Friday evening as the weekly sabbath drew on. This we show in next lesson. Jesus says those three days were sign-days, a sign to a wicked and adulterous generation, a sign that they shall not come out of their sorrows and woes until the third great Gospel day. Jesus spoke of these three great Gospel days in Lk. 13:32-33, when he said, "Behold, I cast out demons and perfect cures today, and tomorrow, and the third I am perfected." The prophet Hosea puts the following words in the mouth of apostate and wicked people: "Come, and let us return unto Jehovah; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: on the third day He will raise us up, and we shall live before Him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and He will come unto us as the rain, as the latter rain that watereth the earth." Hosea 6:1-3. So there is wonderful grace in the burial of Christ on the third day; grace for even that wicked class, who must go into the second death at the day of judgment, called in figurative language, Gehenna, the lake of fire and brimstone. Christ must reign until he has subdued all, drawn all to him, and abolished death. He has provided the grace in the Gospel, and he will see of the travail of his soul, and be satisfied! Praise the Lord for ever.

"But evening of sabbaths, in the dawning into one [day] of sabbaths, came Mary the Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

These women loved Jesus and mourned for him and they had prepared spices and ointments (Lk. 23:56) during the day now ending, and they were now come to see the grave of Jesus and even to enter into the tomb and spread the fragrant spices mixed with oil over the body of Jesus. (Lk. 24:1; Mark 16:1.)

The sabbath evening on which they came was the ending of the passover sabbath and the beginning of the ordinary weekly sabbath. This is indicated by the literal translation which we have given above—"evening of sabbaths." The words "in the dawning into one [day] of sabbaths" mean the day following the passover sabbath, and that day is there called "one [day] of sabbaths." There could have been no other sabbath day following the passover sabbath but the weekly sabbath, which began Friday evening. According to the Law of Moses, the day following the passover sabbath was the first day of a period of seven weeks and every seventh day of that period was to be a sabbath, and the next day after the seventh sabbath was to be the day of pentecost. Those sabbaths were to be observed only once a year. Like all annual days, they did not always begin on the same day of the ordinary week. In the year of our Saviour's resurrection, the first day of the first week of that period of seven weeks began on Friday evening, at the beginning of the ordinary weekly sabbath; and the fiftieth day thereafter, when the Holy Spirit was given, would be Saturday, the last day of the ordinary week. So Jesus arose from the dead on the first day of that annual period of seven weeks, and the Spirit fell upon the disciples first on Saturday morning, the seventh day of the ordinary week. Following this lesson we plan to give the reader literal and true translations of those Scriptures concerning the time of Christ's resurrection, showing positively that Jesus

did not rise on Sunday morning, but on Friday evening between noon and 6 o'clock.

These two women that now came to anoint the body of Jesus were accompanied by others not mentioned by Matthew. Perhaps Matthew mentions these two because they were more prominent than the others. Mary the Magdalene was one out of whom Jesus had cast seven demons and healed her of infirmities, Lk. 8:2, and she had ministered to Jesus of her possessions. The "other Mary" spoken of here was the mother of Jacob the less and of Joseph. Mark 16:1 with 15:40, 47. The other women with them were Salome, who was the mother of Jacob and John, Matt. 27:56; Joanna, the wife of Chuzas, Herod's steward, Lk. 24:10; and other women also. Lk. 8:3.

These women were so devoted to Jesus, because he had healed them of infirmities and demons, Lk. 8:2-3, and they had learned to have faith in Jesus as a teacher sent of God and had hoped that he would be Messiah. Even though Jesus had died, they had not given up their faith. They believed even where they did not understand.

The reason some of the disciples from among the men were not with these women was that the men would thus incur greater danger of persecution. The faith of the women disciples was more clinging and tender and less reasoning and criticizing.

These women did not anoint the body of Jesus, as they had planned to do; for before they arrived at the tomb a great earthquake had occurred about the tomb when "an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake and became as dead men." Matt. 28:2-4. The "watchers" spoken of here were the Roman guard. As it proved, they were not the real watchers: God and angels guarded the tomb till Jesus arose in the power of endless life.

The Roman guard had fled from the tomb and were in hiding when the women arrived at the tomb. These women had not known that a Roman guard had been stationed there, and as

they were near the tomb "they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great." Mark 16:3-4.

When these women arrived at the grave and saw the stone rolled away, they entered into the tomb to see if the body of Jesus was still there, but they could not find it, and they were perplexed. Lk. 24:3-4. They saw the linen cloths and spices, but did not see Jesus. If people had been there to steal, they would have stolen the rich linen cloths and the hundred pounds of costly spices. There would be no profit in stealing the naked body. Hence they were perplexed. Has he risen from the dead? or have enemies come and taken his body away? They did not yet see any angels. They ran from the tomb and told Peter and John that the enemies of Jesus "Have taken away the Lord out of the tomb, and we know not where they have laid him." Jn. 20:2. They could not think that it had been thieves who had taken away the body of Jesus, for they saw that the costly cloths and spices were still there: Hence it must have been enemies who did not want Jesus to remain in an honorable burial place, and had perhaps taken his body and thrown it upon the burning rubbish heaps in the valley of Gehenna. Peter and John then ran to the tomb and found it as the women had said. Jn. 20:3-10. This awful news made the disciples mourn and weep afresh to think that Jesus had been so humiliated and dishonored even in death. Mark 16:10. Now the great question among the disciples was, Where shall we find his body to return it to its honorable resting place?

After Peter and John had investigated the empty tomb, the women returned to the tomb again to search for the body of Jesus. It is probable that they had begun to think that Jesus might be risen from the dead; for otherwise they would hardly have returned to the tomb to search there for the body of Jesus, when Peter and John had also just been there and could not find it. They entered into the tomb, and a wonderful appearance met their sight. They saw an angel sitting within the tomb on the right side. He looked like

a young person, and he was arrayed in a white robe. They were amazed, wonder-struck, awe-struck, and were affrighted and bowed down their faces to the earth. Mark 16:5; Lk. 24:5. Then they also saw two other angels standing, clothed in dazzling apparel. Lk. 24:4. Then the angel that was sitting brot the great and wonderful news to them, saying, "Be not amazed: you seek Jesus, the Nazarene, who has been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and the Peter, He goes before you into the Galilee: there shall you see him, as he said to you." Mark 16:6-7; Matt. 28:5-7. Then the two angels who were standing in dazzling apparel also said to them, "Why seek him that is living among the dead? He is not here, but is risen: remember how he spoke to you when he was yet in Galilee, saying that the Son of the Man must be delivered up into hands of sinful men, and be crucified, and the third day rise again." Lk. 24:4-7. When these women heard this great news, they were in fear and great joy (Matt. 28:8), and trembling and astonishment came upon them, and they fled from the tomb and ran to bring the disciples word. Matt. 28:8; Mark 16:8; Lk. 24:8-9. They no doubt expected the eleven apostles and the rest of the disciples to believe them; but their words to the disciples were disbelieved as idle talk. Lk. 24:11. They thought these women were too emotional, and that they only imagined these things. Greater evidence than this was necessary to prove to them that Jesus had really risen from the dead. This evidence was sufficient for the ones who heard and beheld it, but not enough for others. None of the disciples did anything about the matter but Peter; he arose and ran to the tomb again. John did not go with him this time. Peter did not (as before) go into the tomb, but stooped and looked in. Lk. 24:12. Perhaps he feared meeting a supernatural appearance within the tomb; but he saw nothing only what he had seen before. Then he departed to his dwelling place, wondering at that which was come to pass.

Mary the Magdalene returned to the tomb the third time; and the other Mary (mother of Jacob the less and

Joses) joined her later. Jn. 20:11; Matt. 28:1, 9.

When Mary Magdalene arrived at the tomb she stood just outside of it. She hesitated to go into the tomb, for when she and the other women had been there an hour or so before and had entered into the tomb, they suddenly had their eyes open to see an angel in the form of a young person, arrayed in a white robe, seated to the right side on the floor of the tomb. And then they saw two other angels in dazzling apparel. These three angels had so startled these women that they were amazed, and great trembling came upon them and fear. And altho these angels announced the wonderous news that Jesus was risen, and altho these women were filled with great joy to hear that Jesus was risen from the dead, yet the appearance of these angels was so great and supernatural that they could not rise above their fears and trembling.

Now when Mary the Magdalene returned to the tomb this third time, she found her courage fail and she did not go into the tomb but stood without; and as she began to meditate, the tears began to flow. Jn. 20:11.

No one as yet had seen Jesus. Could it be that the appearance of angels and the angel voices which she and the other women had seen and heard were only a vision produced by the emotions of their own fears and hopes, as the men-disciples said! They knew that Peter had just been there and had stooped and looked around in the grave and saw no angels and heard no voices. If angels were really there why would not Peter have seen them? Perhaps, after all, Jesus is not risen from the dead! And, oh! maybe the enemies have really stolen the body of Jesus and cast it to the beasts or to the burning heaps of Gehenna. My poor Jesus! my great teacher, my friend, who cast the seven evil spirits out of my soul and body and healed me of infirmities! Have those hateful and wicked men really stolen the body of Jesus? These were, no doubt, some of the meditations that unlocked the fountain of Mary's tears afresh. Then, looking thru her tears, she stooped and looked into the tomb. A heavenly power had touched her eyes: now they could see spiritual things. At the end

of the hall-way of the tomb was the crept where the body of Jesus had lain. It was here her eyes flashed, the spot so tender to her soul, that had so recently held the loved form of her great teacher, prophet, and benefactor. She knew that the body of Jesus was not there, for she had but an hour ago been there with other women, and found that the body had gone! So also Peter and John had been there and found not the body. Peter had also come again and looked into the tomb and saw not the body. Yes, she knew that the body was gone! but love impelled her to look upon the sacred spot again where the body of Jesus had lain!

And lo! "two angels in white sitting, one at the head, and one at the feet where the body of Jesus had lain." Jn. 20:12.

These were not the same angels the women had seen in the tomb before; for these Mary now saw were sitting, and they were in the very crept where the body of Jesus had lain. The angels previously seen were: one of them seated and two of them standing and they were in the open space of the tomb, not in the crept where the body had lain.

What wonderful feeling must Mary have had as she beheld these two angels sitting right over the spot where Jesus had slept in death! What can it mean? Are the angels, too, hunting for the body of Jesus?

But these angels say to her, "Woman, why do you weep?" Sure enough! Why should she weep? Had not three other angels told her and the other women then with her that Jesus was risen from the dead? Why should she prefer to believe doubting disciples rather than revealing angels? yet she did, for she replied to the angels, "I weep because they have taken away my Lord and I know not where they have laid him." Jn. 20:13.

She did not know that Another had been listening to her words; but feeling the impression of the thots of that Other, she unconsciously turned herself to look behind her, and she beheld Jesus standing, and knew not that it was Jesus. Then Jesus said to her, "Woman, why do you weep? Whom do you seek? She supposing him to be the gardener says to him, Lord, if you have carried him

off, tell me where you have laid him, and I will take him away. The Jesus says to her, Mary! That one turning round says to him, in Hebrew, Rabboni! which is to say, Teacher! The Jesus says to her, Hold me not; for I have not yet ascended to my Father and your Father, and my God and your God." Jn. 20:14-17.

It seems at this time the other Mary must have appeared upon the scene with Mary Magdalene, and Jesus said to them, "Rejoice!" (Usually translated "All hail.") Then these two took hold of his feet and did him reverence. "Then the Jesus says to them, Fear not! go tell my brethren that they depart into the Galilee, and there shall they see me." Matt. 28:9-10. Thus was granted to Mary Magdalene first to have the honor and joy of seeing Christ resurrected. And the other Mary was the second to that great honor and joy. But when these two came to the disciples as they mourned and wept they did not believe the glad message. Mark 16:11. And they did not at once depart into Galilee to meet Jesus. They must still have greater evidence before they go to Galilee to meet him.

While these women were going with their great message to the disciples, "some of the guard came into the city, and told to the chief priests all the things that were come to pass." But the priests hired them to say that the disciples came by night and stole away the dead body of Jesus while they were resting in sleep. This Roman guard had finally decided that if they remained in hiding they would soon be discovered and be put to death for desertion. Perhaps, also, they had seen some women and men passing back and forth in the direction of the tomb, and they had begun to fear their absence from the tomb had been discovered. Hence they resolved to act at once.

The story which this Roman guard was hired to tell was most improbable; for how would they know it was the disciples of Jesus that stole the body of Jesus, if the guard themselves were really asleep! The noise incident to opening the tomb, rolling the big stone away, and carrying the body out would be enough to awaken soldiers at the tomb. The disciples had not shown

themselves bold enough to do such a deed, and especially in the presence of soldiers. Then, too, the disciples could not have previously known that the guard were all asleep. And why should the disciples want to take away the body of Jesus when it was well and honorably buried and in a costly tomb? The disciples would have no motive to steal the body in order to falsely say that it had risen from the dead: for they could not have hoped that God would be with them in such a lie and deception, and it would expose them the more to the wrath and cruelty of the priests and elders. Only two of the disciples could be found bold enough to go to the tomb after the women had announced to them that the tomb of Jesus was open and the body of Jesus was gone; and only one of them was bold enough to go to the tomb even after the women had later seen three angels in the tomb. Then also, if the disciples had taken the body, they would have taken the costly linen cloths and spices. If the disciples had really stolen the body of Jesus, why did not the priests and elders and the Roman governor have them arrested and put to death for breaking the seal of the tomb? The miraculous powers that shortly attended the disciples as they testified to the resurrection of Jesus proved that their testimony was from God and that Jesus had really risen.

CHRIST OUR LIFE

Tune: "Land ahead."

Christ is risen from the death,
Breathes he now immortal breath;
Lives to be the life of all,
Safe beyond the fun'ral pall.
This great grace is now applied,
If we know Christ cru-ci-fied;
Then we get this blessed life
Thru the Christ beyond the strife.

O this hope is sure and true,
Jesus rose to make us new;
To the Cross we first must hie,
Or in second death we die.
When our sin is pardoned free,
Life all new to us may be;
Christ is risen we may claim,
Glory to his holy name!

Joy and hope have passed the tomb
When our hearts give Jesus room;
He our souls with life doth fill,
All to do our Father's will.

Resurrected for us all,
Christ the Saviour from the fall;
This sweet hore is shining bright,
Let us trust him with our might.

Now the earnest we may know,
Then to vict'ry we may go;
When he comes to set us free,
We shall full immortal be.
Shout, my soul, that Jesus lives,
Lasting life to me he gives;
Tho I sleep I shall not die,
Christ, my life, doth satisfy.

Grace so full he offers all,
If they turn from sin's dark pall;
At the Cross they pardon find,
In his death for all so kind.
Then his open tomb the best,
Gives to all our soul's request;
For he thus becomes our life,
Beyond the sin and death and strife.

LESSON 294

Did Christ Arise on the First Day Of the Week?

It is generally taught and believed that Christ arose from the dead on Sunday morning. Indeed the translations of the Bible in common use definitely state that Christ arose on the first day of the week. If these translations are correct, then the question at the head of this lesson is answered in the affirmative.

We find, however, as we look up the Greek for these translations that they are absolutely untrue. The word here rendered "week" is "sabbaths" in the Greek, and the numeral "first" is "one." Thus it stands in the Greek. "The one [day] of sabbaths."

We give below a corrected translation of all the passages in the New Testament where week or the first day of the week is mentioned in our English translations:

Matt. 28:1—But on evening of sabbaths, in the dawning into one [day] of sabbaths, came Mary the Magdalene and the other Mary to see the sepulchre.

Mark 16:2—And much before [it was] on the one [day] of the sabbaths they come upon the tomb, the sun having been above.

Mark 16:9—But having risen before [it was] on first [part] of sabbath, he

appeared first to Mary the Magdalene, from whom he had cast out seven demons.

Lk. 24:1—But in the one [day] of the sabbaths, [at] depth of dawn, they came upon the tomb bearing the aromatics which they had prepared.

Lk. 18:12—I fast twice of the sabbath.

Jn. 20:1—But on the one [day] of the sabbaths, Mary the Magdalene comes before it was yet being dark into the tomb, and she sees the stone having been taken away out of the tomb.

Jn. 20:19—Being therefore evening on that day, the one [day] of sabbaths, and the doors having been shut where the disciples were thru the fear of the Jews, the Jesus came and stood into the midst, and he says to them, Peace to you.

Acts 20:7—And in the one day of the sabbaths, we having been synagogued to break a loaf, the Paul discoursed to them, being about to depart on the morrow, and he prolonged the word until midnight.

1 Cor. 16:2—From one [day] of sabbath to another let each one of you place by himself something, treasuring up whatever he may have prospered, in order that when I come then reckonings need not be made.

These nine passages are the only ones where the word "week," or the phrase "first day of the week," occurs in the New Testament in the common English translations, and in every case the word "week" is "sabbath" or "sabbaths" in the Greek.

In the Old Testament where the common translations have the word "week," the Hebrew has the word "seven." Never is the word sabbath translated "week" in the Old Testament.

There is no word in the Greek language for week, and the word for week in the Hebrew language is "seven."

The origin of the word "week" in the English language is uncertain. It seems to have had a kindred origin with the word "w-e-a-k" and originally meant a giving way, a turning back. Thus when Saturday is ended, we turn back and

begin another seven day period. This turning back is called a week, and thus a week came to denote a seven day period.

From the above translations it is evident that Christ arose on Friday evening before the setting of the sun, at the beginning of the weekly sabbath.

The sabbath that drew on as Jesus was taken from the cross and placed in Joseph's tomb was the passover sabbath, that always began on the next day after the day of the passover supper.

In Bible times the day dawned at sundown and lasted till the next sundown. This fact explains the language of Matt. 28:1—"But on evening of sabbaths, in the dawning into one [day] of sabbaths came Mary the Magdalene and the other Mary to see the sepulchre." Also Lk. 24:1—"But in the one [day] of the sabbaths [at] depth of dawn [evening], they came upon the tomb bearing the aromatics which they had prepared."

There were two sabbaths coming together at that time—the passover sabbath came first, beginning Thursday at sundown and ending Friday at sundown; then followed the weekly sabbath, beginning Friday at sundown and ending Saturday at sundown.

To prove this the reader is but to give attention to the literal translation we have given above of Matt. 28:1. This proves that the women came to the sepulchre on the evening of sabbaths as another day of sabbaths was drawing on. This also is confirmed by our literal translation of Lk. 24:1 as given above when taken with the verse that precedes it. In the verse that precedes it we are told that the women "returned and prepared spices and ointments. And on the sabbath they rested according to the commandment." Then the next verse says: "But in the one [day] of the sabbaths [at] depth of dawn they came upon the tomb bearing the aromatics which they had prepared." Here are two sabbaths coming together, the one following the other. Now, we know that the first sabbath was the passover sabbath, for the passover sabbath always was the next day after the day of the passover supper. Jesus ate the passover supper with his disciples and he was arrested that night and crucified the next morning and was put in the tomb just as the

passover sabbath drew on, that is, Thursday evening at sundown. The women kept this sabbath according to the commandment of it in Lev. 23:5-7. Then as the weekly sabbath—the one [day] of sabbaths—began to dawn, that is, Friday evening, the women came with their aromatics and ointment to anoint the body of Jesus, and they found that the stone was rolled away and Jesus was risen.

In the example of Mary the Magdalene, we learn that faithfulness and constancy win the very highest place—she was the first of human kind to behold Jesus risen from the dead, and to hear his voice.

Women were the last at the Cross, the first at the open tomb, and the first to hear the voice and see the form of the resurrected Jesus.

I KNOW HE IS RISEN

Tune: "I Do Trust Him."

I know that my Redeemer lives
And breathes immortal breath;
His soul and body rose for sure
Beyond the pale of death.

Chorus—

I do trust him, I do trust him,
He is risen now;
I do trust him, I do trust him,
He is risen now.

I know the many proofs he gave,
They're written in the Book;
It is a true and proven Word
To those with eyes to look.

I know the evidence within
That Jesus rose indeed;
For he has changed my life entire,
He made me new and freed.

I know he sleeps no more in death,
He lives to do and save,
To send the blessed Spirit down,
To give the life we crave.

I know he's with me ev'ry day,
I feel the witness clear;
He's risen from the dead for sure,
He gives me hope and cheer.

I know that I shall live for e'er
Because he lives in me;
He gives me now the blessed hope
Of glory yet to be.

I know he comes his own to call
To give them bodies new;
With Jesus then I'll ever be
In endless glory, too.

LESSON 295

The Second Appearance of Jesus After His Resurrection

Luke 24:13-33

The above reference tells us about the second appearance of Jesus after his resurrection. It was on Friday evening shortly after Jesus had appeared to Mary Magdalene and the other Mary at the sepulchre. This appearance was to two of his disciples as they were leaving Jerusalem to go to a village named Emmaus. This village was sixty stadia, about seven and one half miles, from Jerusalem. Perhaps by a foot-path route it would not be over two or three miles, and this is reasonable to suppose, for they walked back to Jerusalem after supper that evening. The word Emmaus means hot baths. Perhaps it was a place where some went to take baths for the cure of disease, or perhaps it was named Emmaus from a town by that name near Tiberius, at the Sea of Galilee, where there are still places of hot baths with a temperature of 130 Fahrenheit.

As these two disciples were on their journey, "They communed with each other of all these things which had happened." (Verse 14.) They had much to talk about. They had learned before starting on this journey that some of the women disciples had claimed to have seen angels in the tomb, and that these angels had said Jesus was alive. (Vrs. 22-23.) And they had also known of Peter and John going to the tomb and finding it empty, as the women had said. (Vr. 24.) But they had not yet learned that Mary the Magdalene and the other Mary had seen Jesus.

These two disciples, like the rest of the disciples, did not believe the message of the two women, and they no doubt feared that the report that Jesus was risen would bring persecution from the priests and elders, and that it would be safe for them to go to some little town near by and hide till the excitement should die down. As they walked on their journey, they were sad and had given up hope that Jesus would be the Redeemer of Israel. (Vrs. 17, 21.) They still honored Jesus, for they said he "was a prophet mighty in deed and word be-

fore God and all the people." (Vr. 19.) And they accused the priests and elders of his murder. (Vr. 20.)

While these two were thus communing on their journey, "Jesus himself drew near, and went with them." (Vr. 15.) It is very probable that Jesus had just a few minutes before manifested himself to Mary Magdalene and the other Mary, and told them not to hold him; for he saw in the Spirit the two disciples leaving Jerusalem, and he would have the women not hold him, for he would go at once and overtake these two wandering disciples.

But as Jesus drew near those disciples to go with them, "Their eyes were holden that they should not know him." (Vr. 16.) They would at once have known it was Jesus, if he had not worked a miracle to prevent them. Jesus at once said to them, "What words are these that you exchange one with another." (Vr. 17.) "They stood still, looking sad." Perhaps they feared this strange man had come to arrest them, or to act as a spy. They did not answer his question openly and frankly, but by asking a question of their own. They said, "Do you sojourn alone in Jerusalem and not know the things which are come to pass in these days?" They wanted this supposed stranger to know that they were talking about nothing only what everybody in Jerusalem was talking about, namely, the strange things that have happened during the last very few days. Jesus knew what things they referred to, and yet making himself strange to them, he asked them "What things?" for he desired to hear what they would say about those things.

These two disciples then concluded that whoever this stranger might be, he was not an enemy, and might even prove to be a friend; for if he had not known about these things, he had not been under the leadership of the enemies of Jesus, and he had probably heard of some good deeds done by Jesus that would make him friendly. So they just opened their hearts to him, as we read in verses 19-24. They said they were talking about "Jesus the Nazarene, who was a prophet mighty in deed and word before the God and all the people: and how the chief priests and our rulers delivered him up into a judgment of death, and

crucified him. But we hoped it was he that should redeem the Israel. Yes, and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been at dawn at the tomb; and when they found not his body, they came, saying, that they had seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not." (Vrs. 19-24.)

It must have been very pleasing to Jesus to hear the words of these two disciples, that they still loved and honored him; but still he saw their great lack of Scriptural knowledge and faith, for in his reply to them he said: "O foolish men, and slow of heart to believe upon all that the prophets have spoken! Necessitated it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself." (Vrs. 25-27.)

Jesus did not reject these disciples because they were foolish and slow to believe, for they still loved and honored him, and they only needed help and comfort and additional and personal evidence to awaken and revive them. Just what arguments Jesus used from the Old Testament Scriptures to prove to these disciples that the Messiah should arise from the dead, we are not told; but his arguments must have been wonderfully plain and convincing, for he made the hearts of these two disciples burn within them, kindling up afresh their hope and love and faith and zeal, and burning up their doubts and fears and sadness.

As they arrived at the place where they were to stop, Jesus made as tho he would go further; but they said to him: "Abide with us; for it is up to evening, and the day has now declined." "And he went in to abide with them." (Vrs. 28, 29.) This showed that they were kind hearted and appreciated the truth which Jesus had taught them.

The house into which they entered was perhaps some humble village dwelling where resided some relative of Cleopas, one of the two disciples. The evening repast was soon prepared, for it

was very simple, consisting principally of unleavened cracker bread, laid upon a plate, one layer (or loaf) above another as pancakes are piled on a dish. The first day of unleavened bread was ended. It was Friday evening somewhere between 3 and 6 o'clock, and the weekly sabbath was now about to begin as the passover sabbath was ending.

Jesus being the guest, it was proper that the two disciples see that he was served first; but to the great surprise of the two disciples, their strange friend himself assumed to be the host, and taking one of the loaves off the platter, he blest it, and breaking it, he gave it to them.

This strange act, from one whom they deemed to be so wise, made them wonder; and as they took the bread and began to eat it, they gazed directly at the great stranger, and a light flashed into their eyes, and they saw it was Jesus—Jesus risen from the dead! Oh the rapture and awe! There the same kind familiar face! There the same dear loving friend! There the great prophet and teacher! Risen from the dead! They gazed, transfigured with the sight! Suddenly he was gone! he had vanished, the same Jesus, and yet different. The meal was left unfinished.

"They said one to another, Was not our heart burning within us, while he spoke to us in the way, while he opened to us the Scriptures?" (Vr. 32.)

They could stay no longer. They arose at once to return to Jerusalem to bear the good news to the rest of the disciples.

We may learn from this lesson that we must walk with Jesus, talk with Jesus, have Jesus as the light of the Bible, have our understanding open, have our hearts burning with zeal and love, have Jesus eat with us and eat with Jesus and of Jesus—all these, if we would know Jesus in the resurrected life.

THE RISEN CHRIST

Luke 24:13-35

Tune: "There Is Sunshine."

One blessed eve, so long ago,
In quiet village home,
A Stranger talked with heav'nly glow
To banish doubt and gloom.

Chorus—

O the glory, heav'nly glory,
Of our resurrected Saviour-King;
He rose from death for all the race,
Life immortal thus to bring.

He told of how the Scripture said,
That Christ must rise again,
A mighty ruler o'er the dead,
To claim his vast domain.

And as he sat about the board
Where humble fare was spread,
None knew that he was Christ the Lord,
Now risen from the dead.

He took the loaf to bless and pray,
That God would open eyes
To see that Christ had brot the day
And did most sure arise.

He broke to all the blessed bread,
And lo! a streaming light:
'Tis Jesus risen from the dead
To banish gloom and night.

And as they gazed thru tears of light
To see again the form,
Lo! he had vanished from their sight,
Like vision of the morn.

"Did not our heart within us burn,
While journ'ing in the way?
From Scripture light we then did learn
His resurrection day."

LESSON 296

The Third and Fourth Appearance of Jesus After His Resurrection

When the two disciples from Emmaus returned to Jerusalem, they "found the eleven [apostles] gathered together; and them that were with them were saying, The Lord is risen indeed, and has appeared to Simon." (Lk. 24:33, 34.) But the eleven themselves did not yet believe that Jesus was risen. See Mark 16:12-13. But those who were then with the eleven did believe that Jesus was risen; and Peter, one of the eleven, also believed it, for he had told them that he had seen the Lord. Thomas and Peter were not then with the eleven. Perhaps Peter was still out, hoping for additional and fuller manifestation of Jesus resurrected; but he had evidently told some of the disciples that he had seen the Lord, and those disciples had come and told the eleven that Peter had seen the Lord. When Jesus vanished out of the sight of the two disciples at Emmaus, he perhaps came on before those two disci-

ples back to Jerusalem and appeared to Peter. The appearance of Jesus to Peter would be his third appearance in his resurrected form. Perhaps Peter came in shortly after the arrival of the two from Emmaus; but Thomas, another one of the eleven, was also not present at that meeting. (Jn. 20:24.) When it is said that the eleven were gathered together, it does not mean that all of the eleven were really there—it only means the company, the association, of the eleven apostles. The eleven disciples were more unbelieving than the others, for even when others believed that Jesus was risen, they still doubted. Perhaps this was so because they had greater sorrow and disappointment than others, and incurred greater danger and loss in believing it.

Even when the two disciples from Emmaus rehearsed to them the wonderful things that Jesus told them on their way to Emmaus, and how he was made known to them in the breaking of the loaf, they still disbelieved. But "as they were speaking these things, he himself [Jesus] stood in the midst of them, and says to them, Peace to you." (Lk. 24:36.)

How Jesus came into that upper room we are not told. He could have unlocked the doors and have come thru into the room without their hearing him; or he could have come into the room without opening the doors, for he had power to spiritualize his body, and then materialize it after he came into the room to make it visible to his disciples. We cannot fully understand how Jesus could de-materialize his body for a time, and then re-materialize it. But angels have such powers, as we read in several places in the Scriptures. In their usual ministrations and dealings with human beings, angels are just spirits; but sometimes they have manifested themselves in material bodies. As we read in several places in the Bible, especially in Gen. 18th and 19th chapters. Now, if angels have power to appear in material bodies and eat and drink, certainly Jesus, who is now greater than the angels, also has that power.

When Jesus suddenly appeared to the disciples in that upper room, they supposed that they beheld a spirit, Lk. 24:37, that is, some angel manifesting him-

self to them in vision. The disciples were led to this conclusion, because the form had come suddenly into the room while the doors were closed and had not been opened with their observation or hearing. Perhaps, too, Jesus must have looked white and his clothing white, and his eyes must have been penetrating, as tho etherial.

The disciples were terrified and affrighted at what they supposed was a spirit manifestation. They had no reason to fear, for Jesus did not look threatening, nor had he spoken threatening words, but had even said, "Peace to you." The terror and fear arose from what was in them, rather than from what appeared in Christ. They were in a doubtful and gloomy mood, and in a state of unbelief and hardness of heart, because they had rejected the testimony of the women and Peter and the two disciples. (Mark 16:14.) Their troubled conscience may have made them think that what they supposed a spirit phantom was an omen of ill to them.

Jesus then upbraided them for their unbelief and hardness of heart (Mark 16:14) and said: "Why are you troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as you behold me having." Lk. 24:38-39. "And when he had said this, he showed them his hands and his feet." Verse 40. And he also showed them his side, Jn. 20:20.

A great change came over the disciples. Their terror and fear vanished into joy and gladness and wonder. Jn. 20:20. They then believed that Jesus had actually arisen from the dead in a real body of flesh and bones. Lk. 24:41 is incorrectly translated where Luke is made to say, "They still disbelieved for joy." It should be translated: "But they were yet untrusting apart from the joy." That is: while they truly believed that Jesus had risen from the dead, and while they were glad to know this, they were yet distrustful that it meant well for them, for Jesus had just upbraided them for unbelief and hardness of heart, and now, maybe, he would reject them altogether and cast them off—glad he has risen, glad to see him again, but maybe we shall be rejected like Judas was. But

Jesus then assured them that he would still be gracious to them and fellowship them, for he asked them for something to eat, and they gave him a piece of broiled fish and a piece of honey comb, and he ate it in their presence. Lk. 24: 41-43. And he assured them by repeating the words: "Peace to you"; and then added: "As the Father has sent me, even so send I you." Jn. 20:21. And not only did he give them these assurances, but he "breathed on them, and said to them, Receive Holy Spirit: of whomsoever you take away the sins, they are taken away to them; of whomsoever you hold fast [the sins] they have been held fast [to them]." Jn. 20:22-23. And then he added: "He that believes and is baptized shall be saved; but the one having been unbelieving shall be judged down. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

Some of these words have been greatly perverted by many who would exalt themselves over the Church. They assume to think that Jesus has given them power to forgive sins or to withhold forgiveness. And unless seekers go to confession to them and get absolution, they will be lost in hell forever. But Jesus meant nothing of the kind and never gave to any minister such authority, and in no place do we read that the apostles ever assumed such dignity and office. They ever pointed believers to Jesus alone as the Saviour of men, and the only mediator between God and men. The only way any minister can take away sins of anyone is to lead the poor sinner to Jesus the only Saviour; and the only way a minister can hold a sinner fast to his sins is when that sinner rejects the Christ whom that minister preaches to him. Some day these false mediators will have their priestly pride exposed, and those who have trusted in them will see their need of Jesus as the only mediator between God and man.

When Jesus had finished saying the words we quoted above, they saw him no more on that occasion.

When they found Thomas they said

to him: "We have seen the Lord. But he said to them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." Jn. 20:24-25.

LESSON 297

The Fifth and Sixth Appearance of Jesus After His Resurrection

1 Cor. 15:7; John 20:26-29

The fifth appearance of Jesus after his resurrection was to Jacob, falsely translated James. Paul is the only one who records this appearance. He mentions it in 1 Cor. 15:7. He does not tell us where it occurred, nor what was said. It is quite probable that this Jacob was the Lord's half brother, and not either of the twelve apostles by that name. It is this Jacob who wrote the Book of Jacob. Jacob means "supplanter," one that takes the place of another. We may take this appearance of Jesus as a sign that we must supplant the old Adam man in us with the new creature if we would know the resurrection life.

The sixth appearance of Jesus after resurrection was on the eighth day after his first appearance to some of them, and it occurred Saturday evening. During these eight days, there must have been a great commotion among the eleven apostles and the other disciples. Mary Magdalene and the other Mary were no doubt telling and re-telling to many the wonderful manifestation of Jesus to them at the sepulchre. Cleopas and the other disciple with him were also telling many times how the resurrected Jesus opened the Scriptures to them and then made himself known to them in the breaking of the loaf in Emmaus. And Peter also often told during those eight days how he had seen the Lord. And the eleven disciples told to all the wonderful way in which Jesus had been manifested to them.

Now they were all gathered together on that Saturday evening, and all were believing in the resurrection of Jesus except Thomas. He had said: "Except I shall see in his hands the print of the nails, and put my finger into the print

of the nails, and put my hand into his side, I will not believe." Jn. 20:25. His presence now with the rest of the apostles would indicate that his faith had been somewhat revived by the fervent and many testimonies of the others who had already seen Jesus. It was very wrong of Thomas to be so doubtful; but it makes the testimony of the apostles all the better and stronger from the fact that they were so slow to believe and so hard to be convinced.

When Jesus appeared this second time to the eleven in that upper room, the doors were shut as before. Jesus suddenly stood in their midst, and he said to them, as before, "Peace to you." But they did not think that they beheld a spirit, as they falsely inferred at the previous manifestation. Jesus now had a special message to just one of them: this was Thomas. He says to Thomas: "Reach here your finger, and see my hands; and reach your hand, and put it into my side; and be not faithless, but believing." "Thomas answered, My Lord and My God!" "Jesus says to him, Because you have seen me, you have believed: Blessed they that have not seen, and have believed." Jn. 20:27-29.

When Thomas thus came to be convinced that Jesus was risen from the dead, he exclaimed, "My Lord and My God." He then could see by the eye of faith that Jesus was truly his Lord and that his God was in Jesus. Jesus had told Thomas in his farewell discourse on the night he was betrayed, "If you had known me, you would have known my Father also: from henceforth you know Him, and have seen Him." Jn. 14:7. At that time Jesus explained how they had seen the Father by knowing Jesus. The explanation is found in the eleventh verse of the fourteenth chapter of John, where he said, "I am in the Father, and the Father in me." Therefore when Thomas truly saw Jesus resurrected, he could truly say "My Lord and My God"; for Jesus was his Lord and he represented his God to him, in office, work, teaching, nature, and power.

All the disciples could now plainly see that Jesus was risen from the dead, when even a doubting Thomas was convinced.

Jesus will bear those wounds in his

hands and feet and side until all are subdued and see Jesus as their Lord and see God in him reconciling the world unto Himself. Isa. 33:17, "Thine eyes shall see the King in his beauty."

The great stone is rolled away from the tomb since Jesus arose, for he is the resurrection and life of all.

Jesus was crucified between two thieves, but he arose amid the angels.

It was dark at the cross, but it was light at the tomb.

We can find Jesus thru death if we first know him in death.

To those in Christ the grave cloths are folded up—no more use for them.

LESSON 298

The Seventh Appearance of Jesus After His Resurrection

John 21:1-23

The seventh appearance of Jesus after his resurrection was to some of his disciples at the sea of Tiberius. John calls this the third time that Jesus manifested himself to the disciples. It was truly the third time that he manifested himself to them in a company—twice in the upper room in Jerusalem, and then by the sea of Tiberius.

It was perhaps some days after his manifestation to his disciples in Jerusalem when he appeared to them in Galilee by the sea of Tiberius. Perhaps the disciples were waiting so long to see him again in Jerusalem that they had begun to think that he would not appear to them there again. And Jesus had told them by Mary Magdalene and the other Mary that he would meet them in Galilee; and angels had also told the women to tell the disciples to depart into Galilee, and that Jesus would meet them there. Perhaps, too, their means were running out, and they found it necessary to get out of Jerusalem and do something to make a living.

They should have gone to Galilee when the word to do so was sent to them by the women; but they doubted then that Jesus was risen from the dead; and the later they had come to believe, they hoped to see Jesus again in Jerusalem. But now most of the people who had come to Jerusalem for the passover festival, and

most of Christ's disciples, were gone out of Jerusalem to their homes. There were but seven of the disciples mentioned as still remaining. They were Peter, Thomas, Nathanael, Jacob, John, and two others not named.

As they started on their journey to Galilee, they had about a sixty mile journey before them, and they must go on foot. They were headed for the old fishing place at Bethesda, at the northwest corner of the sea of Galilee. Tho tired from their journey, Peter was eager, and by evening the old boat and net are in readiness, and out they row, the seven of them, for a night's fishing: but the night wore away and they took nothing!

"But when the day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. Jesus therefore says to them, Children, have you aught to eat? They answered him, No. And he said to them, Cast the net on the right side of the boat, and you shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord! So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net of fishes. So when they got out upon the land, they see a fire of charcoal there, and fish laid thereon, and bread. Jesus says to them, Bring of the fish which you have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus says to them, Come, break your fast. And none of the disciples durst inquire of him, Who are you? knowing that it was the Lord. Jesus comes, and takes the bread, and gives them, and the fish likewise." Jn. 21:4-13.

Jesus coming to them as the morning light was breaking thru the night was a sign that Jesus brings the day.

Their failure to catch any fish in the night was a sign that without Jesus and light of truth we cannot have true Christians—we must fish according to word of Christ.

The one hundred and fifty three great fishes that were found to be in the net when it was drawn to shore were, no doubt, symbolic. The 100 would symbolize the first-fruits, the elect; the 50 would symbolize the 5 classes of the first-fruits, saved out of the 5 dispensations; and the 3 would symbolize those of the 3rd heaven, the highest class of those that shall be saved, the third part that shall go thru the fire. (Zech. 13: 8-9.)

Peter often showed a false zeal, but always meant well. When he left the fish and the boat to swim ashore to see Jesus, he must have feared that Jesus might vanish before they could all get to shore with the great load of fishes. The other disciples did well to stay by the net and the fish. Jesus will not leave us while in the way of duty.

The net was close to shore when Jesus appeared: and so when Jesus comes again, the Gospel net will be drawn to shore.

The disciples discovered on reaching the shore, "a fire of charcoal there, and fish laid thereon, and bread." This was a sign that when Jesus comes again he will give us the fire of a new life and feed us with the food of immortality.

As the net was drawn to shore, it was found not to be rent. This was a sign that the Gospel net may be used again in the ages to come.

Jesus did not stay long with them, perhaps about an hour, while they drew the net to shore and while they ate of the food that Jesus had prepared for them.

"So when they had broken their fast, Jesus says to Simon Peter, Simon, of Joanes, do you love me more than these? He says to him, Yes, Lord; you know that I friendship you. He says to him, feed my lambs. He says to him again a second time, Simon, of Joanes, do you love me? He says to him, Yes, Lord; you know that I friendship you. He says to him, Tend my sheep. He says to him the third time, Simon, of Joanes, do you friendship me? Peter was grieved because he said to him the third time, Do you friendship me? And he said to him, Lord, you know all; you know that I friendship you. Jesus says to him, Feed my sheep." John 21:15-17.

According to these words it is only

those who love Jesus more than they love the human fish they catch that are fit to feed the lambs in the Church. Some preachers sell out Jesus or betray him for money and popularity. And some will modify the Gospel message to gain the more professed disciples. Such ministers are not fit to feed the lambs of the fold. A true minister will preach to please Jesus, not to please men, only so far as he can do this consistent with pleasing Christ. Such a minister is well fitted to feed Christ's lambs. Christ's lambs are those born again by the Gospel. They need feeding. And the spirit of love must actuate us in feeding them; and this love must be to Christ, for those lambs represent Jesus, even as Jesus represents them; and by feeding them, we are feeding Jesus in them, and feeding them with Jesus and for Jesus.

We must feed them with the sincere milk of the Word of Christ, as they need it, as they desire it, and as they appropriate it.

When Jesus asked Peter if he loved him, Peter answered, "Yes, Lord; you know that I friendship you." (Peter did not use the word love, but the word friendship, as it should have been translated.) Friendship is love for your own kind, or nature. But it takes greater grace to go beyond that and love even enemies and sinners. This love is also divine. Matt. 5:43-48. But when sinners and enemies become kindred nature to us, and thus are made friends, then we love them greater than before. Peter later learned this, for he wrote in 2 Pet. 1:7 that we should add to "the friendship" "the love." 2 Pet. 1:7. When Jesus' love for his disciples had made them friends, he called friendship the greatest love. Jn. 15:12-15.

But it is not enough to feed the Master's lambs: his sheep also need tending, for they may grow careless, indifferent, thotless, dis-social, wandering, or they may become sick, or lame, or hurt, or the wolves and dogs may be about. So Jesus said again to Peter, "Do you love me?" Peter answered in the same way as before: "Yes, Lord; you know that I friendship you." Then Jesus said to him, "Tend my sheep." We tend the sheep by visiting them, learning about them, knowing them individually, by being

concerned in all that concerns them, by sympathy and kindness, by exhortations, by teaching, and by helping.

But when Jesus asked a third time, he did not say, as in the two previous times, "Do you love me?" but, throwing back to Peter his own words, he said, "Do you friendship me?" This grieved Peter, for it seemed to Peter that Jesus was doubting his very friendship. But if Peter should be grieved at this, how should Jesus be grieved at Peter for the shameful way he had denied Jesus three times on the night Jesus was betrayed? Peter had repented of that, for he had then gone out and wept bitterly. Jesus did not now doubt Peter's friendship, but used the word because it is really by friendship to Jesus that we feed Jesus' sheep, or grown-up lambs, who take the strong meat and the deep things of God. Peter was not showing himself a real friend of Jesus by being grieved; but Jesus dealt kindly with him, for he knew that Peter was still in the flesh and had not received the gift of the Holy Spirit. It would have been very becoming if Peter had said to Jesus, Master, it seems to me I must love and friendship you; but it may be I do not know all that is in my heart, because I remember that I was sure once before that I would never deny you, but I did, and I am O! so shamed of it and so sorry I ever did it! I hope I have learned the lesson and that I shall prove that I really love you and that I am really your friend. Grant me your grace and blessing.

When Peter said to Jesus, "You know all," he did not mean to recognize that Jesus is God, but that Jesus knew all about the things of Peter's heart in the matter of love and friendship. God alone knows all things absolutely. 1 Jn. 3:20. Peter meant that Jesus knew all about the matters of which he and Peter were speaking. Jesus himself said there were some things that he did not know, and the Scripture says that he grew in knowledge. He knew incomparably more than the Adam man and his disciples, but he was not infinite as God is, for he said, "My Father is greater than I." and that the Father is "the only true God." Jesus said to Peter, that if he is really his friend, he should feed his sheep. This means more than tending the sheep, as in the previous charge. It is

not enough to lead the sheep where the pasture may be found: sometimes the food must be gathered out of the fields to feed the sheep. This is a deeper and richer work than merely feeding lambs and tending sheep.

If we really love and friendship Jesus, we must try to help others to love and friendship him. Jesus did not single out Peter in these questions and commands as tho he were the only one who should love and friendship Jesus, or the only one to feed the lambs, tend the sheep, and feed the sheep; for all the apostles and elders were to do these things. Nor by this was Peter made the chief and lord of all the others. Peter indeed was selected to be the first to use the keys of the kingdom to the Jews and to the Gentiles (Acts 15:7), and to be the first to bind people with the bands of truth and the Holy Spirit, and to loose them by the power of the Word of the Spirit from sin and death. Matt. 16:19. Others were to have the same power, Matt. 18:18, but Peter was to be first. Peter was to preach the first full Gospel sermon, but others were to follow. This did not make Peter lord and pope over the others: it only made him servant of the others—an example of meekness, humility, service, and sacrifice; not, as among worldly rulers, to be a king, pope, lord, master, ruler. Peter was to be the leader in exalting Jesus as teacher, example, leader, redeemer, life-giver, priest, and king. The early Church did not consider Peter to be a pope; nor infallible. Read Gal. 2:11-14. Yet we love and honor Peter and we are glad that Jesus honored him so. He always strove for the right and truth, and his life in the Spirit was to love and exalt Jesus Christ, and not himself.

After questioning and directing Peter's love and friendship, Jesus prophesied to him in the following words:

"Verily, verily, I say to you, When you were young, you girded yourself, and walked where you would: but when you shall be old, you will stretch forth your hands, and another shall gird you, and carry you where you would not. Now this he said, signifying by what manner of death he should glorify God. And when he had spoken this, he says to him, Follow me. Peter, turning about,

sees the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrays you? Peter therefore seeing him says to Jesus, Lord, and this man, what? Jesus says to him, If I will that he tarry till I come, what is it to you? You follow me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus did not say to him, that he should not die; but, If I will that he tarry till I come, what is it to you?" Jn. 21: 18-23.

In fulfillment of this prophecy, Peter died a martyr for Jesus shortly after he wrote his two letters to the churches in Asia Minor (2 Pet. 1:13-15), and thus fulfilled the prophecy of Jesus. Jesus foretold this coming martyrdom of Peter as a test for his love and friendship, and to show that Jesus had faith in Peter's fidelity, love, and friendship, even to laying down his life for him. Peter had truly denied Jesus in the hour of Jesus' sufferings and death; but at last he would own Jesus in the hour of his own sufferings and death, and thus glorify God at last. Faithfulness in God's children is a glory to God, who begat them and blest them and disciplined them. Then Jesus added, "Follow me." It appears, as Jesus said this, he arose to leave the little company of seven disciples. Peter, thinking that Jesus meant he should follow him in a literal way, arose to go with Jesus. But Jesus had meant that Peter should follow him in the teaching and ministry of the Gospel and in suffering and death, that he might be with him in the glory of immortality.

John also arose to follow Jesus in a literal way. When Peter saw John also following, he said to Jesus, "And this man, what?" Peter meant, As for John, what shall his destiny in this life be?—shall he at last die a martyr? Jesus did not answer Peter's question, but said, "If I will that he tarry till I come, what is it to you?" Jesus gave this reply for it had a great meaning—a meaning which the disciples at that time could not know. A clue to the Saviour's meaning may be found in the Book of Revelation, 10th chapter, where we read of the book of Seven Thunders, the contents of which John is to prophesy when Jesus

comes. John will have his greatest work then.

Peter, it has been supposed, was put to death in Rome, about the time Paul was also put to death, under Nero, about 67 A.D. John died, it is supposed, between 89 and 120 A.D., probably at Ephesus. He had been called to Rome during the reign of Domitian and cast into boiling oil, but took no hurt, tradition says. Then he was banished to the isle of Patmos to work in the mines. There he wrote the Book of Revelation. He was freed under Nerva and allowed to return to Ephesus.

Jesus closed this great manifestation of his resurrection by saying to Peter, "You follow me." Then Jesus disappeared from their view.

Our next study will consider his great appearance in the only place he had appointed to meet his eleven disciples—a certain mountain in Galilee.

LESSON 299

The Eighth Appearance of Jesus After His Resurrection

Matt. 28:16-20

"(16) But the eleven disciples proceeded into the Galilee, into the mountain where the Jesus had appointed them. (17) And seeing him they ~~revere-~~^{re-}nced; but they stood thru. (18) And the Jesus approaching, spoke to them, saying, All authority has been given to me in heaven and over earth. (19) Proceeding therefore, disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; (20) teaching them to observe all whatever I have commanded to you; and, behold, I am with you all the days, until the full end of the age."

On the night Jesus was betrayed, he said to his eleven disciples that he was about to be put to death; and then he added, "After I am raised up, I will go before you into the Galilee." Matt. 26:32. And the women who were first at the tomb had told the eleven that angels had said to them Jesus would meet them in Galilee; and Jesus himself also gave them this message to take to the eleven. Now in our present lesson, we read of this promised meeting with Jesus. It

was the only place where they were promised a meeting with the resurrected Jesus. It was brief, but most important. The usual translations say that "they worshipped him; but some doubted." But the original says, "They revered; but they stood thru." Certainly none of them doubted, for Jesus had appeared to them twice in the upper room in Jerusalem before this, and all the eleven had come to believe that Jesus was risen from the dead.

At this, the only appointed meeting, Jesus had great things to say to them. His words were very few, but O, so full of meaning!

The first message he gave them was, "All authority has been given to me in heaven and over earth." This shows that Jesus stood for God to do the works of God and to speak the Words of God. He had now this great authority, for he had overcome death for all, and now he had authority to give pardon and life and all other blessings to all. He did not say that "all power" was given to him, as it is falsely translated; but "all authority." This did not make him equal to God, for the One who gave him this authority must be greater than he. See Heb. 7:7; 1 Cor. 15:27-28; Jn. 14:28. The commission which God gave to Jesus was greater than that ever given to any man or angel. See Phil. 2:9-11; Heb. 2:8; Eph. 1:20-23; 1 Pet. 3:22; Rom. 14:9. Jesus had spoken similar words to his disciples before. See Matt. 11:27; Lk. 10:22; Jn. 3:35; 5:22-23; 13:3; 17:2.

Jesus had all authority in the sense that he had the right and duty to exercise it, and that in accordance to the direction and will of God and by the power of God and according to the times and seasons of God. But he is not now actually exercising all authority in heaven and over earth. See 1 Cor. 15:28; Eph. 1:10; Heb. 2:8; Phil. 2:9-11; Rev. 17:14; 11:15; Matt. 12:20.

The Father did not relinquish his authority when He gave it to Jesus; but this was the method and means by which the Father was to bring his authority over all. Jesus rules for the Father; and as he rules, the Father rules. And when he finishes his great commission, "then shall the Son also himself be subjected to Him that did subject the all to

him, in order that the God may be all in all." 1 Cor. 15:28.

When Jesus manifested himself to his eleven disciples in the appointed mountain, and announced his great authority, he gave great authority from God to his eleven disciples when he said:

"Proceeding therefore, disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all whatever I have commanded you; and, behold, I am with you all the days until the full end of the age."

While this commission was given to the eleven in a very special sense, it was also evidently intended for all whom the Lord calls to be ministers of his truth and grace and power.

The apostles fulfilled this commission by their teaching and ministry of spiritual power. They baptized people into the name of the Father and of the Son and of the Holy Spirit by baptizing them in water in the name of Jesus Christ, into his death; into the remission of their sins. Then they could call God their Father, Jesus their elder brother, and get the gift of the Holy Spirit. We urge our readers, who have not already done so, to get our book, "The Apostolic Baptism."

After the minister has made disciples, then he must teach them to observe all that Christ has commanded. When the tree has been made good, it must bear the good fruits.

Then Jesus closes this great manifestation of his resurrection and authority by saying, "Behold, I am with you all the days until the full end of the age." He is with his true ministers, and all his true disciples in the Spirit and in the truth. At the end of the age he will come again in open manner and personal form to give the resurrection life to all his true disciples; and he will make them the kings and priests over the earth to judge and bless all.

THE PROOF THAT CHRIST AROSE

Tune: "There Is a Name I Love to Hear."
That Christ arose the proof is told
By those who saw and heard;
He met them at the open tomb,
Where his dear voice they heard.

Chorus—
Jesus has risen sure.
He proved it every way.

Again they met him on the way
To quiet village home;
They heard him talk most wondrous words
As they with him did roam.

They saw him bless and break the loaf
To ope their eyes for sure;
Oh! then they knew that he was Christ,
Their faith stood firm, secure.

Then Peter next his Lord beheld,
And Jacob saw him, too;
These faithful ones confirm the Word
That Jesus rose anew.

In upper room he next appeared,
To cast all doubt away;
They knew that he had risen sure,
Their faith had come to stay.

Again in upper room he came
To prove to Thomas, too,
That he was risen from the dead,
In body made anew.

He showed his feet and hands and side,
Bade Thomas feel and see;
His doubts for ever fled away,
With Jesus hence to be.

Then by the sea, or on the mount,
Thru forty days in all,
He proved that he was risen sure,
The life, the hope, of all.

LESSON 300

The Last Appearance of Jesus After His Resurrection

For his last appearance to his disciples Jesus chose Jerusalem and the Mount of Olives. After his appearance in a certain mountain of Galilee, the disciples returned to Jerusalem, for he had appeared to them there twice before in the upper room. But when Jesus came to them there at the time of our present study, we read, "He led them out until to Bethany." Lk. 24:50. Bethany was a village on the eastern slope of the Mount of Olives. It was the home of Mary, Martha, and Lazarus; and the place where Jesus was anointed by Mary for his three days and three nights in the heart of the earth; and it was the place from which Jesus began his last week in the mortal body. There also, only a few months before, Jesus had raised Lazarus from the dead. Jesus chose the Mount of Olives at this place

to ascend into heaven. It was about a mile and a half, or a sabbath day's journey, from Jerusalem. Here Jesus made the last manifestation of his resurrected body to his disciples. Here in near-by Gethsemane is where he began his journey to the Cross, and here is where he would begin his ascension into heaven. Here also he had prophesied of his second coming and the end of the age.

In this last interview he did not say much to his disciples. He had, in many previous manifestations, given them full proof of his resurrection. And he had showed them how his body was now changed from a soulish body to a spiritual body, for he could now appear and disappear, or come into a room with the doors shut, tho still having flesh and bones. This we can understand when we learn that his body was absolutely under the control of spirit-power. Our mortal bodies are partly under the control of soulish power, but only partially so, and never finally so. But when Jesus' body was changed to immortality, it was under the full control of spirit-power, and could appear and disappear. Christians, too, shall have bodies like that in the resurrection. Read I Cor. 15:35-49.

Not only had Jesus given his disciples full proof of his resurrection and of the great change that had come to his body, but he had told them many things of the kingdom of God (Acts 1:3), and given them the commission to disciple all nations, and had promised to be with them in spirit every day. But now after tarrying with them during forty days, the time had come for his farewell meeting and ascension to the Father.

As Jesus and his disciples were now met together on the Mount of Olives, the disciples were anxious to know if Jesus would now restore the kingdom to the Israel, and so they asked him about this (Acts 1:6). They knew from the prophecies that God was to raise up one to sit on the throne of David and restore the kingdom to Israel and fulfill many great and wonderful promises. They had not yet learned that fleshly Israel was but a type of the real and spiritual Israel; and that spiritual Israel was not to be flesh and blood children of Abraham, but was to be taken out of all nations and be called by another name—Christian. Jesus truly will re-

store the kingdom, but in a greater sense than it ever was; and not to fleshly Israel, but to spiritual Israel; and not in the literal land of Palestine, but in the new earth. At the time of our lesson the disciples did not yet understand this; but when the Spirit came, it guided them into all truth: then they knew that it is only those who are of Christ that are heirs of the promises.

Jesus answered their question by saying to them, "It is not of you to know times or seasons which the Father has set to be in his own authority." Acts 1:7. By this he meant to say, that it is not for the disciples of this age to experience those times and seasons. We must be subject to the rules of this world until the time comes to set up the kingdom of God over the earth. But Jesus also told them what they could be doing now in this age to prepare for that glorious time. He said: "But you shall receive power, when the Holy Spirit is come upon you: and you shall be my witnesses both in Jerusalem and in all the Judea and Samaria, and to the last of the earth."

The power of the Holy Spirit which believers must now receive is the kingdom of God within in righteousness, peace, and joy in the Holy Spirit. This is the kingdom of God over the elect, but not yet over the world and the earth. But Jesus said that this power would make the elect witnesses: witnesses against sin and for holiness, witnesses for the power of salvation in Jesus' name, and witnesses to the truth against error.

These were the last words of Jesus before his ascension. Then "he lifted up his hands and blest them." Lk. 24:50.

LESSON 301

The Ascension of Jesus

As Jesus had lifted up his hands and was blessing his disciples, we read, "He parted from them, and was carried up into the heaven." Lk. 24:51. Or, as said in Acts 1:9-11: "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into the heaven, he

went, and behold two men stood by them in white apparel, who also said, You men of Galilee, why stand you looking into the heaven? this Jesus, who was received up from you into the heaven, shall so come in like manner as you beheld him going into the heaven." Luke says that when the disciples saw Jesus departing from them, "they prostrated themselves to him, and returned to Jerusalem with great joy; and were continually in the temple, blessing the God." Lk. 24:52-53.

The disciples had great reason for "great joy" at the ascension of Christ, more reasons for joy than they understood.

Why We Rejoice in the Ascension Of Jesus:

As we were all in Christ when he died and when he arose: so we were all in Christ when he ascended. This means so much to us, for we were thus presented to God victorious in him.

Because of Christ's ascension the gift of the Holy Spirit is given to the disciples, as we read in Eph. 4:8, "When he ascended on high, he led captivity [the race in Christ] captive [to God], and gave gifts [of the Holy Spirit] to he men [the elect]."

The Psalmist saw this in prophecy a thousand years before, when he said of Jesus, "Thou hast ascended on high, thou hast led away captives; thou hast received gifts in men." Ps. 68:18. Jesus had before told his disciples, "If I go not away, the Helper will not come to you." Jn. 16:7.

It was because of the ascension of Jesus that the Books of the New Testament and their interpretation were given to us by those gifts.

If Jesus had not gone away we would not have a place prepared in the Father's house—the Church, for without the Spirit we cannot be members of the true Church. I Cor. 12:13.

The personal absence of Christ compels us to give more attention to his example, teachings, laws, miracles, death, and resurrection.

The fellowship of personal contact with Jesus would necessarily be limited to but few; and now that he is above, he may fill all with his presence in the Spirit. Eph. 4:10.

Being resurrected and immortal, we, in the mortal flesh, could fellowship him only in the Spirit anyway, and his ascension makes us seek this spiritual fellowship with him by loving him and keeping his Word. Jn. 14:20-23.

Under the present condition, it is better that our head and priest and king be in heaven than on earth: because he needed to get the elect and his kingdom over them before he could set up his kingdom over the earth; and because he is now above wars and persecution; and because he can now defend himself only by the spirit of truth, grace, and mercy, and by the providence of God; and because his house and kingdom are heavenly anyway; and because it was not necessary that he now remain here, for he had revealed the truth, the perfect law, the perfect example, the sacrifice for sins, and the resurrection life; and because, being away, it gives his disciples something to do and to bear in representing him and spreading his Gospel; and because his ascension exalts One whom we so love and honor; and because it is proof that God has accepted his sacrifice on our behalf; and, finally, because by his ascension to the throne of God, he has become our high priest and king.

By his ascension he fulfilled Ps. 110: 1, quoted in Acts 2:34-35; also Ps. 68: 18, and many other prophecies.

It fulfilled his own prophecy, Jn. 13: 33; and his parables about the man going into "a far country" to receive for himself a kingdom and to return (Lk. 19:11-27); and about the man going into "another country" and leaving his servants to invest his talents for him (Matt. 25:14-30).

The ascension of Christ also fulfilled many types in the Old Testament: Moses on the mountain with hands lifted up, while Israel fought in the valley; the ascension of Elijah and the descent of his mantle; the high priest entering the holies, Heb. 10:19, 12, and sprinkling the mercy seat seven times; the scape-goat; the angel of Jehovah ascending in the flame of the sacrifice before the birth of Samson, Jud. 13:19-21; the offering of the holy incense in the most holy place; and other types also.

Thus we see that the ascension of

Christ is a cause of great joy. But when the disciples first heard that Jesus would ascend to the Father, it filled their hearts with sorrow. Jn. 16:6. But Jesus had said to them, "If you loved me, you would have rejoiced that I go to the Father; for the Father is greater than I." Jn. 14:28. And so when Jesus ascended, we read, the disciples "returned to Jerusalem in great joy." The pang of the parting was healed by the glories and benefits to come; and by the assurance that this same Jesus shall come again. Acts 1:11.

His last act was blessing them; and his last word was "You shall be my witnesses."

LESSON 302

Proofs that Jesus Rose from the Dead

In Acts 1:3 we read that Jesus "presented himself alive after his suffering by many proofs."

Paul says, "Prove all things." I Thess. 5:21. Some things are harder to prove than other things; such as: the miraculous, the unusual, the unexpected, the undesired, the opposing, the useless, the things not understood, and the things that seem unreasonable.

And people differ, too, as to susceptibility of proof, and as to ability to weigh proof. To some people you cannot prove certain things: they have the whole matter prejudged. Some believe certain things with little or no proof, while certain other things they will not believe even with all proof.

But there are some true souls, their numbers are not many, who love the truth, and they are set for the truth, and they try to "prove all things." and they believe in those things that are proven to be true, without prejudice, and for the truth's sake. It is to such that the true Christian religion appeals, and to such we dedicate this lesson.

First: Evidence from Prophecy that Jesus is Risen from the Dead

The Bible is a Book of Prophecy. It prophesies from beginning to end in words, types, shadows, signs, and promises. It runs thru thousands of years.

It prophesies of nations and peoples and individuals. Most of its prophecies have to do with Jesus, his people, and his kingdom.

Hundreds and hundreds of these prophecies can be tested by the history of nations, peoples, individuals, and of the world, as well as by the history of Christ and his people. And we find when putting these prophecies to the test that they are true in every particular and in every instance: therefore when the Bible prophecies that Christ should rise from the dead, we know that it must have happened, and we are ready to believe the witnesses that it did happen.

Jesus said to two of his disciples after his resurrection: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." Luke 24:25-27. That very evening Jesus appeared to his disciples, gathered in the upper room, and he said to them: "All things must need be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms, concerning me. Then opened he their mind, that they might understand the Scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Luke 24:44-46.

Peter, in his great sermon on the day of Pentecost, quoted from a prophecy in Ps. 16:8-11 that Jesus must have risen from the dead. Acts 2:25-28. And in the same discourse he quotes from Psalm 110:1 to prove that Christ must have risen from the dead. Acts 2:34-35.

Second: Evidences of Witnesses that Jesus is Risen from the Dead

The witnesses were the eleven apostles and above five hundred disciples, men and women.

The witnesses were worthy, competent, credible, unprejudiced. They were numerous.

The manifestations of Jesus resurrected in his body were repeated many times, and under a great variety of circumstances and places, and these mani-

festations were continued at short intervals for the period of forty days, so that they could not have been mistaken as to the facts.

These witnesses had no motive to falsify; for no reward had been offered them in money or goods to falsify; nor could they have hoped by falsehood to gain fame or social standing from men, or favor from God, or hope of reward in a future life. But, to the contrary, the witnesses had every earthly and religious motive against telling that Jesus is risen if they did not know it was really so. And even if they knew it was so, they had every earthly motive against telling it.

There was no contradiction among the witnesses; and none of them ever recanted, tho for their testimony they faced dangers of every kind, and endured untold sufferings, deprivation, and death. And the witnesses continued to live pure and righteous and unselfish lives.

The record of these things was written and universally known in the very days of the witnesses, and not contradicted; and this record was handed down, and quoted universally by the succeeding writers in the first centuries of Christianity, and always without doubt of its genuineness.

The story told by the Jewish priests and elders, that the disciples of Jesus came by night and stole the body of Jesus while the Roman guard were asleep, is incredible for several reasons: No testimony is or ever was on record that the Roman guard ever said so; those priests and elders were prejudiced and unworthy, and they testified only from hearsay; it is unthinkable that the Roman guard would be so sound asleep as not to hear the disciples if they came and opened the sealed tomb and carried out the body of Jesus, and if they were asleep how could they know that the disciples did it? and why were not the Roman guard arrested and punished for being asleep while on duty? and the disciples, thus far, had been too timid and fearful to do such a thing; and if they had stolen the body, they would also have taken the costly linen clothes and aromatics: and why should they steal the body when it was well buried in a costly tomb?

Third: The Evidences of Miracles that Jesus is Risen from the Dead

The testimony of the witnesses must be true, because "The God also was bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of Holy Spirit." Heb. 2:4.

LESSON 303

The Work and Mission of Christ in Heaven and from Heaven

The New Testament tells us much about what Jesus is now doing in heaven and from heaven.

Rom. 8:34 says, that Jesus is now making "intercession for us," that is, for his people. He is the anti-type of the Jewish high priest when he went into the most holy place to pray for the people.

Eph. 4:8 says, that when Jesus "ascended on high, he led captivity captive, and gave gifts to men." This also was prophesied in Ps. 78:18. Jesus had captivated all in his loving and gracious heart, and all were in him when he died and when he arose to heaven; and then he presented these captivated ones to God, and received gifts of the Holy Spirit for them. Since then he has been dispensing those gifts to men. Some of those gifts are mentioned in verses 11-16.

Eph. 4:10 says, that Jesus "ascended far above all the heavens, that he might fill all." When he was personally here, he helped only those near or about him; but now we are all near to him by the Holy Spirit, and all may go to God thru him everywhere.

Heb. 7:25 says, that Jesus is "able to save to the uttermost them that draw near to God thru him, seeing he ever lives to make intercession for them." From the fact that Jesus ever lives, he has an unfalling priesthood.

Matt. 28:20 gives the promise, that he will be with his true people "all the days, even to the full end of the age." So while he truly is in heaven personally, yet just as truly he is with his true people in spirit every day. The book Revelation tells us how Jesus is with his true people, and in the midst of them,

and what he is saying to them in the Spirit. It also tells us what he is doing among the nations. We have not room here to take up those things. Our book on "The Seven Churches of Revelation" tells much about those things.

Jesus said he would build his true Church, Matt. 16:18, and he has been doing that work ever since his ascension, and will continue to do it until he comes again. He is doing this work by the Holy Spirit, which takes of the things of Christ and shows them to us. Tho far away, he is nearer to us by the Spirit than when he walked with men in the mortal body, and he does greater works now than he did then, for now he makes the new man and sustains him and causes him to grow. His work in heaven and from heaven is not to change God, or to be God, but to serve God and reveal God to the Church of the firstborn ones. He is now our priest and king on high; and, when he comes again, we shall see him as he is and have bodies given to us like to his glorified body: then shall we be with him for ever. When he was here, he came in his Father's Name: now the Father comes to us in the Spirit in Jesus' name.

JESUS RECEIVED UP IN GLORY

Tune: "When the roll is called."

When the Saviour upward rose to meet the
waiting angel throng,
And the glory cloud received him out of
sight;
What must then have been the rapture of the
thrilling welcome song
As the sweetest notes rolled forth in heav'nly
light!

Chorus:

When the angels came for Jesus, He was there.
In his soul was vict'ry full and free, for all the
human race,
As the angels hailed him with their songs on
high;
O the glory of that triumph great, the vict'ry
of his grace,
When he passed the purple blue of yonder
sky!

Chorus:

When the temple called for Jesus, He was there.
When he nears the throne of God on high,
behold, a voice to greet:
"Come, my blessed Son, to sit at my right
hand;

I will make my foes on earth to bow, the foot-
stool of thy feet,
They shall humbly bow and serve at thy
command."

Chorus:

When the Father called for Jesus, He was there.

THE ASCENSION OF CHRIST

Tune: "Beulah land."

He led his own without the gate
To Olive's brow, so grand and great;
And there he bade his loved adieu,
His loving eyes did Bethn'y view.

Chorus—

O upward rose his sacred form,
Outstretched his hands with blessing born,
As on their knees apostles fall
And view the scene surpassing all:
He cast his eyes thru heaven's height,
A cloud received him out of sight.

The angels rise in throngs to greet
And line the way to God complete;
Redemption's song is heard on high,
"Great glory to the Lamb," they cry.

And as he reaches God's vast throne,
Behold, archangels bow and own;
Yea, Living Ones, unnamed to men,
Bow low and sing the glad "Amen."

And then the Father greets his Son,
Accepts his work and vict'ry won;
He seats him at his own right side,
The Father's joy and greatest pride.

And down upon the earth below
Disciples gaze with earnest glow;
"O he has gone from us," they cry,
And cast their eyes about the sky.

Two angels stand in shining white,
They speak the words in sweet delight,
"This Jesus shall return for you,
In manner like, with open view."

Chorus—

O then with him we shall arise
To meet our Jesus in the skies,
And be with him, ne'er more to part,
To share the love of his great heart;
All glory then to God above
For gift of Christ, his Son and love.

JESUS ON HIGH

Tune: "Higher Ground."

My blessed Lord is now on high,
A mighty King beyond the sky;
No more the bloody sweat and Cross,
No more the death and shame and loss.
A dazzling crown shines on his brow,
He holds the princely power now;
Hence ev'ry knee must lowly bend,
For he is crowned our King and Friend.

As priest on high for us he pleads,
And gains the grace for all our needs;
Sweet blessings, more than we can count,
Flow down from Christ on Zion's Mount.
Sweet incense on our pray'r he pours,
Beyond the veil and temple doors;
And God so ready hears the cry,
And pours the blessing from the sky.

O how our souls rejoice to know
That Jesus loves his own below,
And bears us still before the Throne,
His church, his bride, and all his own.
And when he comes to claim his bride,
May I be there at his dear side;
Some humble station may I fill,
To please my Lord and Saviour still.

JESUS WITHIN THE VEIL

Tune: "There Is Sunshine."

At God's right hand we view him now,
Our priest and king on high;
Before him, too, we humbly bow,
Our all on him rely.

Chorus—
O the glory, blessed glory,
When our Saviour went to God above
To plead our cause within the veil
In the fullness of his love.

From his exalted station there,
He broadcasts his sweet love;
We feel his presence thru the air,
Descending from above.

O how our hearts thrill with his grace
To know him as our King;
In steps he left us here to trace,
We gladly follow him.

We hail him as our Saviour, Lord,
Enthroned at God's right hand;
We give respect unto his Word
And bow at his command.

All praises be to God above
For Christ our blessed Friend;
He pleads for us in fervent love,
Our Priest unto the end.

TUNE YOUR RADIO FOR CHRIST

Tune: "The Gate Ajar."

A voice is sounding o'er the world
In radiant tones of power:
It is the message of the Christ,
It speaks in richest dower.

Refrain—
O list you to the Master's call!
He speaks to you, to me, to all,
He calls, he calls,
In love for all he calls.

Be tuned to hear, O dying soul,
The words of grace you're needing;
O open up your radio,
The message sweet be heeding.

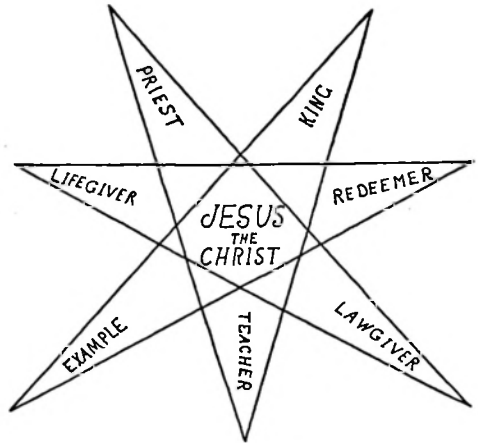
Why listen to the folly fans
Broadcasting from below you?
Why shut away the Master's call
Whose truth he now would show you?

O list and live; refuse and die—
The issue plain is brot you;
Repent, believe, obey, receive,
'Tis thus the Master taught you.

Your soul shall live, if you will hear
His radio from heaven;
"Come unto me, ye weary ones,"
Are words of truest leaven.

Then tune your radio for Christ,
The saving news be hearing;
His words are filled with truth and grace
To make your life so cheering!

THE STAR OF BETHLEHEM AS THE WISEMEN NOW SEE IT



"I am the root and the offspring of
David, the bright, the morning Star."
Rev. 22:16.

LESSON 304

Jesus the Great Teacher

Of all the great teachers the world has
ever seen, Jesus stands out above com-
parison.

Never man spake as this Man. Even
where others had taught the same or
similar things, Jesus gave them new
meaning and new force.

It is not always what is said, but who
says it, and how it is said.

In the background of Jesus' teaching, there stands out the great fact, that he was the Son of God and God's Apostle to men. This at once gives his teaching a sanction that no other can claim.

The miracles also gave peculiar power to the teaching of Jesus. A man who could put sight into the blind eyes; hearing into the deaf ears; life into the withered hand and foot; sanity into the crazy brain; life into dead bodies; and calm into the raging storm, could also put peace into the troubled conscience, wisdom into the benighted mind, love into the aching heart, hope into the despairing soul, and strength into the weakened will, by his divine and mighty teaching.

There was also a mighty spiritual power that accompanied the teaching of Jesus. Men felt it, and it gave them light within and moved them to emotion and inspired them to action.

The authority of his teaching made men exclaim, "Never man so spake." They felt as tho God were talking to them. His words were the words of Him who sent him. He spake as one having authority, and not as the scribes.

The thing that commended his teaching most was that it was the Truth. What he said commended itself to every man's conscience in the sight of God, as being truth and right. His teachings have stood the test for 1900 years and no one has ever impugned them or presented any teaching to compare with his. The brightest lights have been but reflectors of Jesus, and they have gladly acknowledged Jesus to be the teacher of teachers and the light of the world.

As a greater commendation of his teaching, he used the authority of the Law, the Prophets, and the Psalms. All his teaching was based in those holy Books. There he found the types, shadows, promises, and prophecies of his Gospel.

His teaching was the more attractive and commanding, because it was a teaching of grace. All marvelled at the gracious words that fell from his lips. No sweeter words were ever uttered than when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy,

and my burden is light." (Matt. 11:28-30.) And how tender when he stood and cried: "If any man thirst, let him come unto me and drink." (John 7:37.) How gracious his words when he said: "I am the living bread which came down out of the heaven: if any one eat of this bread, he shall live into the age: yea and the bread which I will give is my flesh, on behalf of the life of the world." (John 6:51.) But why quote more, for grace, like golden threads, is woven all thru this teaching.

His unselfish life gave increased luster to his teaching. He sought no reward in money, or worldly goods, or political office. He had no place to lay his head, tho even the foxes had holes and the birds of the air had nests. All the goods he left behind were the daily clothes he wore. Tho he could multiply the loaves and fishes for the multitudes, he never did so for himself. Nor did he seek honor or glory of men. We naturally confide in such a man, for such a man is worthy of our confidence.

His teachings also were enforced by analogies from nature. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16.) "Except the grain of the wheat falling into the earth die, it abideth by itself alone; but if it die, it beareth much fruit." (John 12:24.) "I am the true vine, and my Father is the husbandman." Etc. (John 15:1-6.) Instance also the parables of the sower, the grain of mustard seed, the leaven, and others. His teaching harmonized with the Bible *and nature*.

His teaching is the more commanding and interesting because it is always unfolding and hence always new. The more we learn of it, the more we *may* learn of it. Its very depth proves its divinity, and commands our veneration and submission.

His teaching also appeals for our support because of the enemies which it made. Those who bound heavy burdens upon the people, while they themselves would not touch them so much as with their little finger; those who devoured widows' houses, and for a pretense made long prayers; those who desired to walk in long robes, and who loved the salutations in the market places, and the chief seats at feasts, and to be called of men:

"Rabbi," Reverend; those who made merchandise in the house of God; those who said and did not; those who would make clean the outside of the cup and the platter, while within they were full from extortion and excess; those who were clothed in purple and fine linen, and fared sumptuously every day, while the humble and worthy poor were at their gates full of sores and without even the crumbs of life; those who outwardly appeared righteous unto men, but inwardly were full of hypocrisy and iniquity; those who were scrupulous to make people pay tithes to them, even to tithing mint and anise and cummin, and who left undone the weightier matters of the Law, such as, the justice, and the mercy, and the faith—these were the enemies of Jesus and his Gospel. A teaching that makes enemies of such humbugs and parasites must be good. And a teacher that dares tell such scamps what they are and what they are coming to must be of God. It is an honor to Jesus that his teaching gave offense to such people. It is to the credit of Jesus that he hid the truth in deep sayings and puzzling parables from such criticizing and carping people.

LESSON 305

Jesus Our Perfect Example

An example means a sample taken out.

Jesus is a sample of the new creation, taken out beforehand to be a model for all the others who shall be of the new creation.

A mould, or model, or ideal, or plan is necessary in all the works of the Adamic man: and these things are equally necessary in the works of the spiritual man.

Jesus is held forth to us as this model for the spiritual man.

Peter says: "Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed to Him that judgeth righteously." 1 Pet. 2:21-23.

Here the word example means an

"under-writing," a fundamental writing, a copy to be traced over.

If we would learn to write, we must follow the copy: and so, if we would have the Word of God written into our lives, we must follow the copy written before us in the life of Jesus.

Jesus said to his disciples: "I have given you an example, that ye also should do as I have done to you." John 13:15.

Here the word example means an "undershowing," a fundamental exhibition, a sample of how you should act.

Jesus said to his disciples, "If any one is willing to come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

No Christian can be exempt from this, that he must follow Jesus. It is not enough to believe into him to the extent that we know the truth, repent, trust, obey the ordinance of Baptism, and get the gift of the Holy Spirit; we must also believe into him to the extent that we follow in his steps.

A perfect model must be perfect, but not impossible.

It is universally conceded that Jesus gave a perfect example; but many deny that it is possible for us to live as he did.

It is indeed impossible for a carnal man to live as Christ lived, for a corrupt tree cannot bring forth good fruit.

But it is wholly possible for a Christian to bring forth the good fruit of Christ, for he has been regenerated as a new tree, and as a good tree he cannot bring forth corrupt fruit.

A model must be studied and understood, and the ideal must be formed in the mind, and then worked out in the life and practice.

Let us, then, study Jesus our Model.

He came not to do his own will, but the will of Him that sent him. And in his zeal he could say, "My food is to do the will of Him that sent me, and to accomplish his work." Are we like that?

I can of myself do nothing, but what I see my Father doing. Are we led in the same way?

He came, not to be ministered unto, but to minister. Is this the motive and demeanor of our life?

He was humble, even to washing his disciples' feet. Are we willing to do the most humble service for others?

He was faithful, even unto death. Are we steadfast and immovable, always abounding in the work of the Lord?

The people in Nazareth, his home town, "wondered at the words of the grace which proceeded out of his mouth." Do people wonder like that at us in our home town?

"Having loved his own that were in the world, he loved them into end." Do we love our own in the Church like that?

He sought not honor of men. Do we do likewise?

He kept his Father's commandments and abode in his love. Are we doing that?

He was familiar with the Scriptures. Have we the Word hidden in our heart?

He was a man of prayer. (Lk. 5:16; 6:12.) Can this be said of us?

He let his light shine and bore witness to the truth. Are we lights in the world?

He came to seek and to save that which was lost. Is this what we have come to do?

His faith never faltered nor failed. Luke 8:23-25. Is this true of us? He resisted and overcame temptation. Lk. 4:3-13. Do we also do so?

He was full of the Holy Spirit and of power. Is this our experience?

He entered, as his custom was into the synagogue in the day of the sabbaths. Luke 4:16. Is it our custom to enter into the Church on the day of public assembly?

In kindness and mercy he ever went about doing good. Are we like that?

He did not put the fleshly relation above the spiritual relation. Lk. 8:20-21; 9:59-62; 11:27-28; 14:25-27. Do we?

He let his works prove who and what he was. Lk. 9:21. Do our works prove our professions?

He was concerned about the harvest of souls and to get laborers. Lk. 6:12-13; 10:2. Are we trying to get and sustain workers in the field?

In conclusion, let us consider what a blessed privilege to follow Jesus.

Tho it leads to the Cross it leads to agical life and immortality, to the everlasting kingdom, and the eternal home.

No other path is to be compared to it. It is the path of peace, love, hope, joy, victory.

It is a royal and holy road for kings and priests.

Isaiah prophesied of it when he said: "A highway shall be there, and a way [Christ], and it shall be called, The Way of holiness; the unclean shall not pass over it; but it shall be for them [when they get cleansed]; the wayfaring men [the men who live from the blessings of the Way, Christ], yea fools [fools for Christ's sake, those who forsake the carnal wisdom], shall not err [because they take the wisdom of Jesus]. No lion [fleshly leader] shall be there, nor shall any ravenous beast [selfish, carnal man] go up thereon; they shall not be found there; but the redeemed shall walk; and the ransomed of Jehovah shall return [in antitype], and come with singing unto Zion [the kingdom of Jesus]; and everlasting joy shall be upon their head [Jesus]; they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isa. 35:8-10.

LESSON 306

Jesus the Giver of the Perfect Law

We must know Jesus as our teacher and example, and, just as truly, we must know him as our lawgiver. Tho these three offices of Christ are separate offices, yet they are inseparable; for in many of his teachings he gave laws, and his example involved laws. But while thinking of Jesus as our teacher and example, we must also think of him as our lawgiver, and we must study his Laws in particular and apply them to our every day lives.

The Laws of Christ are not just rules of conduct, but rules of being: they are first written on the tablets of the heart, engraved in the very nature; and afterwards translated into deeds, shine out in actions, bear fruits in words and works. Hence he commands men first to repent and believe the Gospel; then to seek to be born again, generated from above, of water and the Spirit. Then, and then only, is any one prepared to keep the commandments and rule of Christ.

He precedes his commandments in his Sermon on the Mount with eight "blesseds."

His commandments are mostly about states of soul, mind, heart, will, nature. This is true philosophy, for we must get

the fountain corrected if we would correct the stream, we must make the tree good if we would have it bear good fruit. Paul sums up the commandments of Christ by calling them, "The Law of the Spirit of the life in Christ Jesus." Rom. 8:2. He also says that Christ's commandments, not only give direction, but life, "the life," and they make us "free from the law of the sin and of the death." Rom. 8:2-4. When Jesus bade people rise and walk, in the very commandment he gave them power to do so, and set them free from their disease.

Jacob calls the Law of Christ: "The perfect Law, the Law of liberty;" and he says that the one doing that Law "shall be blessed in his doing." (Jacob 1:25.)

Jesus said, "If any one love me, he will keep my Word." (John 14:23.) Thus love is the fulfilling of Christ's Laws, first, within; then in our outward acts. Thus his Law is first written on the tablets of the heart: then in the conduct without. The tree is first made good, then its fruit good. Christ does not first say, "Thou shalt," "Thou shalt not"; "Be ye," or, "Be not ye." Christ's Laws are not terrifying, but vivifying; not driving, but drawing; not judging, but adjusting; not destructive, but constructive; not impotent, but potential. His first is the implanted Word (Jacob 1:21), then the transplanted Word into action.

The Law of the conscience and the Law given thru Moses were both imperfect for fallen man, for they could not produce righteousness within or without. Jesus has changed the Law given thru Moses (Heb. 7:12) from the writings in a book and on stone only, to writings in the minds and hearts (2 Cor. 3:3; Heb. 8:10), from the type or shadow to the substance or Spirit. (Heb. 10:1; Rom. 7:6; 2 Cor. 3:6.)

Jesus' Law is revealed to us progressively as we grow in knowledge and Christian experience.

If we build on the sayings of Christ, our house will stand. (Matt. 7:24-27.)

If we keep Christ's commandments, the Father will love us, Jesus will love us, and he will manifest himself to us, as he said in John 14:21. But if we keep not Christ's commandments, we shall be judged by them in the last day, as Jesus said in John 12:48.

The Laws of Christ are not intended for the carnal man, nor for this carnal world. We must be generated of water and the Spirit to be in the kingdom of Christ. The unregenerated are under the law of their natural conscience only. If we have Jesus as our lawgiver, we must first have his Law written upon and within our hearts; then we must learn his Laws and have each one written upon our hearts with grace to do them. Then we are ready to live the Christian life and keep the commandments of Jesus.

LESSON 307

Jesus the Redeemer

The word "redeem" in the original Scriptures, both in Greek and Hebrew, means to free, to release, and in a few instances it means to acquire in the market or out of the market.

The Old Testament prophesied of Messiah as a Redeemer; and it also gave many types and promises of him as Redeemer.

Redemption involves the whole process of man's salvation, from the time he commences to hear and learn and receive the Gospel until he stands immortal in the everlasting home and kingdom. To accomplish this glorious end for man, redemption involves all the seven offices of Jesus, and all the times and seasons of salvation.

But there is one particular work of Jesus that alone characterizes him as Redeemer, and that is, his death upon the Cross. His teaching, his example, his laws, his resurrection, his priesthood, and his kingship could have done nothing to redeem us if he had not died for us upon the Cross.

Why? A man cannot redeem a run down and weedy farm till he purchases that farm; he cannot redeem a ruined business till he first purchases it. The death of Christ on the Cross is the price Jesus paid for us all. Love is the price of love. There was more in the blood of Jesus than what the chemist sees—there was a heart, a soul, a compassion, a mercy, a grace, a divinity, a power, a cleansing, a peace, a pardon, a way to God, a fountain, a place of reconcilia-

tion, a life, a drawing, a slaying of the enemy, a refuge, a price paid, a means of adjustment. Paul said: "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto the called themselves, both Jews and Greeks, Christ power of God and wisdom of God." 1 Cor. 1:23-24. Paul also said: "For I delivered unto you in first things that which also I received: that Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

Redemption thru the blood of Christ was revealed gradually. Jesus first revealed himself as teacher, example, and lawgiver: this prepared the disciples to receive Christ as Redeemer by his death on the Cross.

John the baptist said of Jesus: "Behold the Lamb of God, that taketh away the sin of the world." John 1:29, 36.

Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of the Man be lifted up; that whosoever believeth may in him have agical life." John 3:14-15. And Jesus also said: "And I, if I be lifted up from the earth, will draw all unto myself. But this he said, signifying by what manner of death he should die." John 12:32-33.

Mark writes of Jesus: "He began to teach them, that the Son of the Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spoke the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, a satan; for thou mindest not the things of the God, but the things of the men." Mark 8:31-33.

In Matt. 8:17 it is said of Jesus: "Himself took our infirmities, and bare our diseases."

Jesus himself said: "The Son of the man came not to be ministered unto, but to minister, and to give his soul a ransom for many." Matt. 20:28.

The Cross reveals the love and grace of God to the lost sinner, and when the sinner comes under the love and grace of the Cross, the wrath of God is appeased and pardon is freely offered. The Cross pays the penalty for man when we accept its wonderful grace on behalf of man. Thus the Cross reconciles man

to God, and satisfies the justice of God by making man just. It is the open door for the poor sinner into the grace of God for now and hereafter. Here we can say:

In the Cross of Christ I glory,
Shining with sweet grace divine;
Here I find my sins forgiven,
Perfect peace and love sublime.

If we would have people hear the Gospel of grace, we must be gracious to them.

By using the gift of grace, we shall be rewarded by unbounded grace.

Men that they were bringing Christ into their judgment, but he was really bringing them into the judgment of God in him.

It is a worse sin to crucify Christ in the soul than to crucify him on the Cross.

Jesus did not die to save people in sin, but to save them from sin.

The unsaved are dead in sin; the saved are dead to sin. Rom. 6:2.

LESSON 308

Christ the Lifegiver

We are studying the seven offices of Christ. In four previous lessons we gave studies on Christ as teacher, example, lawgiver, and redeemer. In this lesson we take up Christ as lifegiver.

All other offices of Christ would be useless and vain if he did not become our lifegiver. It would be useless to teach man the truth, give him the perfect example and the perfect law and the pardon of his sins, if he were still left subject to death.

But the alternate is also true. It would be useless, and even wrong, if man were delivered from death without pardon, and without a perfect law, and a true model, and divine teaching.

We need all the offices of Christ to have him a perfect Saviour. But before we can have Christ to be our life-giver we must have him as our teacher, example, lawgiver, and redeemer. No one will ever have agical life and immortality in sin.

Christ became the lifegiver by his resurrection. When he died we all died in him; and when he arose we all arose in

him. Paul writes: "If, being enemies, we were reconciled to the God thru the death of his Son, much more, being reconciled, shall we be saved in his life." (Rom. 5:10.)

We cannot receive Christ in his office as lifegiver until we first receive him as our redeemer on the Cross of Calvary; nor will he be our lifegiver until we take the first four steps of salvation; that is, till we get the knowledge of the truth, repent, believe, and get baptized into the death of Christ. Then, and then only, are we ready to receive Christ as lifegiver.

Christ is our lifegiver when we receive the gift of the Holy Spirit in regeneration. This is called the earnest of the Spirit. We will not receive the fullness of the Spirit until the resurrection. We now may have the salvation of the soul; but we will not have the immortal body until the resurrection. That portion of the life which we may now get thru Jesus enables us to take Jesus as our teacher, lawgiver, and example, and to be like him. It gives us a life that is holy, righteous, good, kind, gracious, loving, spiritual, incorruptible, strong, and enduring. Jesus said: "I am the resurrection, and the life: he that believes into me, tho he die, yet shall he live; and whosoever lives and believes into me shall not die into the age." John 11:25-26. The Christian will sleep in Christ when he puts off this mortal body in death; but tho he then sleeps, he will not be dead, and when Jesus comes he will be given the immortal body, and have part in the first resurrection. But Jesus will reign in the ages to come until he has subdued all and abolished death. Then God shall be all and in all. 1 Cor. 15:20-28.

Many false teachings are in the world, and many apostasies from the truth exist among professed Christians. Many still believe the devil's lie when he said that the sinner should not die. Gen. 3:4. Many brazenly teach that the soul of man is naturally immortal. But this teaching is nowhere found in the Bible. We would earnestly advise our readers to get our book on "The Things To Come." It gives a thoro study of this subject. If we would get agical life, we must take Jesus as our lifegiver: "For

as in the Adam all die, so also in the Christ shall all be made alive." 1 Cor. 15:22.

LESSON 309

Christ the Great High Priest

The word priest in Hebrew means a server or minister in sacred things between God and the people. To be a priest under the Law one had to have the right descent; and he must be in the favor of God, and know what his duties are, and be clothed with the priestly garments, and make the proper sacrifice in the proper place; and, if a high priest, he must go thru the veil of the inner sanctuary of the temple into the most holy place to burn incense before God, and sprinkle some of the blood of his sacrifice upon the altar there seven times (Lev. 16:14-17). And he must stay there until he has finished his intercession, and then come out to bless the waiting people. We read about these things in the Books of the Law, especially in Ex. 28; 29:1-37; Lev. 8:1-36.

The high priesthood of Jesus can be understood by considering the antitypes of these things, for Jesus came to fulfill every jot and tittle of the Law (Matt. 5:17-18), only he fulfills it in its antitype. The things of the Law were but shadows of good things to come. (Heb. 10:1.) Christ brings the reality, the substance, the truth. (John 1:17.)

Under the Law the high priest had to be the first-born: Jesus is the first-born in reality, our Elder Brother. (Rom. 8:29.) He alone has the right to be high priest, and he bore every qualification in its full antitypical meaning: his character was perfect, his example was perfect, his teaching was perfect, his laws were perfect, his sacrifice was perfect, and the holy place within the veil is also perfect—where he has gone into the very presence of God for us.

There our high priest ever lives to make intercession for us; and thru his prayers and intercession we may freely get the gift of the Holy Spirit to give us new life and divine nature, and to have all other needed blessings now and hereafter. The veil between us and Christ is the mortal flesh. (Heb. 10:20.)

When he comes again this veil shall be taken away, and we shall be present with the Lord in the immortal body.

And Christ's priesthood will not end then, but will continue thru two more great ages (Luke 13:32-33) until he draws all to him (John 12:32-33) and brings all that happy and glorious time when God shall be all and in all (1 Cor. 15:22-28). And there shall be no more death, nor mourning, nor crying, nor pain (Rev. 21:4). Those who are saved in this age are the lesser priests, with Jesus as their great high priest (1 Pet. 2:5, 9). It is our duty and privilege to be workers together with Christ for the salvation and blessing of others (2 Cor. 6:1), and if we now know in part, we shall know in fullness in the ages to come (1 Cor. 13:9), when, as the antitypical seed of Abraham, we shall bless all the families of the earth with the glorious Gospel of Jesus. (Gal. 3:7, 29; Gen. 12:3.)

All grace is now provided for us in the high priesthood of Jesus the Christ. Whatsoever we ask the Father in the name of Jesus, our great high priest, that will the Father do in his own good time and way. (John 16:23-24.)

If we take Jesus as our teacher, our example, our lawgiver, our redeemer, and our lifegiver, he will be our priest on high, and every good shall be ours. As the high priest under the Law bore the names of Israel upon his shoulders and upon the breastplate covering his heart, so Jesus bears our names in service and love before the God of all grace and the Father of mercies. (1 Pet. 5:10; 2 Cor. 1:3.)

The Book of Hebrews tells us much about the priesthood of Jesus. Every Christian should often read that sacred Book, and try to learn more and more about that blessed high priesthood of Jesus and the wonderful grace it brings for us. The more we prize the other offices of Christ, the more we should prize the great high priesthood of Jesus.

As when Christ died for all, he became the redeemer of all: so when he arose for all, he became the life of all, and he ascended into heaven to the very mercyseat to intercede for all. We can freely come to God by him and find grace and mercy to help in time of need. No

one can come to the Father but by him. There is one God and one mediator between us and God, the man Christ Jesus (1 Tim. 2:5), the great antitypical man, the firstborn of the new creation. We can freely come to God by him.

Jesus is our way to the Father; and the Father's way to us.

Jesus presents our prayers to the Father; and the Father answers them thru Christ. John 14:13-14.

How Jesus Fulfills the Clothing of the High Priest in Antitype

The high priest under the Law had to be clothed with certain things: 1st, with linen breeches; 2nd, with a checkered coat, all woven of fine linen; 3rd, with a girdle of fine twined linen, and blue, and purple, and scarlet; 4th, with a robe of blue, extending over the body to the feet, with pomegranates of blue, and of purple, and of scarlet, round about the skirt of this robe and there were to be bells of gold between the pomegranates, and the bells were to be heard when he went into the holy place before Jehovah, and when he came out; 5th, with the ephod, made of gold threads, and of blue and purple and scarlet and fine twined linen, and in the two shoulder pieces of the ephod two onyx stones, one on each shoulder, and engraved on them were the names of the children of Israel, six on each stone, and these two stones were inclosed in settings of gold, and the stones were called "stones of memorial for the children of Israel"; 6th, with the breastplate of judgment, made of the same material as the ephod, gold threads and of blue and purple and scarlet and fine twined linen, made square and double, a span long and a span wide, set with twelve precious stones of different kinds, formed in three rows and four in each row, and each stone was inclosed in gold, and on those stones were engraved the names of the children of Israel, and in the breastplate were put the Urim and the Thummim, and the breastplate was joined to the shoulder pieces of the ephod; 7th, with the mitre, or head garment, made of fine linen, with a plate of pure gold in front on which was engraved the words: "Holy To Jehovah."

All these things were but types, shad-

ows, to be fulfilled by the true and real high priest, Jesus. The linen breeches were a type of purity, purity within. The beautiful checkered coat of fine linen signified that Jesus would clothe himself with the people woven into his righteousness. The beautiful girdle of fine twined linen, and blue, and purple, and scarlet was a symbol of the righteousness of Christ, the faith of Christ, the truth of Christ, and the hope of Christ, to bind all people to him. As said in Isa. 11:5, "Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins." The robe of blue extending over the body to the feet was a type of the faith of Christ over all. The pomegranates of blue and of purple and scarlet round about the skirt of the priest's robe were a type of the fruit of faith, truth, and hope of Christ. The golden bells between the pomegranates symbolized the gentle call of grace. The ephod made of gold threads, and of blue and purple and scarlet and fine twined linen had wonderful meaning: the gold threads were a type of the grace of Christ worked in and thru the whole garment; the blue symbolized the faith of Christ; the purple the truth of Christ; the scarlet the hope of Christ; and the fine twined linen the righteousness of Christ. In the shoulder piece of this ephod were two onyx stones, one on each shoulder: these symbolized the truths of the Old and New Testament Scriptures were borne on the shoulders of Jesus. The engraving of the names of the children of Israel on those stones signified that the names of God's true people are engraved in the truths of the Bible. That these two onyx stones were inclosed in settings of gold symbolized that the names of spiritual Israel are engraved in the settings of the grace of God. All these being on the shoulders of the high priest signifies that Jesus bears our names up to God by grace. The breastplate of judgment upon the priest typifies that Jesus takes our judgment away. That the breastplate was made of threads of gold, and of blue and purple and scarlet and fine twined linen symbolized that Jesus as high priest gives us grace and faith and truth and hope and righteousness. That the breastplate was four square and double and a span

long and a span wide symbolized the justifying grace and open helping hand of Jesus. The twelve precious stones enclosed in gold and engraved with the names of the children of Israel signifies that Jesus as our great high priest bears our names up to God from his great heart. The Urim and the Thummim mean "the Lights" and "the Perfections" when literally translated. They were not tangible things, and Moses was not told to make them. The Lights may symbolize the seven Spirits of God; and the Perfections may symbolize the nine fruits of the Spirit. Certainly we have all those things in Christ and thru Christ. The next and last clothing of the typical high priest was his mitre, or head garment. This was made of fine linen and was adorned with a plate of pure gold in front on which was engraved the words: "Holy To Jehovah." The linen of this cap was a type of the righteousness of Christ; and the gold plate would symbolize the grace of Christ; and the words "Holy To Jehovah" would symbolize the pure devotion of Christ to his great work and mission of High Priest.

LESSON 310

Christ the Great King

This is the seventh great office of Jesus. In this series of lessons we are considering it last, for it involves all the other offices of Jesus. He rules as the teacher of truth, as the example of righteousness, as the lawgiver of the Spirit, as the redeemer from death, as the giver of agical life, and as the priest and mediator between God and man.

He sets his kingdom up first in the mind and heart and will and nature; then in the body and deeds; then in the true Church in organic social life; then in the rule over death; and in the age to come he will set up his kingdom with the elect over the earth and those separated to the right hand in the day of judgment; and, lastly, over those on the third day and the fallen angels. Then he will deliver up the kingdom to God the Father. 1 Cor. 15:20-28. No greater king under God could be imagined than Jesus, the great Messiah.

Unless Jesus becomes our king, all his other offices would be useless to us. Unless he rules over us it would be vain to try to take him as our teacher, example, lawgiver, redeemer, lifegiver, and priest. And it would be equally vain if we would profess to take him as our king, if we would not equally take him in all his six other offices.

Christ is not the king of those who live in the flesh of the carnal mind; nor of those who bow to sects and creeds and traditions of men and false leaders.

But he is our king if we come under his redemption price; if we have received the good Seed, the Word of the truth; and if we are quickened by the gift of the Holy Spirit; and if we know and keep his commandments; and if we take our place in his true Church, or kingdom, and cooperate with it.

Jesus plainly said, "Except one is generated out of water and Spirit, he cannot enter into the kingdom of the God." John 3:5. The rule of Christ is only in regenerated people, and only over those who do the things that he says. Matt. 7:21-23.

Jesus is the only king that has a right to rule us in spiritual and eternal things; and he is the only one who has the wisdom, the grace, and the power to rule us in those matters; and he is the only king that first sets up his kingdom within, that first redeems his subjects, that first makes them new, that first gives them grace and power and desire to submit and obey. And he is the only king who founds his kingdom on love and truth and the free choice of his subjects. Also he is the only king who gives victory from and over sin, sorrow, sickness, and death. He is the only king that shall subdue all, make all new, and bring all peace upon earth and good will among men and abolish all war. And, lastly, he is the only king whose kingdom shall endure forever, and whose kingdom is truly the kingdom of God that shall fill the whole earth.

When Jesus is our king, we reign with him—he sets us free to do what our own higher nature wants us to do. And this is a foretaste of what it will be in the age to come when we shall sit with him in his throne.

Sad thing it will be for those professed Christians who do not receive Christ

as King today; but joy beyond measure to those who can truly now say, "Jesus is our King today."

JESUS IS OUR KING TODAY

Tune: "We Shall See the King Some Day."
All our path is glory, lit with joy to be,
Jesus is our King today;
His sweet rule is blessed, grace has set us free,
Jesus is our King today.

Chorus—
Jesus is our King today,
We have found the joyful way;
God is pleased to bless,
If we his Son confess;
Jesus is our King today.

Clouds and night departed, gone all gloom and fear,
Jesus is our King today;
Life is bright with sunshine, Christ's sweet words we hear;
Jesus is our King today.

Unto God he leads us, victors o'er our foes,
Jesus is our King today;
Blessing comes in power, in our soul it glows,
Jesus is our King today.

What shall be our rapture when the Christ shall come!
We shall see the King that Day;
On his throne then seated, earth made new our home,
We shall reign with Christ that Day.

Jesus Is the True Antitypical King

In Deut. 17: 15-20 Moses writes the typical Law concerning a king in fleshly Israel. He says: "Thou shalt surely set him king over thee, whom Jehovah thy God shall choose: one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he may multiply horses; forasmuch as Jehovah hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Law in a book, out of that before the priests and Levites: and it shall be with him and he shall read therein all the days of his life; that he

may learn to revere Jehovah his God, to keep all the words of this Law and these Statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel."

Jesus, as the antitypical King of antitypical Israel, fulfills all these requirements in their antitypical meaning; and this proves him to be the true King of spiritual Israel. He was the choice of the Father, and he is one from among his brethren. He does not multiply horses, that is, instruments of carnal war; and he does not cause his people to return to Egypt, that is, the carnal world. He does not multiply wives to himself, but has one true and only Church. (It is others who multiply sects and denominations, not Jesus.) He does not greatly multiply gold and silver to himself, but his treasure is in spiritual and eternal things. He thoroly knows the true and heavenly Law and keeps it and defends it. His heart is not lifted up above his brethren, but is wholly devoted to serving and blessing them. And, lastly, he does not turn to the right hand or to the left, but keeps on straight in the glorious and eternal way. He is the blessed and glorious King, and God has given all things into his hand until he has subdued all and abolished death. 1 Cor. 15:24-28.

If the truth now makes you stumble, it will make you tumble in the day of judgment.

Those who now prefer tradition, will find it plenty in perdition.

If to truth you have been true, Glory shall await for you.

Not what men have handed down as true, but what God has said for me and you.

JESUS IS OUR ALL

Tune: "Blessed Assurance."

Jesus the Teacher, great and so true,
End of the shadows, so blessed to view;
Glorious Teacher, gives us the light,
Teaching of power, gracious in might.

Chorus:

Jesus my Saviour, he is my Friend,
I will obey him unto the end.

Jesus the Model, Example for all,
Marks out the pathway, follow the call;
Leads on to glory, home ever bright,
Pathway of blessing, way of delight.

Jesus Commander, perfect and true,
Laws he doth give us, if we're made new;
If we build on them, lasting our home,
We shall be gathered, never to roam.

Jesus Redeemer, paid all the cost,
Gave himself freely for all the lost;
Here is our doorway to God and his grace,
Here we find mercy sins to efface.

Jesus Lifegiver, rose for us all,
Saves us from dying, wond'rous the call;
Now he's immortal since he has bled,
Hope of the lost ones, life from the dead.

Jesus our High Priest, pleads for his own,
Gets us the blessing from the great Throne:
God hears his pleading, grants us the grace,
Gives us the Spirit, makes a new race.

Jesus our King now, rules from on high,
No more to suffer, bleed, or to die;
Rules in our spirit, life ever new,
Makes us the victors all the way thru.

Teacher, Example, true and so right,
Greatest Commander, laws of delight:
Gracious Redeemer, died for the lost,
Brot us the mercy, paid all the cost.

He the Lifegiver rose from the grave,
Now he's immortal, ready to save;
Upward ascended, Priest now on high,
He is our Master, ever so nigh.

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