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Key-words and Phrases of the New Testament

SOUTH G. PRESTON

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Key-words and Phrases

of the

New Testament

BY

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SOUTH G. PRESTON.

BIOGRAPHICAL NOTE.

Mr. South G. Preston, the author of "Key Words and Phrases of the New Testament," "The Psychology of the New Testament," "The Secret of Hamlet," "Britannia, or the White Queen," "The Shadow of the King," etc., is a voluminous writer and eloquent speaker, having been originally educated for the profession of the law, which he abandoned for the vocation of the ministry. Educated at public schools, and Kentucky University, he has pursued as a student special studies, such as philosophy (Mr. Preston being an American student of the great German Philosopher, Herman Lotze). His favorite studies are philosophy, theology, psychology and the languages. He was associate editor of the "Religious Review of Reviews" as long as that magazine was published. At present, he is one of the editors of the "Central Methodist," a member of the present Board of Missions of the M. E. Church South, and was a delegate to the General Conference of that church which convened at Baltimore in May, 1898. He was born in Paintsville, Kentucky.

THE PUBLISHERS.

INTRODUCTION.

THE only proper "keys to the kingdom of heaven," so far as the people of to-day are concerned, are in the words of our Lord and his disciples, as these words have come down to us through the books of the New Testament; but, as the words are numerous and not all of equal importance, it must surely be considered a great service to the busy world to have a mind of such carefulness and penetration as that of the Author, to select from the Gospels the particular expressions on which our *forgiveness* and manner of *cleansing* and mode of *development,* our *strength* and *courage* and *victory* and *glorification* so largely depend.

It is so necessary that we should *know* what *we are* in the sight of God, what *we are expected* to do, in order, not only to be saved, but to glorify God, to reach our own highest development physically, mentally, spiritually, and to help in making our fellows what God intended they should be; so necessary that we should *know what God is* and *how He* works for us; *what Jesus Christ is* and

has done and can do and will do for us; *what the Holy Spirit is* and how He operates upon our minds and hearts and *what He will be to us* and do for us, that we cannot neglect to use "the keys" that unlock to us these great secrets that are hidden from the world.

Fully forty years ago, I began the study of the Bible with a prayer *that the Lord would spare my life,* in order that I might learn to know all of Him that mortal could know. He has answered my prayer, but I must confess that I have not studied His Word as much as I could and should have done, and yet in His Word He reveals Himself most clearly to us. I have tried to find God in the azure depths, in the structure of the material universe, in the motions of the planets, in the regularity of the seasons, in the productions of the earth, in chemical affinities, in physical laws; and, while I have believed I saw *manifest* in the rainbow's varied hues, in the flight or song and form and plumage of birds, in petals soft and odors sweet or colors bright of flowers, in every form of grace or beauty, in leaf and life and love, *good-will* of God to men, yet to His Word I have ever had to go for *revelations* full and clear of His interest deep in me and all the race; for, while I gazed upon the face of nature vast, and sought in earth and sky these tokens of His love, I saw the storm

approach; while darkness deep of heavy, swift and lowering clouds, with rolling thunders, lightning's vivid flash, on it came as besom broad or monster wild to make a desolation; and when this storm has passed, this cyclone in its fury, I have found my friends in death, their homes forever gone, and scarce a vestige left of all that once so pleasant seemed; then grave doubts have come and fears, that, may be, *Evil* yet had some control in *storm* and *flood,* in *earthquake* and *volcano,* in *wreck* and *pestilence.* But when I go, as go I must, to God's *own Word,* I find an explanation there that leaves no doubt, that He my Father rules in all the universe; and while He does not specify the reason why my individual loss or that of others came, He makes it clear that "all things work together for the good of those that love their God."

Beyond all these points which are general, the Author, whose mind is always acute and penetrating, whose investigations are wide and discriminating, has entered into details as to each individual Christian life, and from the very words of our Lord and his apostles, has pointed out not only the *condition* in which every sinner finds himself in *repentance* and in the *act of believing,* but also the necessity for *cleansing* and *development* and *strength* and *courage* and *victory* and *eternal life.*

Concerning the Christian life, John Bunyan

wrote the most perfect allegory the world has ever read. The Author has attempted no allegory: he has only *interpreted* the parables and direct statements of the Great Teacher, showing what are the necessary steps of progress from the *altar* to the *laver* and the *holy place,* in what state each person is or must be as he passes from one position to the other, and how he can hope to become most acceptable to God in his worship and other conduct, how "he can have life and have it more abundantly," and how he can even here, as on a mount of transfiguration, catch some glimpses of the glory that shall be revealed hereafter.

O there are heights and depths yet to be revealed! "The things that eye hath not seen nor ear heard, neither have entered into the heart of man to conceive, hath God *revealed* unto us by His Spirit," if we have followed on *to know* and *test* by *doing* the will of our heavenly Father. Part of this will of the Father is, that we shall *seek to know* Him and ourselves through His Word. And now the question is, Can we do this by simply reading the English text of the Bible and neither Commentary nor Exposition? Are we not continually finding out something about the *"Book of books"* that we did not know before? Are not readers and investigators of the great book becoming more and more numerous? Is not the very history of

the Bible being dug out of the earth in the land of Judea? All these things prove to us, that, while like old Dr. Beecher, we should lash ourselves to some old stump of doctrine before making investigation into the depth which may be beyond us, still these investigations made by others who are specialists, whose plummet dropped where he could not wade, has sounded the depth of the wisdom and knowledge of God as revealed in His Word, ought not only to be welcomed by us, but joyfully appropriated as part of the supply which God intended that others should bring to us for our edification in holy things.

What are the *Exousia* and *Dynamis* so often given and so carefully discriminated in the New Testament Greek? Do you know the distinction between these *two kinds* of *power?* Do you know that *Exousia* contains a word used 2250 years ago by the greatest logician of the world, Aristotle, as *the first* of his series of Categories, and that it is the *basis principle* of every series that has been made during all the centuries since his time? Do you know that *ousia* translated *substance* in Aristotle's categories means, when applied to God, His *personality,* or *non-transferrible power?* Do you know that the preposition *ex* found in connection with the *ousia* means *"out of,"* and that therefore the *exousia* is so often translated "authority"? Do

you know that, when our Saviour said, "All *power* is given unto me in heaven and upon earth," he specified this "*authority*" over all the forces of the natural and spiritual world? Do you know that God's *Exousia* is an infinite *comprehension,* out of which he *creates* worlds and systems of worlds and all the beings that inhabit his vast domain? Do you know that by *Dynamis* every *act* of God or man or organized creature is performed? Do you know that this is the word that represents everywhere in the New Testament Greek God's *Transferrible Power?* Do you know that the *virtue* which our Saviour said *"went out"* of him was *Dynamis* and not *Exousia?* Do you know that all the miracles were called *Dynamis?* Do you know that the apostle Paul was careful to use *Dynamis,* when he said, "I am not ashamed of the Gospel of Christ, for it is the 'power' of God unto salvation?" Do you know that every bud, and bloom and leaf and flower, that every blade of grass is a part of God's *transferrible* power? Do you know that every poem or painting, every piece of sculpture, every work of art, every sermon or lecture, every letter, every word we utter, is a part of our *transferrible power,* our *Dynamo* for the *enlightenment* and *invigoration* of the world or for *blinding* and *destroying* our fellows?

Well, these are some of the things found out by

specialists and offered to the world for its edification. Just so, has the Author labored for the advantage of all Christians, that, "the way of God expounded unto them more perfectly," they may, like Apollos, be more effectual in their labors for others, as well as wise "in working out their own salvation."

And now, with St. Paul, praying "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God," I commend unto all the "Book of books" and the "Keys" that open its most important secrets to the children of men.

R. W. DOUTHAT.

West Virginia University, Morgantown.

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KEY-WORDS AND PHRASES

OF THE

NEW TESTAMENT.

CHAPTER I.

METANOIA.

THE Holy Spirit made choice of the Greek language as the vehicle of the gospel because it was historically opportune and philologically available.

Pilate wrote the truth over "The Truth" above the cross in the three languages of the time—that of the court (Latin), the Gentile (Greek), and the Jew (Hebrew or Aramaic).

Jesus of Nazareth is the King of humanity: King of the heart, intellect, will—man; the King seeking his kingdom. The preaching of "the words of the cross" was in the language of "thought"—the "idealizing tongue of the Greek"; because the gospel addresses itself to man, but primarily to the intellect, the outer court of the human temple, in order to reach the inner sanctuary, the heart.

Metanoia is the "key-word of the gospel." It means "a general change of mind, which becomes in its fullest development an intellectual and moral regeneration."

. . . .

The mind proper is the masculine, intellectual element, strong and foremost, of which the heart is the

feminine, affectional counterpart, always at one with it. There is sex in mind. The twain—masculine and feminine elements—are one mind.

Man and mind are etymologically the same. A change of mind, therefore, is a change of the man.

"Nous" is the equivalent for mind. It is the intellect, first and foremost, but it is the intellect united in its action with the heart. It is mind, first, in the sense of perception, knowledge, thought; it is mind, next, in the sense of feeling, disposition, purpose, will.

"Metanoia," says De Quincey, "cannot properly be translated 'repentance,' for it would have been pure cant to suppose that age, or any age, as more under a summons to repentance than any other assignable. Metanoia means a revolution of thought—a great intellectual change—in the accepting a new center for all moral truth from Christ."

The noetic faculty, or the faculty of shaping and conceiving things under their true relations, is foremost in all human action—it is first; but that only which reaches, engrosses, and moves the heart, enters into the essence of the life.

Out of the heart—the center of personality, the feminine affectional counterpart of the intellectual element of the mind—are the issues of life. The intellect is the "Beautiful Gate," "Solomon's Porch," the porch of wisdom; but the heart is the vital center, the sanctuary of the temple of man. All the outer courts point toward this, the holy of holies of the soul. The religion of creed, dogma, ritual, and ordinance has its seat in the outer intellectual court; that of life issues from the heart.

The highest region of religious truth is full of para-

doxes: we receive all the time our life from God, and yet what we are essentially determines what life is; we re-create the world in our likeness.

If man worships from the standpoint of the "outer court," he is necessarily a formalist. Thoughts throng the "outer courts" like the multitude, and purposes minister in them like priests; these must go behind the "veil," and light the altar fire in their ministry, before the divine uses of the temple are manifest. But without these courts of approach the altar would never burn. It is the intellect which awakens that inmost interior: "Did not our own heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

The intellect receives the crowd in its magnificent areas, it reports the situation outside, and then the secret heart, brooded upon by the Spirit, takes in the situation; the mystic current is complete; upon that heartfelt consciousness the character is formed, and upon that character the life.

. . . .

The "Truth"—Christ—enters the "holy of holies," the heart, through the understanding—the intellect. If the intellect—the noetic faculty, the "outer court," of man—is thronged like the temple at Jerusalem with unholy traffic, and wrong ideas, conceptions, dispositions, and purposes, the "Truth" must "cleanse" the temple—drive out all these, or the way will remain blocked up. The understanding is opened up by the driving out of error and the entrance of truth.

All inward change proceeds from outward change. A change of outward situation induces a change of mental consciousness; a change of mental conscious-

ness induces a change of moral disposition; a change of moral disposition induces a change of outward life. Give a man a new consciousness, and he will develop a new nature.

This is the natural order of the Metanoia—the method of Christ; the order and way of his entrance through the "way of understanding" into the "holy of holies" of the heart—the center of personality, the throne of the inner kingdom. "The kingdom of heaven is within." Christ occupied, first, the intellectual nature of man—the outer court—and drove out the wrong ideas and opinions with the "cords of truth," and thus opened up the way into the heart.

The "cleansing of the temple" gives light for the interpretation of Christ's conversation with Nicodemus. Christ "cleanses" the intellectual—outer court—of Nicodemus by driving out the wrong ideas and conceptions that filled the outer court of his mind.

Christ's opening summons awakened the intelligence of the people. They were called to the Metanoia of John the Baptist—to come from their state of Pronoia to his Metanoia—to his point of view.

The scribes and Pharisees were in the state of Pronoia; their ideas and notions of right prevented them from seeing Christ. They were called to John's point of view; refused: "They 'repented' not that they might believe." They did not enter into the "kingdom of heaven"; because that kingdom did not enter into them. The King could not enter the Pharisee, because the outer court of his intellectual area was filled with pharisaic notions.

The righteousness of the scribes and Pharisees was, first of all, knowledge and teaching without doing;

then the doing without heart. It was a false notion of righteousness.

Scribes and Pharisees were in a state of Pronoia-darkness; they could not, from their point of view, see the Light. John the Baptist called them to his Metanoia—point of view—so that from that point of view he could show them the Light. John's ministry was in order "that all through him might believe." John was the lamp, lighting not the law, but the way to Christ. The *lamp*, not *light*. Man is but a *lamp;* Christ is *the* light that lighteth every man that cometh into the world.

"Of Metanoia, as Jesus used the word, the *lamenting one's sins* was a small part; the main part was something far more active and fruitful, the setting up of an immense new inward movement for obtaining the rule of life. And 'Metanoia' accordingly *is a change of the inner man.*"

The "method" of Jesus was Metanoia. He endeavored to develop the capacity for belief; and when it was developed it took the mental, ethical, spiritual name of "Faith"—another Greek word elevated into a transcendental meaning, and expressing the idea of Metanoia in its highest, most concentrated, most effectual form.

. . . .

"*Meta*" is a preposition which, when compounded with "*Nous*," means "after-mind." Metanoia is the after-mind: perception, knowledge, thought, feeling, disposition, will—*afterwards.*

Pronoia meant perception *before*, thought before, a state of mind before experience. But Metanoia is a state of mind after experience, the mental condition

which has developed itself after an entirely new set of circumstances have encompassed and invaded the consciousness. "*Meta*," therefore, introduces the mind in the act of progress, a "change" taking place either by evolution or by revolution; development through any cause or in any form, when the mind is operated upon by considerations within or by conditions without.

Coleridge coined the word "transmentation" to express the meaning of Metanoia, "a sort of a mental transfiguration under which the mind, when placed in a new situation, thinks new thoughts, receives new impressions, forms new tastes, inclinations, purposes, develops new aptitudes; such a change may be good or evil, but such a change is possible."

CHAPTER II.

The "Baptism of Metanoia."

The charge which God, by his prophets, brought against his people in the last days was the taking of his ordinances instead of himself. This is the burden of Isaiah. The words which the prophets repeat as one long refrain, through historic periods, are: "The new moons and Sabbaths; your new moons and your appointed feasts my soul hateth: they are trouble unto me; I am weary to bear them; wash you, make you clean; cease to do evil, learn to do well." The prophets endeavored to call the people to their point of view.

When the king says he hath reserved the best of the sheep and oxen to sacrifice unto the Lord, the prophet answers: "To obey is better than sacrifice, and to hearken than fat of rams."

Forms and formulas of service were taken instead of God; the substitution of the services of religion was taken for the service of God. They said no longer, "Where is Jehovah? but the temple of the Lord, the temple of the Lord."

In spite of the prophets, the people, led by the priests, went into a state of Pronoia—"gross darkness." The prophets cried in vain, but cried aloud in their calls to their Metanoia.

* * *

In the course of the development of the history of the world, in the fullness of time the Christ does not come to man as the Founder of religion. The institu-

tion of a religion is not the subject of the records of the New Testament. These records have not a religion, nor the institution nor the revelation of a religion, for their subject. It is the revelation of the Christ in man and the infinite and eternal life of man. In these writings, the very word religion does not appear.

Scribes, Pharisees, officials, and leaders of the Jews had allowed the temple to come between them and God. The history of the temple is the history of the religious life of the nation. The Christ went into the temple, but to affirm that which would lead, in its realization, to the overthrow of the temple. The destruction of the temple was the sign of the coming of the Son of man; his own person was that temple, in which God should meet man, and man might meet God.

. . . .

The Messiah was always conceived by the Jews as a means whereby the kingdom of God was to be set up. The preaching of John the Baptist was the "proclaiming a baptism of Metanoia unto sending away of sins." His vocal summons was that of a herald. "Metanoeite: Take a new mind upon you; for the kingdom of heaven is at hand." "He spoke by voice and by symbolic baptism, whose meaning must have been universally understood to be a change from an old condition into a new, even such a change, as they esteemed it, as that from dark paganism to the light of Judaism. It meant now a change from dark Judaism to some far exceeding glory. It meant a change that would really, not typically, bring with it a sending away of sins. He thus expressively coupled this sign of a change of condition with his summons to a change of mind—the baptism of Metanoia."

Whatever John the Baptist believed and taught was that into which his converts were baptized; they were baptized unto John—into his doctrine. They thus put off their former teacher, and put on John. They saw the lamplight of the Baptist, and went to his light. He was the way to Christ. John's preaching opposed the teaching of the "sects," Pharisees, Sadducees, and Essenes. The notion that the children of Abraham were special favorites of God was to be given up with all other false opinions. They were to cease to do evil and learn to do well.

The synoptists report the preaching of John before Jesus had been revealed to him as the Messiah. He is, then, a preacher of law, duty, moral obligation. He preaches not the gospel, but prepares for the gospel. After Jesus is revealed to John as the Messiah, the character of his preaching changes. He becomes an evangelist: "Behold the Lamb of God, which taketh away the sin of the world."

John's baptism was not only a sign of the Metanoia in view of the impending change, not only did it cover a typical intimation of Him who should bring about this change, but it had all along been the designed occasion when Christ himself, in bodily presence, should be made known.

John believed the promised Messiah was present, but as yet unrevealed. Into this belief the people were baptized. The Metanoia was not at the full until He was "made manifest." John's own mind was waiting to be informed. The mind of Israel was waiting to be informed. Both were yet in the Pronoia. Now, Jesus himself was to enter the rite. The "baptism of Metanoia" was to be the manifestation of Christ to him-

self, as well as to John and Israel. The event declares this to be a fact. "When all the people had been baptized," then he also entered the selfsame heaven-appointed gate—it was "of heaven," not "of men"—into the new order of things: the kingdom of heaven which was at hand. What happened? "Lo, the heavens were opened up unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." "What a Metanoia was there, to both Jesus and John! The Pronoia was over with both. And what a Metanoia had come, also, upon the disciples of John and upon Israel! With Jesus and John the change of mind, as we say, was in the form of development, an evolution from one state of consciousness into another. But upon Israel it had come like a change from darkness to light, from ignorance to knowledge, a revolution of consciousness, an inversion, as time went on, of all that they had ever thought or believed or felt." As baptism here defined the Metanoia, it was always to define it. It was always to be the symbolic proclamation of the Metanoia.

. . . .

Paul found certain disciples at Ephesus, and inquired: "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of Metanoia, saying unto the people, that they should believe on him which should come after him, that is, on

Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts xix. 2–5.)

Apollos "taught diligently the things of the Lord, knowing only the baptism of John." Aquila and Priscilla "expounded unto him the way of God more perfectly"—gave him a higher Metanoia. Afterwards: "He mightily convinceth the Jews, showing by the Scriptures that Jesus was Christ." (Acts xvii. 24–28.) That was the question with the Jews: "Is Jesus of Nazareth the Christ?"

On the identity of the person the Church divided. Jesus was or was not the Christ of their common religion. If he was, then it was apostasy from the universal faith of the Church to reject him. If he was not, then it was apostasy from the universal faith of the Church to receive him. Some Jews remained in the Church, holding its faith firmly; and some, by rejecting Christ, apostatized from it. Those Jews who received Christ were afterwards called Christians. The rejecting Jews are still called Jews. They and all unbelievers are still in the Pronoia state of darkness.

. . . .

The teaching of John was symbolically declared in his baptism. They were one: the truth—light—in which he stood, preached first by "voice," followed by the symbol of "baptism" to all who "changed their minds," and were brave enough to publicly declare the same—"confessing their sins." It was a symbol of *revivification*, an intimation of it as was afterwards apostolically understood. The idea of water as a symbol of cleansing was obvious, commonplace, and universal. Water renews—changes the looks of the face, if the

face needs cleansing. It restores, sometimes, consciousness. Its application to the face is first thought of by people who desire to restore consciousness to those unconscious, or to cleanse those who need cleansing. Its application after being summoned from sleep—image of death—to a higher consciousness—state of being "awake"—is natural, commonplace, universal. It cleanses and renews and restores—outwardly; it also suggests, and points to its higher spirit that cleanses, "by the truth"; renews, "by the spirit"; restores "by the spirit."

Truth is the water that cleanses the intellectual court of the temple by displacing error and intrenching itself. "I am the Way, the Truth, the Life." The order of this statement is suggestive: "Way, Truth, Life." Matthew, Mark, and Luke do not use the word "truth" except in a slight and secondary sense. These Gospels do present Christ more expressly as the Way than as the Truth: in outward form they convey rather the disciplinary nature by which the power of apprehending truth is called forth. These teach in the outer court—the way—and prepare for the gospel of John, who teaches in the "inner sanctuary." The way lies mostly on the surface as presented to our faculties; farther down lies the truth, and beneath the truth the life. It is because the eternal Son of God is the Life that he is the Truth; and because he is the Truth that he is the Way.

CHAPTER III.

The Psychology of Metanoia.

God of our fathers, thou who wast,
Art and shalt be, when the eye-wise who flout
Thy secret presence shall be lost
In the great light that dazzles them to doubt,
We who believe Life's bases rest
Beyond the probe of chemic test,
Still, like our fathers, feel thee near.

Provisionally, and for purposes of illustration, I assume that man has two lives, two minds, two memories, and a double consciousness.

1. These two minds are each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action: the inner mind (man), and the outer mind (man).

2. The inner mind is subject to control by suggestion; is incapable of inductive reasoning; takes cognizance of its environment by means independent of the physical senses, being a distinctive entity, possessing independent powers and functions, having a mental organization of its own, and is capable of sustaining an existence independent of the body. It is the soul: it perceives by intuition; is the seat of the emotions and the storehouse of the memory, and performs its highest functions when the outer senses are in abeyance. It is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

3. The outer mind is not controlled by suggestion of

another, against reason, positive knowledge, or the evidences of the senses; takes cognizance of the outer world by means of the five physical senses, being merely the function of the physical brain and nervous system, and possesses no power whatever independently of the physical organization, and is incapable of sustaining an existence independent of the body. It does not perceive by intuition, but has the power of independent inductive reasoning to compensate for its total want of power to perceive by intuition. Its powers wholly depend upon the physical condition of the brain. They decline as the body weakens. They become deranged and useless as the brain becomes disorganized from physical causes. Its distinctive functions pertain solely to physical existence.

4. These two minds being possessed of independent powers and functions, it follows that the inner mind of an individual is as amenable to the control of his own outer mind as the outer mind of another. Proof: a person cannot be hypnotized against his will. As the hypnotic condition is usually induced by suggestion of the operator, his failure is due to the contrary autosuggestion of the subject. The great principle applies even here: "If any man wills" to do the will of the hypnotizer, he shall know the truth of hypnotism.

5. The inner mind reasons deductively or syllogistically; its premises are the result of suggestion which it persistently follows in its reasoning. It is incapable of controversial argument. It remembers while the outer mind only recollects. Locke distinguishes thus: "When an idea again recurs without the operation of the like object on the external sensory, it is remembrance; if it be sought after by the mind, and with

pain and endeavor found and brought again into view, it is recollection."

The outer memory is one of the functions of the brain, and has an absolute localization in the cerebral cortex; and the different varieties of memory, auditory, visual, etc., can be destroyed by localized disease, or by surgical operation. On the other hand, the abnormal condition of the brain is often productive of the most striking exhibitions of the inner memory.

The whole truth of subjective phenomena proves that the nearer the body approaches death the stronger become the demonstrations of the powers of the soul.

6. The soul is limited, while in the body and while man is in a normal condition, to the outer mind, so far as its ideas and intellectual functions are concerned, in order that man might be thus constituted a free moral agent. If this were not so, the finite, mortal man could not be held responsible for the moral status of his soul. The soul—inner mind—is the life-principle of the body, and its normal functions pertain to the preservation of human life and the perpetuation of the human race.

7. These two minds, when in harmonious action, are called genius. When the inner mind predominates, the resultant acts of the individual are called "the eccentricities of genius." When the inner usurps control, the degree of control indicates the degree of insanity. All degrees of inner control may be seen in asylums, where men and women are controlled by one dominant suggestion, or impression, which subordinates all others. The maniac is one whose mind is disorganized by disease of its organ, the brain; the result being distortion of outer impressions, and consequent false suggestions to the inner mind.

8. On all subjects of human knowledge not governed by fixed laws, the soul is dependent for its information upon objective education. The inner mind cannot know by intuition the name of a person, or a fact in human history, but it does know, by intuition, that two and two make four.

9. "God is a person who condescends to man, and man is a person who is capable of God." And in all the dealings of God with man, the constitution of his nature is respected. His state of Pronoia is ethnical and psychological disorder; his recovery, or Metanoia, is a restoration of order through the new Spirit of life, a new relation to God which regulates without violating the laws of human nature.

10. If a man created in the image of God "falls" by the suggestion of Satan, he must "rise" by the suggestion of God; if he followed the suggestion of the prince of darkness into a state of Pronoia, he must follow the Prince of Light into the state of Metanoia; if he walked in the way of the prince of death, into the condition of death, as believing in and obeying the Satanic word, or suggestion, he must walk in the way of life into the condition of life, by believing in and obeying the Divine Word, or suggestion; if he was born (entered into) the kingdom of sin by the corruptible seed sown by Satan, the father of lies, believing and obeying the Satanic lies, suggestions, he must be born again (enter again into) the kingdom of God by the incorruptible seed sown by the Father of truth, believing in and obeying that divine truth, suggestion: "I am the Way, the Truth, and the Life."

In the "fall of man" the serpent was the herald to "prepare the way" of the kingdom of Satan. He

preached through his forerunner in substance: "Ye shall not surely die," "change your mind," "believe my message"; but he did not tell men that the kingdom of death was at hand. It was though, and man entered by allowing the mind of Satan to enter his mind—by faith he "put on" Satan.

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The fundamental laws of thought exist in the plan of the soul anterior to all sensation or association. They are brought into operation by experience through sensation and association; but the plan is not in the impressions received through sensation and association. The spiritual organism—the soul—in its structure and plan, is respected by God in all his dealings.

The great law of suggestion, of which the word "faith" is an epitome, is applied to the soul. It is the assent of the soul to the truth of what is declared to be true.

"God leads men according to their structure: the part of development for an organism must correspond to the organism." "The divine and human are, therefore, two foci in all development. If man so coördinates facts as to make a system of sin and penalty, then God must use that system of sin and penalty with almighty power for the training of man. His action must correspond to the organism. That is God's justice. Behind it is God's love."

Faith is the one great vital principle which coördinates the soul organism with God's character and purpose. It is the turning of the better nature to God, the voluntary response of the conscience, the moral affections, and the will to God's moral command and spiritual character. Faith is the culminating crisis in

the development of Metanoia. The principle of faith is potential in the development of Metanoia; these two are one, as the seed and the flower are one, as the oak and the acorn are one, as the child and the man are one.

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Metanoia, then, means more than mere repentance. Repentance means regret. The core of it is not mind, but pain. The note of it is not of emancipation, but of condemnation. The scope of it is not spiritual, but juridical. The working of it is not joyful, but sorrowful. Its face is turned in horror toward sin, not in rapture toward righteousness. It is an inevitable incident of the Metanoia. It is not an integral word, but a fractional word.

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Metamelomai signifies, literally, to "care after," and to carry a burden of sorrow for the past. Trench thus distinguishes between the meaning of Metanoia and Metamelomai: "He who has changed his mind about the past is in the way to change every thing; he who has an after care may have little or nothing more than a selfish dread of the consequences of what he has done."

CHAPTER IV.

The Kingdom of Heaven.

The phrase "kingdom of heaven" is used only by Matthew. Mark and Luke, "writing more especially for the Gentiles, who were to be disabused of their notion of local deities, and taught the unity of God, used the synonymous phrase, 'kingdom of God.'" Applied to the community, the phrase indicates the advent of the Messiah as the supreme Lord; to the individual, it denotes that state of heart in which God's will is recognized as the supreme authority (Matthew xiv. 28); to the future life, it indicates that state in which there shall be perfect submission by every heart to the divine will. (Matt. xxv. 34.) The rabbinical writers generally mean by these expressions, the theocracy, and expected in the establishment of the kingdom of heaven the restoration of political power to the Jews and Jewish rulers.

The coming of the kingdom of God signifies to the Jewish mind the entrance of supernatural power into the natural world, and their notion of such an entrance was that it would be essentially unlike the entrance of a natural force. The "King" entered the world in too humble a way to meet the expectation of the Jewish mind; and Jesus disguised the truth in parables, thus giving a germinative rather than an immediate disclosure. This prepared the way for the truth—his words; and the method of the entrance of the Word.

The kingdom of heaven was at hand—drawing near

in the presence of the King, Jesus. It was potentially present within all men. "The kingdom of God is within you." The disciples entering a village were to say to men that the kingdom of God had come nigh to them, for its organic vitalities were within their grasp.

The idea of "nearness" and "presence" is that of relationship to faculties that can appreciate the "nearness" and "presence." "A thing is present when it comes within the range of our faculties. It draws near in proportion as it subjects itself to their scrutiny. Now, as man is an organic being whose field of knowledge is the material world, and whose faculties exert their activity through the five senses, the presence of a being, so far as man is concerned, signifies the presentation of him within the field of material objects and within the range of the five senses."

The presence of God signifies an objective organic embodiment of his person and character. "God was in Christ," but the Jews could not see him in the lowly Man of Nazareth. A new thought—point of view—was necessary before the beatific vision was possible. There is in man a latent power of seeing the kingdom of God. He was made in the image of God, was at his creation born into that kingdom as his heritage. But by his fall he has fallen out of it, he has lost the power to see it and to know it.

. . . .

Jesus cleansed the outer court of the temple—opened the way—by displacing the obstacles that were in the way. He drove the traders from the outer court of the temple. In a like manner Jesus must displace the wrong ideas that are in possession of the outer mind,

before man can see the kingdom of God. The body is the temple of the Holy Ghost. Man is the Father's house.

The cleansing of the temple was the exoteric lesson. It meant that the Jewish mind must be cleansed of its wrong conception of the King and the kingdom of God, and this exoteric meaning is illustrated immediately by Jesus cleansing the outer mind of Nicodemus of his wrong views: "Except a man be born again, he cannot see the kingdom of God." The key to the understanding of the conversation of Nicodemus and Christ is the contrast between the two conceptions of religion, as a system of doctrine and as a new spiritual life. The old conception, born of false ideas, must be driven out, and a new birth—a new intellectual concept—a "changed mind," is necessary before man can see the kingdom of God. The outer mind *assents* to the truth first, and then the inner mind through the *suggestion* of the truth *consents*, and the man—outer and inner man—is born "anew," "from above," into the kingdom of God.

"Except a man be begotten anew (*genao*), he cannot see (*idein*) the kingdom of God." A new spiritual life is necessary to even understanding, or apprehending, the teaching of Christ. Hence the necessity of a "change of mind"—a Metanoia, as preached by John the Baptist. Nicodemus desired proof that Jesus was the Messiah. He needed *sight*, and Jesus stated the law for the evolution of spiritual perfection, which law he implied the Pharisees had neglected when they refused to come to the baptism of John—his doctrine and point of view.

The new birth is a psychological necessity. "We

must be born again, not merely because we are wicked, not because of a lapse, but because we are flesh, and need to be carried forward and lifted up into the realm of the Spirit—a constructive rather than a reconstructive process."

. . . .

Man was constituted to be developed mentally by the imagery of truth. This is the verdict of history. In the conflict between instinct and intuition, sense and sentiment, natural inclination and moral duty, the animal and the human, no victory has been gained by the higher over the lower only as an orderly process of *thought* has been performed, and the resultant judgment carried out. Jesus "grew in wisdom and in stature," and in the "Galilean" the kingdom of heaven had come, and the will of God was done in earth.

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To see God is to perceive his laws; to conform to them is to obey him. This understanding and obedience is the only lasting source of power; and all laws are alike divine, whether governing the physical, intellectual, or spiritual nature of man.

Regeneration and new birth are physiological and psychological truths, in obedience to laws governing as positively the individuality of a higher life as those which rule generation and birth in the material world. Therefore, the unborn cannot apprehend these things that are perceived by one that is born, and there must be an orderly coming forth from the unborn state to the born—from darkness to light.

CHAPTER V.

The "Keys of the Kingdom of Heaven."

The key, in the East, was a symbol of authority, and was worn round the neck as the badge of office. "The government [key-authority] shall be upon his shoulder" (around the neck—on the shoulder); "The key of the house of David will I lay upon his shoulder." (Isaiah ix. 6; xxii. 22.)

Knowledge of the truth is represented as the key to the kingdom of heaven; knowledge, not mere emotion; but this is not the knowledge of worldly wisdom, but of spiritual apprehension. (Luke xi. 52.)

The cross is the key of the kingdom of heaven—authority, knowledge, right, power, privilege, blessedness; all this is implied in the key-cross worn upon the shoulder. (John xix. 17.)

> Must Jesus bear the cross alone,
> And all the world go free?
> No, there's a cross for every one,
> And there's a cross for me.

"If any man wills to come after me, let him renounce himself, and take up his cross, and follow me." (Matthew xvi. 24.) Self-interest as the motive of life must be renounced, and the will of God substituted; the doctrine of a suffering Messiah must be lived, and such a life is the light of the world, the key to the kingdom of heaven. The kingdom of heaven means the reign of God in the individual soul, or in the community; the "keys of the kingdom of heaven" symbolize power in the life of allegiance to God.

The promise, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shalt be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," means, "I will give thee authority [the keys] in the Christian life [the kingdom]; and whatsoever thou shalt prohibit thyself [bind] on earth shall be prohibited [bound] in heaven; and whatsoever thou shalt permit thyself [loose] on earth shall be permitted [loosed] in heaven." "The promise of the keys is made to Peter as the possessor of a living faith in Jesus as the Divine Messiah, and through him to all who, by a like faith, are indued with a like strength of character, not natural, but God-given, and might be paraphrased thus: "To my disciples I will give authority in their spiritual life, so that they shall no longer be bound by rules and regulations like those of the Pharisees or of the Mosaic code, but whatsoever, under the inspiration of a living faith in me, they shall prohibit themselves, God will prohibit; and whatsoever, under that inspiration, they shall permit themselves, God will permit; for they shall have the mind of the Spirit."

"The Church has the keys of the kingdom, for it is the institution by which we enter into that kingdom; Christ builds upon Peter, not his kingdom, but his Church, which, as regards Christianity, is not the form, but only one form, of its manifestation."

According to Maimonides, on the appointment of a teacher, authority was thus given: "We give thee power to bind and loose." It was indeed the symbol of the rabbinate actually to deliver a key to the person who received the office. The Bible is delivered in the ordination of elders with the words: "Take thou

authority to preach the word of God, and to administer the holy sacraments in the congregation." In the ordination of deacons the Bible is delivered with the words: "Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same."

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The words of the Saviour are addressed to Simon, and the name Simon is the same as the Hebrew Simeon, and signifies to hear, to understand. Peter is a stone or rock, a firm foundation. This disciple represents the basic principle of human reason. The true Church of Christ must rest upon the human understanding; on no other foundation can it be built to endure.

For centuries the outward Church rested upon the authority of a Roman bishop, instead of the Rock of Reason, the Peter chosen by Jesus. Martin Luther came in the "fullness of time" as the herald of the new order. He "prepared the way" and helped to lay the foundation for the future rule of the true Peter, the Rock of Reason; the real Simon, the human understanding.

To know God is eternal life; it is to understand and obey the laws he has written, through ages of development, in the physical, intellectual, and moral natures of men.

God is still saying, "What think ye of Christ?" Happy, blessed, sure to be unfolded, is he who can say to this Voice, when vibrating within, I know that thou art Christ, the Son of the living God. "No man can say that Jesus is the Christ except by the Holy Spirit." The revelation within that Jesus is the Christ is not of "flesh and blood," but of the Father

in heaven. The Simon Peter has in such a one gained a consciousness never to be cut off, against which the gates of hades shall not prevail. The understanding of this fundamental spiritual truth is the Rock of Ages on which God's everlasting temple rests.

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"The Methodist doctrine is that our Lord left the keys—the general government of his body, the special binding and loosing of authoritative decrees, and the reception and expulsion of its members—to the Church itself, as represented, however, by men whom the Spirit would raise up with the concurrence of the congregation to represent its authority."

John the Baptist possessed the key to the outer door of the kingdom. Pharisees could not enter because they refused to use the key of John's doctrine. Esoterically: Conscience is the inner kingdom. Its authority and power, if followed and obeyed, will open all doors. Conscience is the Christ within seeking to bring into a state of orderliness the distorted kingdom of the soul. Conscience ought to control all the faculties of the mind: leading the way to Christ.

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The "keys" suggest stewardship, not lordship. The context speaks of the permanency of the building; the "keys" suggest the value of the trust, and the "binding" and "loosing" refer to the momentous issues at stake. Christ emphasizes one great truth by three distinct illustrations: (1) Peter is to be the foundation stone of a building—the Church; (2) The porter of the building; (3) The binder or unbinder of loads. In each of these figures the same truth is pressed upon Peter. "Be faithful, be steadfast, for

tremenduous responsibilities are placed in your charge." These illustrations were familiar to the disciples. The priests had been divinely commissioned to be foundations in the kingdom of God, and porters to open unto men. They too had been appointed to unbind heavy burdens. But they had perverted their functions to the service of their pride, and proved themselves betrayers of the trust.

There were the possibilities of a Caiaphas in Cephas, of a pope in Peter, and the Lord addressed that potential tendency in the words, "Get thee behind me, Hinderer!"

"Blessed art thou, Simon Bar-jona," is the language of the present; "I will give unto thee the keys of the kingdom of heaven," is future—prophetic words.

The Pharisees and religious teachers had taken away the key of knowledge, and shut up the kingdom of heaven against men. "The scribes and Pharisees sit in Moses's seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers."

Peter needed to be contrasted by way of warning to Caiaphas, for, when Jesus began to tell him what he meant to suffer for the sake of opening the kingdom to men and unbinding their burdens, the Caiaphas traits in him awoke.

* *

Peter had entered into the sheepfold by the door Christ. He was a shepherd of the sheep. To him the porter openeth. The teacher has access to the heart

only through the influence of the Spirit of God, who opens and closes the heart of the hearer (1 Thess. i. 5; ii. 1), and the door of opportunity (Acts iv. 7, 8; xvi. 8; xvii. 10, 11). It is the Holy Spirit (the porter) who opens Christ to the heart and the heart to Christ, and makes it possible for either the sheep (learners) or the undershepherd (teacher) to enter into the fold through him.

. . .

The Holy Spirit reveals Christ to Simon—the understanding—resulting in a state of blessedness. Simon's change of mind from Judaic darkness to the lamplight of John's doctrine—Metanoia—was developed now into faith in Jesus as the Christ. "Repentance toward God and faith in our Lord Jesus Christ."

The Holy Spirit gave Peter the key in the consciousness that Jesus is the Christ; the blessedness of the experience was the key to the mystery of Jesus.

CHAPTER VI.

"The Lamb of God."

John the Baptist came with two messages, or rather two phases of one great message. He called upon the people to "change their minds," about the King, kingdom, and the manner of the King's rule. With their present views and ideas they were unprepared for the kingdom, and the principles, spirit, and life of the kingdom could not enter into them until a way had been opened up by the displacement of many ideas—a cleansing of the outer court of the mind—and the preparatory ministry of John was in order to the introduction of the King, when made known to John, in order that the Baptist might identify the King, and present him to that portion of the people who had accepted his teaching and had been baptized into his doctrine.

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When Jesus of Nazareth was revealed to John as the Messiah, he emphasized the latter phase of his message, and points him out to the prepared ones as the Lamb of God. He first calls the people to himself—his truth and attitude; and now all who came to him he sends on to the higher Truth, the King himself: "Behold the Lamb of God." This phrase emphasized the true view of sacrifice as distinguished from the common view. John called the prepared minds of the people to the Christian conception of sacrifice: the sacrifice of God, and not the sacrifice of

man; the sacrifice offered by God for man in order to win man for himself and bring him to glory. The Jew was influenced by the pagan conception of sacrifice, as some thing or person sacrificed by or for man to appease the wrath of God and arouse his pity.

The same principle is involved in the causes that resulted in the notions of sacrifice in the minds of the people. The prophets—incarnations of the inner light of truth—continually called the people to the true idea of sacrifice; but the priests—incarnations of the inner tendency of the mind to formality in worship—led the people away from the right view. Love always interposes—sacrifices itself, for the object loved: "God will provide himself a lamb for a burnt offering," was the faith of Abraham, expressed in words to his son Isaac. This conception of the truth by Abraham was the end of human sacrifice so far as Israel—the true Israel—was concerned.

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The origin of sacrifice antedates Moses. It is in keeping with an erroneous view of God. Pagan sacrifices are obligatory. Moses permitted the pagan view; or perhaps it was added because of the hardness of the hearts of the people; or came in, in spite of him, into the outward worship of his people. Even in the permissible legislation the offering must be voluntary: "He must offer it of his own voluntary will." The permissible code revealed the fact that the value of the thing offered made no difference in the acceptability of the offering. The offering must not only be voluntary, but its value was guaged by the spirit of the offerer.

Afterwards a great sacrificial system was imposed upon the people. It was commanded. Prophet after prophet protested, and denounced the pagan conception that sacrifice was essential. From the Metanoia—higher mental view—of the prophet the truth was clearly known: "For thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." And Micah the prophet asks, "Wherewith shall I come before the Lord?" What doth the Lord require of me? Sacrifice? No. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The lambs of paganism and Judaism had proceeded from man to God; they were the lambs of man, but from the Metanoia—higher mind—of John he saw the true sacrifice was from God: "Behold the Lamb of God, which taketh away the sin of the world."

Christ is the Lamb slain from the foundation of the world. Man does not provide a sacrifice for God; God provides a sacrifice for man. The sacrifice comes from God. The change to be accomplished—the inner change, inner Metanoia—is in the human heart, not in the heart of the everlasting Father.

Wrath must be satisfied; justice must be satisfied; but these can be satisfied only by love in the heart of the being who experiences the wrath and realizes the justice. Love forgives by giving for; all propitiation is self-propitiation. There is no wrath of God to be appeased by human sacrifice; none that can be satisfied by natural penalty. "God so loved the world,

that he gave his only-begotten Son." Love will not refuse to interpose; it cannot be content with its glory, but lays it aside, sacrifices itself for the object loved. Love so loves that it gives itself for—forgiveness—the person loved.

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"Behold the Lamb of God, which taketh away the sin of the world." The verb is in the present tense, is taking away. "The sin of the world"—not sins from the world; the sin is represented as one burden, which Christ, as a whole, lifts up and carries away.

The idea of a suffering Messiah was not accepted by the Jewish nation. The nation would not come to John's Metanoia—higher truth: the Messiah is "the Lamb of God which taketh away the sin of the world."

The cross is the symbol of the life of God as well as the life of man. Life is sacrifice: "God so loved the world, that he gave his only-begotten Son." The incarnation was an act of sacrifice—sacrifice unto the lowest point. Creation is sacrifice—God giving himself; providence is sacrifice—God revealing himself; grace is sacrifice—God girding himself and serving. With God, life is an eternal procession of gifts, a costly outpouring of himself, an unwearied suffering of love. To live is to love, to love is to suffer. to suffer is to save.

. . . .

Self-denial is the beginning of sacrifice—the entrance to suffering. The cross is the symbol of self-renunciation and self-sacrifice, and is the only way of salvation: "If any man will come after me, let him deny himself [his lower self], and take up his cross and fol-

low me" (his higher self). The action of the cross on sin is as simple in its higher sphere as the reduction of fever by antipyrine, or of inflammation by a counter-irritant in physical disease."

Sin is selfishness—an act of self-will. Self-renunciation is the renunciation of sin; self-abandonment is the abandonment of sin. To leave the lower self and follow the higher self is to leave sin and enter the kingdom of God.

The sacrifice of Jesus, reaching its climax on the cross—his death—was an act of utter devotion to the will of God, and a power of emancipation in the hearts of his disciples. As they entered—into his Spirit—his Spirit entered into them, and as they entered into his Spirit they would be loosed from bondage and escape into liberty.

"Behold the Lamb of God which taketh away the sin of the world"—by the sacrifice of himself. The service of his life and the sacrifice of his death would infuse a new spirit into humanity, and be its regeneration.

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The disciples of John the Baptist were prepared to follow Christ. His truth was a negative discipline; a preparatory and prohibitory experience—a ceasing to do evil. Then the positive Christ is to be followed. The negative decreases that the positive may increase. It is the self-indulgence of the highest, and not the self-surrender of the lowest, that is the great end of the gospel.

How can one know that Jesus is the Lamb of God that taketh away the sin of the world? "If any man wills to do my will, he shall know."

CHAPTER VII.

"Born of Water."

'Tis life whereof our nerves are scant;
Oh life, not death, for which we pant;
More life, and fuller, that we want.
—*Tennyson.*

Nicodemus is a Greek name, meaning "Conqueror of the people." Nicodemus was a product of the temple; a Pharisee and member of the Sanhedrin; a scribe, an authorized religious teacher. He was in darkness—a state of Pronoia. The Pharisees refused John's teaching—his Metanoia. The divine order of the King coming to the people was through a forerunner. The teaching of John—the water of Metanoia—John's baptism. And the Jews, who only lived Judaic thought and life, needed, as a preparation for the recognition of the King, to advance from Judaism to John's higher teaching. They rejected John's teaching—his baptism of truth—the truth of the presence of the King.

The Jewish state was to the Pharisee the kingdom of God; he was already, by virtue of being born of Abraham, according to the flesh, a member of the kingdom; he had Abraham as a father. But the Pharisee by his teaching "shut up the kingdom of heaven." They could not see—discern—the kingdom of God, and never could enter it, unless through the door of John's teaching. It was the preparatory outward doorway leading to Christ—the King. The outer mind of the Pharisee needed to be cleansed from wrong

opinions before a way could be opened to the heart-center of his life.

Jesus entered into the temple and cleared it of its money-changers, temple-merchants, and their merchandise. This was their exoteric lesson. He cannot enter the mind and heart of Nicodemus until the truth —scourge—conversation of Jesus cleanses his mind of errors and wrong opinions. Truth is the water that cleanses the mind—the mental cord which as an agent in the hands of Jesus drives out error and darkness: "the entrance of thy word giveth light"—the Metanoia light that leads to the Light.

The kingdom of God was in the thought of Jesus the chiefest good of the soul and the hope of the world—

> One far-off divine event,
> To which the whole creation moves.

"As Jesus came once and ever cometh, so his kingdom is a present fact and endless hope." But in the thought of the Pharisee the kingdom of God was to come by observation. It was to be seen; a sudden demonstration by the arrival of a viceroy from God endowed with supernatural power and authority. The Pharisee expected to see, when the Messiah came, the immediate external realization of the ideal of patriotism in all ages: a free State and a free Church. This is the idea of reformers: regeneration of society by machinery from without. Jesus suggested to the pharisaic patriots of his day the necessity of turning the attention from the politics of the state to the ethics of their own lives.

The Pharisees compassed sea and land to make proselytes. They approached humanity from the outside,

and proceeded by machinery—teaching and ceremonialism.

The heralds of Judaism—Jewish teachers—entered the borders of paganism, and called the pagans from pagan darkness to the glorious light of Judaism. When the pagan advanced from paganism to Judaism, he was received into the Jewish nation—kingdom of God—by baptism. The Israelites were members of the nation by natural birth, being descended from Abraham; the proselytes were "born by water"—the acceptance of the Judaic teaching thus symbolized—into the Jewish state, and the pagan thus entered into the privileges of Jewish citizenship.

John the Baptist enlarged this idea, and administered baptism to the Israelites also, to show that for them as well as for the Gentiles a new birth was necessary to enter into the kingdom of God. The Jews that left the light of Judaism for the higher light of John entered into his preparatory teaching by his baptism—"born of water."

. . . .

Nicodemus had rejected the "baptism of John"; he was not "born of water"; the teaching of John as applying to him, "a ruler of the Jews," was almost preposterous—he marveled. And yet he felt the need of a new nature, but could not understand how it was to be obtained. To enter the kingdom of God, being born of water, was essential to the Pharisee; but it was not enough. Unless there was something besides the water, it would come to nothing. The Spirit too was needed. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The expression "the water and the Spirit" is equivalent to "the word and the Spirit." The Spirit works through the word in the whole work of man's salvation. "Of his own will he brought us forth by the words of truth, that we should be a kind of first fruits of his creatures" (James i. 16); "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Peter i. 23); "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope, by the resurrection of Jesus Christ from the dead" (1 Peter i. 3); "In Jesus Christ I begat you through the gospel" (1 Cor. iv. 15).

Word and symbol go together, and are the two witnesses addressing the soul through the ear—organ of the heart, and through the eye—organ of the intellect. These two witnesses agree. Baptism is the symbol of truth, the symbol and gate of teaching.

The apostles speak of the word as the element in the new birth; but Jesus, looking at the great fact from the divine as well as the human point of view, takes up the teaching and the preaching, and every means by which the truth may be made known to man, in the phrase "born of water," and adds to it with repeated insistence that power which alone can make the water and all that it signifies effective—the Holy Spirit.

. . . .

"The words that I speak unto you are spirit and life." Water is a symbol of truth—a natural symbol for a spiritual truth. Truth as spiritual water cleanses the outer court of the mind from the defiling opinions that ought not to be in the mind. "Wash ye, make

you clean, put away the evil of your doing from before mine eyes, cease to do evil" (Isa. i. 16); "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall vain thoughts lodge within thee?" (Jer. iv. 14); "Now ye are clean through the word which I have spoken unto you"; "Sanctify them through thy truth, thy word is truth"; "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word" (Eph. v. 26).

The citations above are sufficient to substantiate the view here taken.

The new birth does not take place without the word: "born of water"—the word is necessary. The new birth does not take place without the Holy Spirit: "Except a man be born of water [word] and the Spirit, he cannot enter into the kingdom of God." It is an intelligent process. First there must be conviction of the truth; the soul must be cleansed in the outer mind and life by the recognition of and acceptance of the truth. He who through the preparatory ministry of truth enters the outer court of the soul-temple, and knocks at the door of the heart—human consent—desires to rule in the kingdom of heaven within: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This "behold" relates to that other "behold" of the Baptist, spoken to those whose outer minds were cleansed of Judaic errors: "Behold the Lamb of God."

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Jesus of Nazareth entered into the temple, and by word and act announced his Messiahship. He cleansed

the temple, and knocked at the door of the national heart for entrance, but was not admitted. He gave the government in official sovereignty the first opportunity, as it was their prime obligation, as theocratic magistrates, to acknowledge the coming of their long-promised Prince and Saviour. The national heart was closed against Jesus, the Messiah. He came to his own things or property, as the world was, as the temple was, and his own subjects—stewards—as the Jewish people peculiarly were, received him not. (John i. 11.)

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The Messiah came to the Pharisee through John's preparatory teaching; the Pharisee must go to the Messiah through the same way. He must receive the higher truth of John's teachings: he must be "born of water"—the word be lifted up to a higher idea, before he can even see the kingdom of God—recognize the King, Messiah. He must be "born of the Spirit" before he can enter into "the kingdom of God." To be "born of water" prepares for seeing the King—"Behold the Lamb of God"; but to enter the kingdom is to recognize God in Christ, and follow the Lamb by sharing his sacrifice.

"Seek ye first the kingdom of heaven and his righteousness." This is the order. Nicodemus must reverse his seeking: John's teaching first, and God's righteousness—Christ. "No man can say that Jesus is the Christ save by the Holy Spirit."

CHAPTER VIII.

"Born of Spirit."

In Jesus Christ the natural and spiritual birth were one and the same; and in the life thus begun there was a perfect, harmonious growth: "The child grew, and waxed strong, becoming full of wisdom, and the grace of God was upon him." (Luke ii. 40.) At the age of twelve he gives the evidence of his growth in wisdom, and of his consciousness that God was his Father. The Metanoia of the Child in the temple was succeeded by a series of progressive mental changes—from glory to glory: "And Jesus advanced in wisdom and in stature, and in favor with God and with men." (Luke ii. 51.) His birth from above enabled him to lead the life of a perfect man, but not to do any public work of teaching; for his work he needed the baptism of the Holy Spirit.

The second stage of the Spirit's work in Christ is his baptism—Metanoia; full consciousness of Sonship —Messiahship. He was henceforth the Messiah, the Christ, the Anointed of the Spirit; and from his baptism unto the day he was received up, from his first going into the wilderness to be tempted of the devil on to his final commandment to his apostles, he did all by the power of the Holy Spirit.

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This is the only instance of the work of the Spirit in a perfect man, and by its light the work of the Spirit in sinful men is to be understood. Man, as born

into the world, is void of that spiritual element which Christ had in full power. Sinful man is dead in sin, and the spiritual birth for him must be a new birth—a divine power coming into him, restoring the spiritual sense and quickening from the spiritual death.

Human nature has been disordered by the fall, and the Holy Spirit has first to deal with that disorder: "And he (the Paraclete), when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." (John xvi. 8–11.)

Man's will has been perverted from its original purpose, his intellect drawn aside by his will, and his conceptions of sin, righteousness, and judgment have been utterly darkened. With fallen man, sin has come to be transgression against an arbitrary human code, righteousness the satisfaction of human ordinance, and judgment the verdict of the world.

The Holy Spirit is to convict the world—"bring [the world] to the point"—to see sin, righteousness, and judgment from the right point of view. Jesus places disbelief in himself as the great evidence by which the Holy Spirit is to convict the world of sin: "Of sin, because they believe not on me." The Holy Spirit forces the soul to the point, compelling it to decide for or against Christ. If yielded to, it results in the new birth and equipment for service; if resisted, it results in hardening.

The work that is to be done among the heathen is to convince them of sin and of righteousness and judg-

ment; and this work cannot be done without the knowledge of Jesus Christ.

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Entrance into the kingdom may be thus illustrated: "There is the mineral kingdom at the base; above that is the vegetable kingdom, with organization and life; above that the animal kingdom, with sense and instinct in addition; and fourthly, the kingdom of man, with reason and will added. This last points to a higher kingdom—the kingdom of God. Man stands between it and the animal kingdom, and has affinities with both. "The animal cannot see—enter into the kingdom of man; neither can man see—the kingdom of God." "Except a man be born anew, he cannot see the kingdom of God."

The new birth does not take place without the Word. The Word is the sword—instrument—of the Spirit, in conviction and regeneration.

The Pharisee needed sight—insight—not learning. He needed to see that he was not in the kingdom of God; he needed to be convinced of sin, righteousness, and judgment. The Pharisee criticised first John the Baptist, then Jesus. Nicodemus needed light rather than proof, or rather proof by light. And this is the method of revelation—the method of Jesus.

Men demand of Jesus, "Are you the Christ?" His answer was in effect, "Follow and see." The Christ must be believed, not proved. To live is to transmit. Thus, to live the life of God is to transmit God.

The realities of life are transmitted not demonstrated. Every organ has its agency for transmission—the light for the eye, the atmosphere for the ear and nose, water for the palate, and subtler elements for subtler

organs. All elements and substances are transmissive. Iron transmits heat; copper, electricity. Matter transmits mind; material energy, personal energy. The forces of the body conduct those of the mind. The material world is not only a medium for the spiritual, but represents it, for it corresponds to it throughout. The human body is a symbol of the soul; the visible a symbol for the invisible.

> Not a flower can grow on earth
> Without a flower upon the spiritual side,
> Substantial, archetypal.

Transmission and radiation are the media of knowledge; the mother's look suggests the mother's heart; thought and soul transference. Personal life radiates and transmits: "He that hath seen me hath seen the Father." The man who follows the radiant life of Christ is pervaded by it; he sees the whole universe differently, he is enveloped by clearer air. "If any man wills to do my will, he shall know of the doctrine."

There are personal laws between man and man whose violation shuts up reciprocity and makes the radiation of one's inner self not only unfit, but impossible. Even Christ can disclose himself only to those who are willing to conform to the truth. The Pharisee shut him up to himself. The atmosphere of dogmatic thought shuts out God.

The spiritual personality is positively antagonistic to the unspiritual, for it discloses its lack; it illumines the path of duty and development; it reveals the cross of self-sacrifice. A divine revelation can be seen only by one who permits it to be felt; it must work in its way by finding the highest sensibility in every man, and

overcoming the antagonism of his lower feelings, till the heart becomes an organ of insight; but unless the man's will coöperates, there can be no light of life for him, nor will he ever find a satisfactory proof of God's existence.

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The new birth is a progressive process, rather than a momentary event. Preparation is necessary: "Prepare ye the way of the Lord." The reception of truth in the understanding, and the resultant expulsion of error—the cleansing of the outer mind is only the preparatory part of the regenerative process. It is the first preparatory stage of the new birth; the spiritual man is only now mentally conceived. In the next stage truth becomes a matter of the will; but a man may will and intend a thing some time before he brings it into practice. The truth must be perfectly formed in the will before he can bring it forth—spiritual gestation is the necessary process; and when the truth is brought forth by the will into act, it becomes a living thing, born—another stage of the regenerative process. Then the reduction of the disordered kingdom within begins, and growth continues. "The breath of God, blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritually inorganic and the spiritually organic, endows them with its own high qualities, and develops within them these new and secret faculties by which those who are born again are said to see the kingdom of God."

CHAPTER IX.

"The Word of the Kingdom."

Jesus Christ was the "Sower who went forth to sow"; and all who now speak the word do but scatter seed which they have found in his garner. He found that there was a curse upon the ground, that thorns and thistles sprang up in it, that the rock lay very near the surface; that the soil was here sterile, and there yielded only a brief, unfulfilled promise of fertility; that in the great field, and beneath this world's unkindly weather, no fruit could be brought to perfection save by much labor and after many disappointments. The soil of nature is like the soil of man. If there are three kinds of unproductive soil in the field, there are also three kinds of productive soil. If some of the seed falls by the side of the path, other falls on ground good enough to yield thirty-fold; if some falls on rocky places, other falls on the better ground which yields sixty-fold; if some falls among thorns, other falls on that best ground which yields a hundred-fold. So is the soil of human hearts—various in kind; and the different hearers of the word are compared to the different kinds of soil. The moral lessons of the parable are that the hearers are to be careful what they hear and how they hear.

Different hearers of the word are not only like divers soils, but also like divers husbandmen; for the husbandmen by skill and assiduity may compel the ground to bring forth despite the curse which has fallen upon it; so a man by wise assiduity may constrain the sterile heart to bring forth fruit unto God. Preparation of

the soil of the heart is necessary. Man can determine what seed he will receive into his heart; and, therefore, he is to be careful to receive only the good seed of the kingdom, not the tares of the enemy. Man can determine the condition of the soil into which the seed is to fall; and, therefore, he is to be careful that the soil of his heart is prepared for "the word of the kingdom." "Take heed what ye hear," and "Take heed how ye hear": the first warning means, be sure you get the truth; and the second, be sure you obey the truth.

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The air is full of seeds, and they are forever falling to the ground. Every word we hear, every thought kindled in us by what we see our neighbors do, or by the duties we discharge, or by the books we read, has a moral complexion and effect; it either strengthens us in our love of that which is good and right, or weakens it.

The good hearer described by our Lord is, according to Matthew, "he that receiveth seed into the good ground," "he that heareth the word and understandeth it"; according to Mark, "who heareth the word and receiveth it"; and according to Luke, "who having heard the word, keepeth it in an honest and good heart, and bringeth forth fruit with patience." (Matt. xiii. 3–13; Mark iv. 3–20; Luke viii. 3–15.)

The Son of man recognizes a measure of goodness in the heart before the word is received: this goodness consists not in spiritual life, but in readiness to receive moral and spiritual life. All spiritual life depends on a divine seed sown in the heart by the Divine Sower. (1 Pet. i. 23.) He sows on all hearts alike; the life of the seed depends on, first, receiving it; second, rooting

it; third, cultivating it. The hearer must hear the word with attention; understand it by personal application; bear fruit by personal obedience.

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The Greek word (*suniemi*), rendered "understand," is very significant. It signifies "a putting together, like that which the interior nerve center accomplishes for both the eyes, so as to form a single image"; "the focusing by the heart of the various objective impressions that enter through the external organs into a distinct mental and moral impression." It denotes a state of mind in which, having compared one statement with another, having weighed each part, and then placed them side by side, having viewed the truth as truth, and then in its relations to himself, a man gives it the assent of his whole intelligent nature, and affirms that it is true and shall be true for him; that he believes and will act upon it. It includes the assent of the reason, and the determination of the will, and the sympathy of the heart.

Mark's word is equally significant, and carries the thought still farther; for to "receive," in Mark's sense of the word, is to "take into oneself." It implies that the good hearer is so charmed and won by the manifold adaptation of divine truth to his needs, so touched and penetrated by it, that "with joy he embraceth it," receives it into his inner life, and suffers it to become a part of his very being: he prepares a habitation, a sanctuary for it in the inmost recesses of his spirit, from which, like the shekinah in the temple, it sheds a hallowing and enlightening influence through all the courts of the soul. Luke warns us that, in the good hearer, this heart into which the word is received will

be "a good and honest heart"; a sincere and earnest heart. The word of God may dwell, amid many obstructions, even in a false and insincere heart like Jacob's, but the "good" heart is candid and sincere.

Having received the word into an honest heart, the good hearer "keeps" or "holds it fast." No withering wayside influences, nor choking cares nor pleasures of life, nor obstructing rocky evils—all combined do not take the word from him that "keeps" and "holds it fast." This is the good hearer—the man who is a doer of the word, and a doer when doing is most difficult, not a hearer only. He "brings forth fruit with patience." To wait is even harder than to labor and obey. The husbandman hath long patience until he receives the early and the latter rain. "The winter frost must mellow the seed lying in the genial bosom of the earth; the rains of the spring must swell it, and the suns of summer manure it." So with man. He must suffer many a killing frost, many a darkening shower, many a burning sun, before the good seed cast into his heart by the Great Sower who daily goes forth to sow will gladden him with its thirty, or sixty, or hundred-fold.

"The word of God is the instrument and power of regeneration. Not as the absolute authoritative voice which calls into new life, but as the truth which is applied to the understanding and to the feelings, and through them to the will." It is the word of conviction or reproof in the preliminary process: the reproof in the understanding which enforces on the sinner the Lord's word, "Ye must be born again," which excites in the heart a profound sense of need and desire for the true life of the soul, and thus prepares the spirit, unregen-

erate as yet, but animated by the preliminary life of Metanoia for the full power of Metagenesis.

The preliminary grace of the Holy Spirit has its mysterious issue in the new birth of him who has been born—begotten by the word. The new life is bestowed according to the original idea in the divine mind.

"The words of the kingdom" is Christ, his words and acts. The kingdom is spiritual, is the language—words—of the kingdom: "My words are spirit and life."

The spirit is the character-forming part of man, and possesses all the faculties essential to the process: as, for instance, the conscience, by which the scale of valuation is formed; the moral affections, by which one enjoys the supreme blessedness; imagination, by which to construct an ideal; and moral sympathy, or power to understand that to which it is akin. These are essential to the complete formation of the spirit, but many of them are not present in the primal stages of spiritual development; and, indeed, some of them never appear at all, for the spirit is really the developed character; its powers are essentially moral—their complete development depends on the question whether the will operates in accordance with spiritual law."

"The first man Adam developed into a living soul, the last Adam into a life-giving spirit." A wicked spirit is one that has departed from the natural way of spiritual development. It may be powerful, but it is an abortion. On the other hand, an undeveloped spirit that has not yet passed through what Jesus called the new birth is in an embryonic stage. Christ reveals the law by which man, the child of God, the supernatural embryo, develops in correspondence to God—intelligent obedience: "Lo, I come to do thy will."

CHAPTER X.

Faith.

Not a physical descent from Abraham, along the line of heredity, but a psychical ascent to Abraham's Metanoia, along the line of obedience, was the necessary condition of entering the kingdom of God. Not similarity of physiogomy, but mental likeness and disposition; not remaining with the idolatrous worship of the temple service with their pagan ideas of sacrifice and glory, but these descendants of Abraham must, like their ancient ancestors, hear, understand, and obey the voice of God—the voice of one crying in the wilderness, Make straight the path of God; they must leave the land of their fathers' mental environment, and cross the Euphratic Jordan, by following the voice of John the Baptist, receive his spirit, and thus prepare themselves for the reception and welcome of the coming King.

As John the Baptist called the nation beyond the geographic lines of Palestine and Judaism, the river of Jordan, the Simeons and Annas of the inner temple saw in this fact a parable: the nation must leave its gods, the outer magnificent temple, its priests and rabbis, and go beyond the ecclesiastical jurisdiction of Judaic darkness into brighter mental, moral, and spiritual light of John's teaching. In other words, esoterically, it revealed the truth that within the influence of Judaism the Messiah could not be seen; an outside standpoint, point of view, must be reached before there could be a revelation of the Messiah. For this reason baptism is the boundary line, external line, of the Church.

"Jordan, the swift-flowing river, represents the activity of the forces of the lower nature, with all its turbulent and vehement desires and emotions, which stream must be passed before one can partake of the bounties of the land flowing with milk and honey—types of the food of the spirit, the understanding of law and obedience to truth. The passing of the Jordan was first prophesied in the name of the patriarch Heber, from whom the title of Hebrew was derived. The root of the word signifies to pass over, and was given him because his descendants passed the Euphrates into Mesopotamia. As Euphrates signified the generative principle, their passing over it was an objective sign of the interior truth that their stock was being fructified by a Power transcending natural generation, which fact was also symbolized by the rite of circumcision. So the crossing of the Jordan was a higher symbol of the same truth. Through the roaring, foaming torrents of passion and lust the soul must have passed before it can attain the goal marked by Him who begat new life in humanity through the generative action of the imagery of his words and works."

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Arabia stands between Egypt and Canaan; these countries are the symbol letters of the elder Scripture. These three lands are typical in the history of the Israelites and also in the history of the individual. Egypt is the soul's land of bondage of sin and sense (Exodus xiii. 14; xx. 2; Deuteronomy v. 3; xii. 8; Isaiah xix. 1–8; Ezekiel xxix. 6–12; Revelation xi. 8); Canaan is the soul's land of promise—a land of rest by faith (Exodus iii. 7, 8; Deuteronomy i. 7, 8; Hebrews iii. 8–11, 16–18; iv. 1–10); Arabia is the soul's training

school, the law of preparation by trial and teaching for the privilege and enjoyments of the spiritual Canaan (Exodus ii. 11–22; iii. 1–6; Galatians 1–17; iv. 22–26.)

Every soul that would pass from the land of its sensuous enthrallment to the land of its inheritance must needs go through the land of training and instruction, there to learn the lessons which can be taught impressively only in the facts and experiences of "that great and terrible wilderness." These lessons cannot be learned in the land of indulgence or of rest. Moses, Paul, John the Baptist, and Jesus passed through the "wilderness" experience of discipline.

The following of Moses out of Egypt—exodus, "way out"—was faith on the part of the Israelites. They marched beyond the geographical jurisdiction of the Egyptian Pharaoh. There is a mental land of darkness—a mental, moral, and spiritual Egypt. There is also a mental, moral, and spiritual exodus, "way out" —the mind and heart must go in thought and purpose beyond the mental, moral, and spiritual boundary line. This is faith. Faith is an intelligent obedience; an upward movement of the person toward an ideal; an obedient attitude of the soul; a continuous appropriation of the Divine Presence.

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Faith with the Pharisee was the opposite of reason; with Jesus faith is the opposite of sight. "It is to believe what you do not see." The idea of faith rests on the assumption of two worlds: the physical world of which the body is a part, and the instrument of knowledge, sight; the spiritual world of which the soul is a part, and the instrument of knowledge, faith.

"There is an order in the education of humanity, and the first lesson is sight"; the next lesson is faith.

Faith is the faculty of religion, and religion is more than duty, knowledge, and feeling combined. "Piety, knowledge, emotion, are only prolegomena to religion —its favorite forms and customs." Faith is the God-faculty in man. Between faith and God there is the same correspondence as between the eye and light. Faith proves God; God demands faith. "What you see you do not believe; it is a misnomer; you see it. What you believe you cannot see; it would be an absurdity; you believe it. Faith is the instinct of the spiritual world; it is the sixth sense, the sense of the unseen, which detects, recognizes, loves, and trusts the goodness existing in numerous forms and persons in the world, and rises to its height in trusting Him who is the source and sum. We are walking by faith in one world every day with our souls, as we are walking in another world with our bodies. Faith is one of the senses of the soul."

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Faith is the motion in us of our sonship in our Father, our conscious recognition and realization of our inherent filial adhesion to God. Faith is not to be ranked by the side of the other faculties in a federation of rival powers, but it is behind them all. It goes back to a deeper root, it springs from a more primitive and radical act of the central self than they. It belongs to that original spot in our being where it adheres to God, and draws on divine resources. Out from that spot our powers divide, radiating into separate gifts—will, memory, feeling, reason, imagination, affection; but all of them are but varying expressions of that essential

sonship which is their base. And all, therefore, run back into that home where faith abides, and works, and rises, and expands. At the root of all our faculties lies our sonship; at the root of all our conscious life lies faith, the witness of our sonship. All our knowledge relies upon our sonship; it starts with our act of faith.

Faith is moved by but one solitary passion—the hope of clinging closer and even closer to the being of God. It is from first to last a spiritual act of the deepest personal will, proceeding out of that central core of the being where the self is integral and whole, before it has sundered itself off into divided faculties. There, in that root self, lie the germs of all that appear in separate qualities and gifts—in feelings, in reason, in imagination, in desire; and faith, the central activity, has in it, therefore, the germ of all these separate activities. In one man faith makes the feeling its main instrument and channel; in another it will make its presence known along the track of his innermost craving for a support in will and in love. But it will always remain something over and beyond any one of its distinctive media; and not one of these specialties of gift will ever, therefore, be able to account wholly for the faith which puts it to use. Reason and feeling, proof and argument, these are the means and instruments by which faith—sonship—may be invoked into action and released from enslaving fetters; but it is the actual upspringing force of the sonship itself which alone can be the source of belief. And as it is given to all to be sons of God, through the eternal sonship of Christ, therefore it is open to all to count upon possessing the conditions of faith in God.

CHAPTER XI.

"Lord, What Wilt Thou Have Me To Do?"

(THE PHARISAIC INQUIRY.)

Faith expresses the idea of Metanoia in its highest, most concentrated, most effectual form. What faith is as an exercise, attitude, or movement of the soul, depends upon the state of the soul immediately preceding its faith—exercise, attitude, or movement. In the case of Saul of Tarsus it was, negatively, the conviction of his error; and positively the recognition of the truth as it was in Jesus—his resurrection; the going out of mental darkness and the coming in of the mental light; the opening of his eyes, and turning him from Judaic darkness to the light—truth of the risen Lord.

Saul the persecuting Pharisee is met by Jesus on his way to Damascus. As soon as the conviction of his error had broken on his mind, as visibly as the great light which had blinded his eyes, his first inquiry was, like all previous disciples, "What must I do?" Saul recognized Jesus as the Lord. Faith is recognition, and intelligent obedience to the person recognized. It was midday, and suddenly a light was seen by Saul, and he fell stricken to the ground. A voice addressed him the question which he had so often asked himself, but never answered: "Saul, Saul, why persecutest thou me?" The bitterness of his long-continued battle had prepared him for the hour. The intellectual organ, the eye, sees the light; and the heart organ, the ear, hears the voice. "Who art thou,

sire?" The answer, "I am Jesus of Nazareth whom thou persecutest," is enforced by a sight vouchsafed of the Crucified One whom Stephen had seen standing on the right hand of God—a sight never to be forgotten. Then the secret battle of his own soul is disclosed to him by the heavenly voice: "It is hard for you to kick against the pricks."

Saul's life had been a continual battle against the goads and remonstrances of his own better nature. The "Voice" uttered his secret, and this reading of his heart was more truly awful than voice and vision. Trembling and astonished, he instantly yields his allegiance to Him who was henceforth to be his Lord and Master. "Lord, what wilt thou have me to do?" It is the voice of the Pharisee, for to Saul still religion is only a service.

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The Risen One identifies himself with Jesus of Nazareth, and with the Christian: "Why persecutest thou me?"—that is, "me in my followers." He always identifies himself with the Paul in Saul—the higher self—the Christ within: "Why persecutest thou me," and thereby essentially only thyself? "Wouldst thou further oppose?—think how hard, vain, and ruinous it will be to thee." "Who art thou, Lord?" "I am Jesus of Nazareth whom thou persecutest." "What shall I do? What shall I do now? Shall I turn back? And whither? Shall I go on? And what to do then?" All these questions aid in revealing the changing mind—the process of Metanoia; for Saul is near to Damascus gate, as a persecutor sent by the Council to persecute the Christians. The voice of the Lord first threw him to the earth; it now lifts him up

again: "Go thou the same way thou wast going, into the same Damascus, but as another man now, who has fallen down before me, and art risen up again. Thou shalt at once do something; I will take thee at thy word, it is my will. Much is appointed to thee, which thou shalt do in thy new life, in thy new energy, in my service—all this will be told thee. The supreme order is given and sealed; but all the rest my ministers will care for."

The Lord begins to exercise Saul by the test of obedience in faith. Saul is to wait, to learn, to be told. "All shall be said to thee by men that is appointed for thee by God.

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did he eat nor drink." Saul could not see; but the inner Paul saw "in a vision a man named Ananias coming in, and putting his hand on him" (Acts ix. 12). He is praying now—for light, a praying faith.

Saul is now in the house—place of Judas; in a street called Straight—a "narrow way." Saul is changing into Paul—the apostle (in Judas's place).

. . . .

"Ananias entered into the house; and putting his hands on him said, Brother Saul, the Lord Jesus that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

As yet there were no conditions attached to member-

ship in the new community, except a profession of repentance for sin, and faith in Jesus of Nazareth as the Messiah.

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Why did the humane Saul persecute the Christians? Because he felt it a duty. Why a duty? To the Jew the cross was a "stumbling block," a scandal (1 Corinthians i. 13; Galatians iii. 13). The Jews saw the Crucified as accursed; the Christians knew him as Lord. (1 Corinthians xii. 3.)

Christians were crucified with Christ (Galatians ii. 20); that is, the pollution that came from the cross rested also upon them. They were at one with their crucified Leader. Paul writes on this point: "I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say Jesus is Lord, but in the Holy Spirit." The pharisaic spirit said in legal tones, "Jesus is accursed"; the Christian said, "Jesus is Lord." "I have been crucified with Christ, identified with him—followed him without the camp, bearing his reproach (Hebrews xiii. 13); nevertheless I live; yet not I, but Christ liveth in me." (Galatians ii. 20; Deuteronomy xxi. 23.) From the legal Jewish point of view, the cross is a shame; from the inner point of view, it was a glory: "God forbid that I should glory save in the cross." The lines of Catiline describing the effect of his banishment contain the logic of the whole situation. The departing Catiline exclaimed:

> Banished! I thank you for 't; it breaks my chain.
> I held some slack allegiance till this hour,
> But now my sword's my own.

Thus Catiline might have said: "I through the law

am dead to the law. Rome in banishing me sets me free. I am no longer a Roman, and am no longer subject to the laws of Rome."

Paul's point of view was changed. He recognized in Jesus of Nazareth the Son of God. His Metanoia as to Jesus of Nazareth culminated in the higher recognition of him as the Messiah. He accepted Jesus as the Messiah. For so doing the law pronounced him anathema. He accepted the judgment; but to his surprise he found that in exile from Judaism he entered the land of Christian liberty.

The first result of the crucifixion to the thought of Paul was, that by it for the Christian the law was abrogated. This was an event that could not have been foreseen. The law was meant to be transitory. It came to an end—abrogated itself—so far as it related to the Christian, because the Christian identified himself with the end of the law—Christ.

It was through the law itself that Paul died to the law. No other power than that of the law itself would have released him from its authority. The abrogation of the law carried with it the remission of sins that had been committed against the law, and the removal of the condemnation these sins had incurred. "And you being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." (Colossians ii. 13, 14.)

The law and Christ came into collision. The law condemned him and won an apparent victory; but in

condemning him it condemned itself. By the last act of authority it abdicated its authority. Thus it was nailed to the cross by a permanent crucifixion. Jesus rose glorified; the law died eternally. "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed be every one that hangeth on a tree." (Galatians iii. 13; Colossians ii. 16; Hebrews ix. 13; x. 26; 1 Corinthians xv. 55–57.)

. . . .

The entire nature of Paul—intellectual, moral, affectional, spiritual, his human part and his divine part—was engaged in seeing Him who is invisible, and in doing His will. He apprehended the truth of God. By faith he passed from a Jewish commonwealth into the kingdom of God. He recognized and identified himself with Christ, and entered into his service and life. Saul left Moses and followed Christ; he emptied himself of the spirit of pharisaism; he was filled with the Spirit of Christ.

CHAPTER XII.

"What Must I Do To Be Saved?"

(THE PAGAN INQUIRY.)

In the New Testament, when this question was asked, the inquirer was pointed to some one definite, intelligible act. The answer to the question depended upon the state of the questioner.

Pharisees and Sadducees came to John the Baptist. They represented the religious classes; some were good, some were bad. All supposed themselves special favorites of heaven, because they were lineal descendants of Abraham. God had covenanted long before to remember the seed of Abraham forever. On that promise they grounded their hopes.

When these men asked, "What shall we do?" John met them at the point of their difficulty: "Stop saying to yourselves, We have Abraham for a father; for God is able of these stones to raise up children unto Abraham." Until that false hope was abandoned nothing could be done. "If they were good men, and bore good fruit, well; if they were bad men, and bore bad fruit, the ax was laid at their roots; they would be hewn down and cast into the fire."

In the Churches of to-day there is a similar error, and John's language might be translated into the language of to-day: "Think not to say within yourselves, We have been converted, we are safe; for I say unto you, God is able out of these stones to raise up converted men. The ax is laid at your roots. Every one of you that beareth not fruit shall be hewn down, and cast

into the fire." All spiritual children of Abraham bear fruit. There must be a change in fact, not in fancy.

Another class of people came, asking, "What shall we do?" The answer was equally precise, and suitable to the state of this class: "Let him that hath two coats, give to him that hath none; and he that hath meat, let him do likewise." There is a class of people that have abundant possessions; more than is necessary. "Give, give, give," is the answer to this class.

The publicans asked, "What shall we do?" They were in a position to take advantage of the people. They were the official class. John said to this class: "Exact no more than is appointed you." Do not take advantage of your position and power; take nothing more than your salary.

The soldiers came, asking, "What shall we do?" John met this class at the point of their difficulty: "Do no violence; accuse no man falsely; be content with your wages." It was hard for the soldier class to do, but it was the only answer that answered their question.

John gave his inquirers something definite to do. It was in each case the thing the seeker was least likely and least willing to do. "Stop doing the wrong you have been doing; begin the right you have been neglecting"; and John showed each what that meant for him.

. . . .

To the young man asking what he should do to inherit eternal life, Jesus replied, "Keep the commandments." This the young man claimed to have done. "What more shall I do?" "Sell all thou hast, and give to the poor," replied the Lord. "When men im-

pressed by the Master's miracles came to him, he assigned them duties equally definite. He bade some leave their friends, even their unburied fathers, and endure the hardship of following him who knew not where to lay his head; or he directed others to forego the pleasure of his presence, return to their friends, and face the odium of being called disciples of the Nazarene."

He laid no emphasis upon emotions, but endeavored to make the inquirer's emotions the steam to drive his conduct. If emotion leads to right conduct, well; if not, it is delusive. Sorrow itself in the sinner may be a sign of good or evil. It depends upon what it results in.

The abandonment of wrong thought — opinion, wrong conduct; and the accepting truth — higher thought—Metanoia, and living right—a ceasing to do evil and a learning to do well. The New Testament seeks in men's conduct the evidence of their conversion.

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When a man under religious excitement asks what he shall do, he is rarely told anything definite—anything he can understand. If the most penurious man in the country asked what he should do to be saved, he would scarcely hear the answer—the right answer to his question: "Give to the poor until the obstacles of your salvation are removed." Refuge is taken in certain scriptural phrases which were once full of meaning, but which are empty cups as we offer them.

Tell men "to repent"? Suppose they ask us what we mean. We do not mean "feel distressed." The man is distressed; distress causes him to come for re-

lief. The true answer will deal with the cause of his distress. The man's besetting sin, or his nearest neglected duty, must be discovered, and the man directed to that.

"The apostles would not have delayed an instant over the man's feelings. If penurious, they would have told him to give to the poor. If he were a coward, they would have told him that he must be born of water and of the Spirit; that is, baptized—wear publicly in daylight the badge of the new and despised calling, instead of seeking Jesus by night, for fear of the Jews."

This would be the result. Either the inquirer would obey, and gain strength of character—become a better man—or he would go away sorrowful, knowing that he was not a Christian. There would be no possibility of self-delusion; no possibility of his settling down, with heart unchanged, into a deadly lethargy of Church membership, until startled by the revealing voice, "I never knew you."

. . . .

"Believe and be baptized," said Paul to the pagan jailer. For him, a pagan, to submit to baptism was to take the first prescription; it was to break with his old and degrading associations, to take the first step among the new and redeeming company. It was to leave the gods of paganism, and take Jesus as his Lord and Saviour. It was his enlistment and identification with the Christian army—a change from Cæsar to Christ.

It is midnight. Paul and Silas sing hymns unto God, thankful for deliverance from the mob. "And suddenly there was a great earthquake, so that the foundations of the prison house were shaken; and im-

mediately all the doors were opened, and every one's bands were loosed. And the jailer being roused out of sleep, and seeing the prison doors open, drew his sword and was about to kill himself." (Acts xvi. 25–32; xii. 19; xvii. 42.) Note also the suicides, here at Philippi, of Cassius, Titinius, and of Brutus, who "fled not with feet, but with hands." The jailer feared the disgrace and penalty of sleeping on duty, which was capital punishment; but escape by suicide—the sword—was from the Greek point of view not necessarily dishonorable. He would have killed himself, supposing the prisoners had escaped.

Paul conquered the Roman sword by the Christian cross: "Do thyself no harm; for we are all here." The Christly tone sheathed the Roman sword. The fear of Roman execution is gone from the jailer; he called for lights, and sprang in, and trembling for fear of God now, not of man, fell down before Paul and Silas, and brought them out, and said: "My lords, what must I do to be saved?" Where had the pagan jailer learned the word "saved"? The soothsayer had made the sacred word "salvation" familiar in the speech of Philippi. (Acts xvi. 17.)

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." The jailer's faith is turned away from their persons to the person of the Lord Jesus. The Exalted One is the only object of faith. They added not his Jewish title Christ (Messiah), which would have been misleading to the Gentile jailer. "Believe on the Lord Jesus" (we are not lords, as you believe and call us, but Jesus is Lord: we are not the way of salvation, but the Lord Jesus is the way). (John i. 36, 37.)

"And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his immediately. And he brought them up into the house and set meat before them and rejoiced greatly with all his house, having believed in God" (in the divine Lord Jesus, whose grace produced this love and joy).

The escape of the jailer by the sword was changed to salvation by the cross.

The baptism being coupled with the washing before the meal is decisive against immersion. Nothing corresponding even to a modern bath in which persons can lie or sit was used by the Greeks, but always a round or oval basin, by the side of which the person washing stood.

CHAPTER XIII.

Sin.

Why bowest thou, O soul of mine.
  Crushed by ancestral sin?
Thou hast a noble heritage
  That bids thee victory win.
The tainted past may bring forth flowers,
  As blossomed Aaron's rod;
No legacy of sin annuls
  Heredity from God.

—*Lydia Avery Coonley.*

It is evident that the possibility of sin is necessarily included in the creation of a finite, free being; for the simplest idea one can form of sin is the finite setting itself up against the infinite. Selfishness, which exists potentially as soon as "self" exists, is the ground of all sin.

The essence of a man's sin is from the first disobedience, the rebellion of the human will against the commands of God. Sin is felt to be alienation from God, who is the source of life and strength and peace; and in consequence of that alienation the whole nature is weakened and disarranged as to the relation of the constituent faculties to each other, to the collective whole, and to God. In this aspect sin is a state of disordered faculties, in which the will is separated from the divine will, the life cut off from God which he designed man to share. Sin is a state of alienation from God, and a state of guilt. Corresponding to this twofold character of sin is the twofold character of sacrifice: the expression of man's original relation to God,

and the expiation of sin, and propitiation of wrath. Both aspects are shown in the ceremonies of the Mosaic law.

Sin is lawlessness. "There is in man," says Amiel, "an instinct of revolt, an enemy of law, which will stoop to no yoke, not even to reason, duty, and wisdom. This element in us is the root of all sin." The seat of sin is in the will—its state of lawlessness; and the gospel—the good news, pardon of sin, and revelation of God's love and purposes—is intended to furnish the will with motives and strength to "will and do" according to the divine good pleasure.

The outer court, the moral and intellectual understanding, is darkened and filled with wrong notions and opinions. Ethical culture is only a preparatory work. It can never reach the remedy; it must prepare the way. Jesus is the Teacher, the Truth; but the sinner needs life as well as truth, salvation as well as teaching, a Saviour as well as a Teacher. He must be "born of water"—truth—as well as "born of the Spirit"—life.

Self is the only prison that can ever bind the soul,
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast—
His way may lie through darkness, but it leads to light at last.

. . . .

If any man purposes to do God's will—make God's will his ultimate and supreme choice (1 Timothy vi. 11–16)—he shall know respecting Christianity whether it be of divine or human origin. The purpose to do God's will clarifies the spiritual sight, so that the soul recognizes the Spirit of God in the life, the character, and the teaching of his Son

Spiritual purpose is a condition of spiritual light; obedience to spiritual light increases spiritual purposes into a living glow. The will—its consecration, training, and direction, its turning toward God—is of utmost importance.

The will is the "centerstance from which the rim of circumstance grows"; whoever will may enter the kingdom; "Ye will not come unto me that ye might have life." The basic principle of all development is the will. It is all. Every faculty of the mind, every nerve of the body, centers in it."

In a sense it is true, as asserted by the Mystics, "God and will are synonymous terms"; in a sense it is true, also, that man and will are one, so that the obedience of the will is the obedience of the man: "Lo, I come to do thy will."

The will, considered as a power, "is a fluid like electricity, but far more subtle and powerful, and subject always to control by the mind-action" the "divine energies, white, pure, a miracle-working potentiality, which only comes to the soul that is unshackled by the senses."

The human will, on the physical plane, trains the muscles, germs, appetites, and passions; on the mental it stimulates man to exertions and persistent labor; and on the spiritual plane it affects the forces of space, and delivers the body from pain and disease. No one can hope, however, to rise to a higher plane until the lower plane is mastered by the will. To live in the animal nature, and expect to be emancipated from it by some unseen power from without, is against every law of nature. All progress must be made from within, by the law of will.

The leaders of all ethnic religions have reached out after something only felt, but not perceived, and thus reaching have been led into the solitudes and wildernesses until they have attained and demonstrated that there is law above law. The swimmer illustrates this on the physical plane. The natural law says, "All bodies heavier than water must sink," and the man who ventures out too far without a knowledge of swimming is lost; while he who knows the higher law controls the lower law.

Will grows by use, as muscles grow strong by effort. Every struggle toward purification increases the will and severs the cord that binds the soul to the world of sense. "To him that overcometh" great promises are made; to overcome the temptations of the lower plane, that the riches of the higher may be gained, is an absolute requirement of him who enters the way of life.

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Sin is defined in the Hebrew *chattah*, and the Greek *hamartia*, to be a missing of the mark, a deviation from the path; a voluntary or involuntary failure to comply with the divine law and order; a falling short of our true destiny. The "first Adam" "missed the mark," "deviated from the path"; "failed to comply with the divine order"; "disobeyed the divine law," and fell "short of his true destiny." The Second Adam reached the mark; kept in the way of righteousness; complied with the divine law; offered himself to God in loving service.

Other Hebrew words used for sin are "*rahsah* and *marah*, denoting revolt and rebellion, a seeking on the part of man to substitute his will for that of God, a

falling away from his laws. *Ahval* is suspicion and distrust; *ahvah* and *akal*, perversion, crookedness; *rahshah*, unrest; *ahinal*, labor; *ahven*, unfruitfulness; *ra* defines the disintegration, ruin, breaking up that must come to all environments of the soul that tend to prevent the ultimate perfection."

The first and Second Adam have a potential existence in every person; life and death are matters of personal choice. Man can choose, obey, and share the life and destiny of the first or Second Adam.

. . . .

The will is the executive of the manhood—the executive power of the soul. The importance of the will as recognized in the Scriptures is shown by the fact that it is used synonymously with life and soul, thus indicating the truth that as is one's aim, intention, wish, so is he. In all orders of life beneath man, the will, desire, existence of every species is made known just in the same ratio of the simplicity of the organism. But man is a dual being, formed by the union of opposite natures, and his will is in bondage to lower propensities, appetites, and emotions, subject to continual captivity until the Christ of a spiritual consciousness has come to the soul to give it freedom in thought and deed.

CHAPTER XIV.

Redemption.

Objective creation reveals through the veil of phenomena the redemptional purpose of God. Redemption is the soul of creation. Creation, viewed as nature, is a type of the New Creation. The first Adam is a prophetic revelation of the Coming One. The type must precede the antitype in historical fact, but the antitype must precede the type in the divine purpose; hence the Second Adam might be called the first; and the sin of Adam cannot be disjoined from the obedience of the Second Adam. The virtue of redemption began when the evil of sin began. The gospel was first preached when sin was first condemned—preached to the first offenders through the sentence. The sentence of condemnation was a veil through which could be seen the gospel; law is body, gospel is soul; soul moves and declares itself through body, so gospel moves in and declares itself through law.

The Redeemer was already the gift of God to man; but he was still the Coming One: the first sinner is a type of the Saviour from sin. (Romans v. 14.)

The atonement does not put away sin in the sovereignty of arbitrary grace, but as the virtue of grace pardoning and healing all who believe. It began at once to build the house of the new humanity—a spiritual seed of the Second Adam, the first Adam himself being the first living stone of the new temple. And with reference to the life bestowed upon this new race,

it surpasses at all points and in all respects the effects of the fall.

The Holy Spirit was restored (1 Peter i. 20), not as the indwelling Spirit of regeneration, but as the Spirit of enlightenment, striving and convicting. Man did not set out on his way of sorrow without this preparatory Comforter. The Spirit of Christ—the Second Adam—accompanied the first Adam: He is the true light that lighteth every man that cometh into the world.

The Incarnate One is connected with our fallen humanity (Philippians ii. 2; Romans viii. 3), not partaking of its sin—for he was God manifest in the flesh—but as assuming our nature, without its sin and without its infirmity.

The fall was the utter ruin of nothing in our humanity, only the depravation of every faculty. The human mind retains the principles of the truth; the heart, capacity of holy affections; the will, its freedom, not yet the freedom of necessary evil. All this we owe to the Second Adam. He came only in the likeness of men; but he could not have come even in their likeness if men had lost every trace of God.

The nature of man received the atonement once for all in the incarnation. That was the divine sacrifice—the expression of love: God in Christ is reconciled to the race of Adam; and no child of mankind is condemned eternally for the original offense, that is, for the fact of his being born of a condemned lineage. Of this immunity baptism, conferred upon all who enter the race, is the sign and seal. The redemptional name is declaratively given to all in baptism—called, named—baptized into the name of God. It is a symbolical declaration of Fatherhood and Sonship.

The very capacity for salvation proves that the inborn sinfulness of man has been restrained; that its tendency to absolute evil has been checked; and that natural ability and moral ability are one through the mysterious operation of a grace behind all human evil.

Human nature is lost, and yet we are still the offspring of God. The natural and moral image—essentially one in creation—has departed in its glory, and yet it is recognized as in some sense still existing. Original sin and original grace met in the mystery of mercy at the very gate of paradise.

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Redemption is objective and subjective; objectively, the race is redeemed; and provision is made for the subjective deliverance of an individual man from the sentence of the law, the power of sin, and all the consequences of transgression.

Mankind, as an object of redemption, is ransomed from captivity to sin, primarily; subordinately and indirectly, from captivity to Satan and to death, the penalty of sin.

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The potential first Adam and Second Adam—the lower self and higher self—the spirit of disobedient selfishness and the spirit of obedient sacrifice—are in man through heredity.

Man may identify himself with either the first Adam or the Second Adam. He is conscious of sinfulness and conscious of righteousness. However far away he may be from the Father's house, he may come to himself—his higher self; and that higher self is a doorway that leads to God in Christ.

Man stands by the necessities of his existence in the

relationship of a son to a father, who has poured out to him, and still pours, the vigor of his own life. This is the one basis for all faith. Unless this relationship actually exists, there could be no faith: if it exists, then faith is its essential corollary; it is bound to appear.

Man is a son of God; that is the root-law of his entire self. And faith is the active instinct of that inner sonship; it is the point at which that essential sonship emerges into consciousness; it is the disclosure to the self of its own vital secret; it makes the thrill of his inherent childhood, as it makes itself felt within the central recesses of life; it is the flame that shoots into consciousness at the recognition of the touch of his divine fatherhood; it is the immediate response of the sonship in him to its discovered origin. It is conscious redemption; it is Christ in us who is the hope of glory. The first Adam in us who is the despair of glory; the condemning voice of the first Adam is superseded by the conscious cry of "Father." The sonship, already germinal, completes itself, realizes itself in man through his faith. Faith is itself also the power by which the conscious life attaches itself to God; it is an apprehensive motion of the living spirit, by which it intensifies its touch on God; it is an instinct of surrender, by which it gives itself to the fuller handling of God; it is an affection of the will, by which it presses up against God, and drinks in divine vitality and quickened receptivity. This is faith in its perfect and true form; and not even the fall, with all its consequent accumulation of sin, can avail to wholly undo this primitive condition of existence. The fatherhood of God still sustains its erring children; the divine image is blurred but not blotted out.

CHAPTER XV.

Salvation.

I sent my soul through the invisible
Some letters of that after-life to spell;
And by and by my soul returned to me
And answered: "I myself am heaven and hell."
—*Omar Khayyam.*

"Salvation is not a change of worlds, but a change of the moral basis of life, a change of the moral properties out of which one builds character. All notions of salvation as keeping out of one place and getting into another are unscriptural, irreligious, and immoral. Heaven is a quality of life. Salvation is a reality. It is a change of attitude toward God and our fellow-men, in whatever world we live, whether our surroundings be sinful or sinless. It may or may not result in being saved from the penalty of sin. It is not from penalty we need to be saved; it is from sin itself. Penalty is a remedy, a process of the sinner's salvation from his sin. The processes of salvation continue until character is perfected in the likeness of Christ, however far into the eternities they may reach. Death does not change character; it does not break the unity of life."

"A redeemed sinner, who knows from profound experience that he has sinned and been saved, is just as much greater than the life of faultless innocence, in both character and usefulness, as the oak is greater than the acorn. He who has lived apart from the sin of the

world has lived apart from God as truly as he who has lived apart from the good of the world."

"The salvation of life is through faith. There is no salvation in man for himself. There is nothing in man that can deliver him from his sin, no self-power by which he can live the divine life. No man can earn or achieve the salvation of his life, or expiate his own sin. It makes all difference whether we place God or self at the center of our thought of salvation; whether we can make our own acts and opinions or the love of God the foundation of our hope."

Belief in Christ is the only rational method of salvation that has been offered to man. This belief is moral first, and intellectual afterwards. Christ must be received. He is our salvation, and salvation can only be received and wrought out.

"No man can be greater than his faith, and there is no faith where there is no self-surrender. The mind may assent entirely to all that Christ claimed for himself, and accept his true teachings concerning the duties of man, without the life being vitally related to him. No matter what our opinions about Christ, we do not believe in him any more than we give over to his authority every relation and activity of life."

Obedience is the measure and test of faith. Christ cannot be a Saviour from sin and hell to any man who will not accept him as Master of actual life.

We do not believe in Christ any more than we are willing to obey him, and apart from the surrender of the inner life to him for spiritual sustenance there can be no obedience.

"There is a subtle moral dishonesty in the attempt to do things Christ tells us without calling him Lord,

as profound as the hypocrisy that calls him Lord without obedience."

. . . .

Christ himself is God's eternal judgment upon man; Christ himself is our humanity redeemed. As the body cannot live without the soul, neither can the soul live without Christ as its life.

Salvation is permanent deliverance from both the love of sin and the guilt of sin. Accepting God gladly as Saviour, we are delivered from the guilt of sin; and accepting him gladly as Lord, we are delivered from the love of sin. We are saved by saving faith, which is a conviction of the intellect that God in Christ is, and an affectionate choice of the heart that God in Christ shall be, both our Saviour and Lord.

Salvation does not come from merely believing that Jesus is the Son of God. There is great difference between believing and believing in. Coleridge said: "I believe Plato and Aristotle; I believe in Jesus Christ." "To believe in a person implies admiration of that person's character, and naturally results in confidence, gladness, pride, and alacrity in following his lead."

"'Believe in the Lord Jesus Christ,' means affectionate self-commitment of the soul to God, or rejoicing personal loyalty to him as both Saviour and Lord."

. . . .

Salvation is an achievement: "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, of his good pleasure." Heaven is the result; salvation is the process—a moral process in which time and effort are chief factors.

"As salvation is the great world-business, the main

thing that humanity has to do, so it is the main thing every man has to do. Save yourselves from your evil; cast out, cut off, drive away the evil that has got into your heart and life, and rooted itself in your habits and dispositions. This is the first half of salvation. The house swept clean is not a home. A man with no faults or vices is not faultless or virtuous. When the house of the heart is swept clean and the faulty disposition is brought under control, then there opens before him the great work of salvation; then he may begin to build himself up into the proportions of true spiritual manhood."

There is a twofold force in salvation—divine and human. This suggests the doctrine of divine immanence, or the actual presence and residence of God in all things and beings, the life of all lives, the force of all forces, the soul of all beings. God may enter the will and fill it with power and work with it without impairing its nature or injuring the value of its action.

"Salvation is character; perfected manhood; evil cast out and good achieved; the will practiced in righteousness; the flight of the soul into heaven on the two pinions of love of man and love of God: stop their united beat for one moment and the soul falls away from the heaven of salvation."

. . . .

Salvation is the formation of the spiritual body, for our spirits are not saved, that is, are not made whole—complete—until they are in the exercise of clear perception and free action; then, and not till then, is salvation attained, and we have reached personality as sons of God. The unique part of the Christian revelation is the indwelling of the Holy Spirit, who forms

the spiritual body, so that when the believer dies, or, more truly, awakes, he awakes after the likeness of the Lord, to coöperate with him freely in redemptive love. A person becomes a Christian when he becomes one with the Lord, when the spirit of Christ is alive in him, and the Christian consciousness is his consciousness.

Current religion does not take its spring from a revealed God, in fellowship with whom is eternal life, but from all sorts of theories and expedients for making God favorable to us. So the teaching of the Lord is inverted, and his relations practically denied. The current Christian religion is based on outward conditions, not on being; in time, not in eternity; in appearance, not in reality; in the world, not in God.

CHAPTER XVI.

(*a*) Kenosis.

"Emptied himself": *Heauton ekenosen.* (Philippians ii. 7.)

Kenosis is the self-limitation and self-renunciation of the Son of God in the incarnation. Some restrict the Kenosis to the laying aside of the divine form of existence, or divine dignity and glory; others strain it in different degrees, even to a partial or entire emptying of the divine essence out of himself, so that the inner trinitarian process between Father and Son, and the government of the world through the Son, were partially or wholly suspended during his earthly life.

The Son of God might have exhibited his incarnate person in majesty from the beginning; in which case the transfiguration glory would have been the rule and not the exception. But condescending to become incarnate, he was conceived of the Holy Ghost and born after the manner of man.

The end of his abasement was reached when he became obedient unto death. Obligation went no further than the dissolution of soul and body. (Philippians ii. 8.) That separation was attested by his entombment. But the burial itself has two aspects. It was the descent of the body to the sepulcher, where the flesh of the Holy One of God saw no corruption, being still of his incarnate Person. Humiliation was arrested at the moment that death received the sacred Form, as the Baptist received the heavenly Candidate for baptism:

"Comest thou to me?" Meanwhile the exaltation of the Redeemer had already begun. For his spirit, also a part of his incarnate Person, quickened by the Spirit of his divinity, went down to the nether world, and received at the very moment of its severance from the body the keys of hades and of death.

He took into personal union with himself the germ of all that is called man; and in his sacred Person the human nature was unfolded in its final perfectness in his ascension; he was found in fashion as a man, even as we shall hereafter be found conformed to the fashion of his glorified humanity. Humanity has a purely physical development, the beginning of which was not the first man, who passed only through its latter stages. It has an intellectual development, which, though we know it only as a restoration from sin to holiness, may be predicted of sinless human nature. It has an historical development, the union of all the former processes in the end destined for mankind in the eternal idea. To all these our Lord submitted.

. . . .

The Son of God did not think it a highly prized possession, did not before his incarnation regard his divine qualities as a prize which was to be grasped at and retained at all hazards; but, on the contrary, laid aside the form of God, and took upon himself the nature of man. He emptied himself; he used his equality with God as an opportunity for self-abasement. He divested himself, not of his divine nature, for this was impossible, but of the glories, the prerogatives, of Deity, by taking upon him the form of a servant. In the incarnation Christ grasped at service, not divine sovereignty. He was made in the likeness of men; he

was really like man as he truly was man, with his liabilities to trial and suffering. He was also more than man.

After the incarnation he humbled himself, became obedient unto death, even the death of the cross.

. . . .

Further elucidation of the idea of the Kenosis necessitates some preliminary considerations.

1. Man lives in time and space world, and is subject to certain general laws or limitations.

(*a*) Three dimensions of space are recognized by man corresponding to the three divisions of time. Time is divided into the past, present, and future. Space into the first, second, and third dimensions.

(*b*) Geometry uses the hypothesis of a space of four or more dimensions. A being in the fourth dimension of space is not limited by the limitations of space of three dimensions. A being in eternity is above the limitation of time.

(*c*) Form is the relation of immediate proximity which bodies bear to each other in space; power is the relation of immediate and uniform proximity which events bear to each other in time; and the relation when applied to matter and to spirit is precisely the same in kind, whether the events of which we think be material or immaterial. The form of bodies is the relation of their elements to each other in space; the power of bodies is their relation to each other in time; and both form and power, if considered separately from the number of elementary corpuscles, and from the changes that arise successively, are equally abstractions of the mind, and nothing more.

2. The fourth dimension of space is the sphere of

angels, and the Lord descended into the sphere of man. "He was made a little lower than the divine." He dwelt for a time in a lower dimension of space, and subject to the limitations of that space.

(*a*) The symbol of space of one dimension is the line; the symbol of the second dimension of space is the plane; the symbol of the third dimension of space is the cube.

3. Conceive an atom with an atomic intelligence that is conscious only of its own existence and ability to live, move, and have its being only in a straight line. Its atomic organism and intelligence are adjusted to its world, it has no knowledge of any world or space beyond its own circumscribed or limited environment. Think of a hollow, transparent glass tube of infinite length, the hollow just the size of the atomic organism.

(*a*) Call this lower space of one direction or dimension of space. The atomic intelligence can only move along the hollow line, backward or forward. To it there are no up or down, right or left, because in its present mode of existence it has no conception of any space beyond the possibilities of its present life.

(*b*) An infinite number of atoms may dwell in space, but one cannot pass another, simply from the fact that two bodies cannot occupy the same space at the same time, and there is no room for passing in this atomic world.

(*c*) Let us take another step. What is there of space existing on either side of the line or glass tube of atom? There is so far as the conception and present nature of the atom none whatever; but to a higher intelligence there is an infinite plane or surface, which

may be represented by thinking of two smooth plates of glass, lying one above the other, and so close to each other that they are separated only by the thickness of an atom. Now motion, backward, forward, right and left, to an infinite distance is possible; but even in this space world there is no up or down.

(*d*) This is a space of two dimensions. It is infinitely larger than the other space of one direction or one dimension, as an infinite number of glass tubes may lay alongside each other, and yet those two spaces are closely related to each other. A point from one space to the other could be reached by the slightest movement in the right directions, but the atom of the first dimension of space does not know the direction.

. . . .

(*e*) The atom dies, let us suppose, and in the higher space of the two dimensions it rises in its progress with its increased environment—its new and larger world of space. It has passed in its upward ascent from the glory of space of one dimension to the glory of space of two dimensions: "from glory to glory." It can now move along a line backward, forward, right and left, or in any direction within the limits of its infinite plane. It has no conception of up or down.

(*f*) Another step. Suppose the parallel plates of glass, instead of being only an atom thickness apart, should be removed from each other an infinite distance apart. This is space of three dimensions. Motion is possible in this higher space not only backward and forward on a straight line, but to the right and left and also up and down. This space from the standpoint of the space of two dimensions is higher space. It is infinitely larger than the next lower space of two dimen-

sions, because an infinite number of glass plates could rise in layers above each other. This higher space is in perfect contact with every point of the lower space; but the atom of the space of two dimensions does not know the direction.

4. The atom of the space of two dimensions dies again, and rises from its world of space into this higher space, with an increased intelligence and organic power of movement in harmony with its larger environment. It is now, let us suppose, no longer a crawling atomic worm, but with wings, or a power inherent with its new organism, gained in the experience of dying, or a hitherto unconscious latent power, drawn out and developed and adjusted to the new world of higher space. It can now move backward, forward, right, left, up and down. Man lives in this higher space of three dimensions. It is infinite in all possible directions within the limits of its world. This is a higher space from the standpoint of the space of two dimensions, and yet any point could be reached in the space of two dimensions, by the slightest movement in the right direction, but the atomic inhabitant of the lower space does not know the direction.

CHAPTER XVII.

(*b*) Kenosis (Concluded).

A spirit I am indeed;
But am in that dimension grossly clad,
Which from the womb I did participate.
—*Shakespeare.*

5. We now come to the necessary concept of higher space of four dimensions—the unseen universe. Through the double lens of continuity and analogy we may mentally see the probability of a fourth dimension of space. Motion in this higher space is infinitely more free, since we conceive it as taking place in a new direction as well as those with which we are acquainted. The higher space of four dimensions is in perfect contact with every point in our space in its whole extent, and not an infinite distance from it. And an infinite number of spaces such as ours may be accumulated one on another within the limits of this higher space of four directions.

Now where is the unseen universe, the higher space? It lies in the fourth direction. Only from the standpoint of the space of three dimensions, the space man now occupies, this new fourth direction is unseen, but, with the aid of the double lens of continuity and analogy, this higher space is a necessary reality and an assumption of scientific logic.

(*a*) "Whatever is needed to account for and explain any well-attested truth or phenomenon may be accepted as real."

Science is continually acting upon this principle.

What proof is there of the existence of a luminiferous ether, other than that the nature of light demands it?

(*b*) If the nature of light demands the scientific assumption of a luminiferous ether, the existence of which cannot be verified by any known test, it is entirely scientific to assume the reality of an unseen universe, as a scientific necessity, from the nature of the soul itself.

6. Intelligences in this higher state are, so far as understanding is concerned, in harmony with the increased environment.

(*a*) This higher space is the world of the unseen. It is full of life and activity. It is the world of the resurrected, the world of the departed.

(*b*) But man dies and his spirit moves along the hitherto unseen path of the fourth direction, rises with increased intelligence into higher space. He thus escapes from the limitations of the "too, too solid flesh." He is only invisible to the weeping friends still living in space of three dimensions, still near them, not at an infinite distance from their world.

(*c*) The risen man of the resurrection, like all the inhabitants of space of four dimensions, has a real form analogous to the present human form. Real body of substance, and although invisible to man still in space of three dimensions, as a rule, exceptions are given in revelation, experience, and scientific probability, of these bodies being seen under certain conditions and from the right position. Purity is the probable condition and soul affinity the personal attitude. St. John saw them. The dying, or at least many persons dying, see them.

(*d*) Nothwithstanding this, no one sees the soul depart from the earthly body, and no one claims to have seen a spirit unless it has been as they say "materialized."

Now the idea of higher space makes all this plain.

7. Higher space can be reached from any point in our space, without passing through any other point in our world, by a movement in the fourth direction, which is first perceived when the limitations of the body are removed.

(*a*) In our present bodies we have connection with lower space. In our spiritual bodies we have connection with higher space. Moreover, this connection is here and now. Our spirits are now in higher space, and while our earthly bodies appear as films to the inhabitants of higher space, our spirit bodies—our character—the image and likeness of God, however undeveloped, appear to the inhabitants of that higher space, and they perceive our likeness to God in these spirit bodies more or less plainly according to the grace which we have received and used. "There is a spiritual body and a natural body."

(*b*) Man has a real, spiritual body as well as a physical body; the physical is confined to lower space, the spiritual is in the higher space. "And to make all men see what is the (nature) of the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places (higher space) in Christ Jesus." "Who hath blessed us with all spiritual blessings in heavenly places in Christ." Now, with the aid of the theory of higher space, these and similar passages of the Holy Writ become luminous with meaning.

(*c*) In our present state of existence these two bodies are in a large measure mutually dependent and closely allied. The spiritual body must be developed, its higher space faculties developed, and it must rule the physical body, using it as an instrument of righteousness. Paul kept his body under subjection. In his life there was a real conflict between a real spiritual body and a real physical body.

8. It is rational to suppose, from the law of continuity and analogy, aside from revelation, that the soul possesses a latent or sub-conscious faculty that can cognize spiritual objects and the world of the unseen whenever the limitations of the present body are laid aside, which is necessarily at death, when the soul is emancipated from the earth form that it built as an organ for manifestation and life in space of three dimensions.

9. There are an infinite number of dimensions of space, and in each successive ascending space all the disabilities peculiar to the next lower space in order are removed, all restrictions special to that lower space are shaken off. God dwells in highest space, and to him all hearts are open, all desires known, all things observed. In the highest space intelligence, consciousness, power, and all supposable attributes of God are entirely free.

(*a*) Jesus Christ, before his incarnation, dwelt in the highest space of all; from thence he came to earth, taking to himself our human nature. In his descent from the highest space he passed through all the successive space worlds, renouncing in turn the special privileges of each higher space and accepting in turn the successive limitations of each successive lower space, until the narrow limit of our present

world was reached. So that it was not only the conditions of our space that he accepted, but also the conditions of our life. He grew "in wisdom, and stature, and in favor with God and man." Born into the world space of three dimensions, for a special purpose of "bringing many sons to glory," the consciousness of his mission gradually dawned upon him as his faculties developed. "He emptied himself of his glory." He was straightened until the hour of his death, until the limits of the life and space assumed were thrown aside. "Though he was rich, for our sakes he became poor."

(*b*) The theory of higher space explains how, for a time, he was lower than the angels, since for a time he dwelt in a lower space than they. "He died and rose again." "He appeared to his disciples." "He ascended into heaven." In vanishing out of sight of the apostles, he simply passed along the unseen path of the fourth direction into higher space, where their eyes could not follow him. On one occasion he said, after the resurrection of appearance: "I am not yet ascended to my Father." The theory of higher space explains this passage. Though he had entered into the higher space, he had not yet ascended into the highest space from whence he came. It also throws light on the passage, "Lo, I am with you always"—present though out of sight.

10. A line has one dimension, length; a plane surface two, length and breadth; and a solid three—length, breadth, and thickness. The line, the plane, the cube are symbols of first, second, and third dimensions of space. The circle will serve as a symbol of the fourth dimension—the symbol of eternity.

(*a*) Man is an occupant of the third dimension of space, has active faculties corresponding to a world of three dimensions, and latent possibilities for higher space.

(*b*) The worm—the line dimensional insect—exists in a world of one dimension. Suppose a man could and would lay aside the glory of his powers and space world of three dimensions, take upon himself the nature, limitations, and conditions of the worm—moving only in a line? Does not such a supposition and its suggestions aid in the interpretation of the idea of the "Kenosis of our Lord"—the descent to our nature?

CHAPTER XVIII.

Spirituality.

"The Way, Truth, Life." (John xiv. 6.)

"My mystery is for me, and the sons of my house." (Saying attributed to Jesus in Clem. Alex., Strom. v. 10, 64.)

I.

The spiritual principle of Jesus is the law of life. Spirituality found a living personal expression in his life, and through him spirituality has become a race possession. He was the Son of God, and the consciousness of this Sonship preceded the consciousness of his mission and the meaning of life. "Wist ye not that I must be about my Father's business?" was the expression of the dawning consciousness of his mission. The surprise of Jesus—for his question indicates surprise—is not that he should be sought, but that he should be sought outside the temple. To him it seemed that Mary and Joseph should have intuitively known where he was and what he was engaged in—studying the truths concerning his Father's business in his Father's house. His conception and test of manhood was spirituality. His growth in "wisdom and stature" was accompanied by an increased consciousness of his oneness with God. He communed with God and was conscious of the unseen. His affection and sympathy ruled his environment. The soul is where that is in which it most lives—not necessarily where the body is; physical limits of a time and space world are not barriers to the

soul. And so the Son is, at this early age, studying the affairs of his Father.

The race of whole men began and ended with Jesus. He was symmetrical, and his secret increased in intensity, in his consciousness, in a symmetrical way.

God is spirituality, and as man becomes one with him by the exercise of the spiritual possibility in him, he approaches the power which God has in the sphere of created things. The words and acts of Jesus are not mysterious. The mystery is in the Being that "spake as never man spake," and wrought as never man wrought. His doctrine and miracles were but a revelation of the mystery behind them. Such a Being could not, under like circumstances, have done differently. His life, doctrine, and works were a complement of his person. "His mystery was for himself and the sons of his house"—those free personalities who should be lifted up as "living stones" in the new temple of completed humanity which he was building—the Father's business. Spirituality—the secret of Jesus—can only be communicated in terms of life. It cannot be demonstrated to the intellect by logic. The words necessary are "spirit and life." Only superficial facts are open to proof; the realities are always lived. Experience is the greatest of all proofs, yet it cannot be proved to others. Experience can only be understood by a like experience.

The beauties of a landscape cannot be demonstrated to the blind, the harmonies of music to the deaf; neither can spirituality be understood by the unspiritual. Jesus realized that the soul created in the possibility, but cut off in the practice, of spiritual communion with God was lost—ruined—turned aside from its destiny.

The spirituality lived by Jesus emphasized the fact that there is a consciousness of life peculiar and separate from all purely animal instincts, in active alliance with God. He knows of heaven who has been in heavenly states, and no other one ever will know. Hence a "new birth," a new and higher consciousness of life—the secret of Jesus—is a psychological necessity of the soul as a preparation for life. Rightly considered there is nothing unnatural in this, for nature's method is analogous to the method of God in the sphere of spirit. Nature is grace. The natural man is the spiritual man. The unspiritual is the only unnatural, the only lawless, the only erratic one. Jesus came for this purpose—the secret of his mission was to bring man to nature, himself, God.

Obedience to natural law is the condition of man's spirituality. Man was not created perfect. Nature, his influential environment, his own finite constitution, were his limitations at the outset. The cross principle, or spirit of achieving his destiny-perfected manhood, was prior to the creation of man, even in the potential state of perfection. In the last analysis nature is simply the blank possibility of matter, just as spirituality is the unknown possibility of the soul. The secret of Jesus was the inherent principle of the cross. The natural desires of the lower nature—represented by the physical symbol of the upright part of the cross, while the divine part crossed the upright human part.

Man's natural desires must be crossed by his will, and dominated by him in the daily attitude of the cross, or he will never achieve the destiny of humanity as revealed by Jesus. By this cross principle he conquers and makes progress. It is the principle in nature,

seen on the face of nature, and revealed in the structure of the universe. The snowflake under the microscope reveals the invisible form of the cross; flowers bloom and water freezes—in short, nature bears the cross continually, and by it reaches toward the goal. The goal of creation is spirit; the processional movement of all things is guided by the principle of the cross—the secret of Jesus—the secret of nature. Eliminate the principle of self-sacrifice and death from nature, and chaos would be the result.

This principle is in man. The consciousness of it, and the willing obedience rendered by man, is the condition of the new or higher creation, or movement through the necessary processes of achieving the ultimate destiny of his nature.

The real cross is always inward. "Lo, I come to do thy will," is the cry of every true bearer of the cross. Everything is accomplished through obedience—the obedience of the lower to the higher. The suspended Christ means spiritually ruling and reigning. Up to the date of the cross he had shown his principle in life; then and thenceforth it showed itself in him: in life he bore the cross, in death it bore him.

Man's first necessity is to recognize God within. After this it will not be long until he realizes that he ought to be about his Father's business. This means the inner cross, a denial of selfishness, a sacrifice of the lower to the higher life, a reigning spirituality and constant obedience to God. It is not what men get hold of, but what gets hold of them, that moves and saves. Spirituality is a moving, saving power. It is the life of the world. It was embodied in the life of Jesus.

The truth as it was in Jesus was operative—living. The same truth must be in all who live his life and share his destiny.

As long as there is literalism in the worship of man, the spirit of truth cannot come. Jesus must not stay too long within the sphere of the senses. It is the Spirit that is to be all in all; hence it was expedient for the disciples that Jesus go away. Within the sphere of the senses Jesus was a type of Christ; the type vanishes when the antitype is about to come in the consciousness of his disciples. There is danger in looking too long at the type. The object of the looking at is that the type may become transparent in the looking, until we see the antitype through the type; the soul through the body; the Son of God through the Son of man. Life alone finds life; and only in proportion as a man lives roundly and fully does he come to be a consciousness of God. It is developed being in man that comes to a knowledge of God. Man, created in the image of God, makes the soul a direct image of the Divine Father. Salvation is nothing less than the preservation and exaltation of life; and the measure, grade, and perfection of life are the measure, grade, and perfection of salvation.

Perfection is through suffering, which is proportional to life. Those who have the most life suffer most, as they have the most power to resist and overcome suffering.

CHAPTER XIX.

Spirituality (Continued).

II.

The secret of Jesus was his consciousness of the truth of the text: "I am the way, the truth, and the life: no man cometh to the Father save through me." The way of Christ in his own person is inseparable from the destiny of those whom he draws to himself. No one can discern a true way for himself except so far as he discerns it in relation to a universe of greater ways which all meet in one divine way. The way of man is known only so far as the way of God is known. These two ways are identical, and he who has learned this by experience has learned the supreme lesson of life—the secret of Jesus himself.

The hour had come for him and his apostles; for them because their knowledge of him after the flesh must give way to knowledge of him after the spirit. Further progress in the way depended upon his going away, beyond the sphere of the senses, in order that he might meet them upon a higher spiritual plane of being. The whole seeming maze of history, in nature and man, the tumultuous movement of the world's progress, has running through it one supreme Way, and Jesus the Nazarene is that Way.

The cross, the tomb, the mount of ascension, and Pentecost lighted up the way of God on earth, and the way of God in the heavens is the way of human destiny and divine being. The disciples were to learn

that Christ is the Way of God in human history; the Way sought after, recognized, and followed by all who strive to choose freely that which God wills; the Way missed by the lost; and the Way along which the Almighty leads his unwilling no less than his willing hosts slowly on toward the distant end.

When Christ said, "Whither I go ye know, and the way ye know," he was pointing not merely to the goal, but to the portion of the way already traversed. Jesus was at the head of a company. The disciples had, in obedience to his call, "Follow me," left their way and were following him still in the way. To some of them John the Baptist had been the way to Jesus, and now Jesus was the Way to the Father. And his journey through human life was through his heavenly Father's domain; wherever he trod he took possession and exercised sovereignty in his Father's name. His life was a living comment upon the text, "This is the way, walk ye in it." That way leads through Gethsemane, Calvary, and the tomb.

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The knowledge of truth is indispensable for the mature service of God, and the desire and pursuit of truth are an essential part of a holy worship. The relation of grace and truth to Jesus was one of embodiment. "He was the Truth." The power in him was the grace; the revelation in him was the truth.

The Synoptic Gospels only speak of the truth in a secondary sense. They present Christ more expressly as the Way than as the Truth; in outward form they convey rather the disciplinary nurture by which the power of apprehending truth is called forth.

The Fourth Gospel reveals the primary sense of truth. Jesus was inwardly at one with the nature of man, and every world in which man can move, and in the knowledge of him is followed up the knowledge of all things. He is himself the Truth.

The way could not be clearly apprehended unless the truth and the life were simultaneously held up to view, so that the contrast might aid in dispelling the vagueness inseparable at first from ideas of such magnitude. But the relation was not one merely of contrast but of dependence. The place which Christ holds in the movement of events as the Way implies that he holds a corresponding place as the Truth in the permanent order of all things that exist.

The way lies most on the surface as presented to our faculties; further down lies the truth, and beneath the truth the life. It is because the Son of God is the Life that he is the Truth; and it is because he is the Truth that he is the Way.

The relation of the disciples to Jesus had been one of action; they followed him in the way, and this itself was a necessary preparation for a higher leading. The Spirit was to lead them into all truth along the way.

The perception of truth depends as much on the state of him that desires to perceive as on the objects that are presented to view. The more we know of truth the more we come to see how manifold is the operation by which we take hold of it. It is not revealed through one organ, but many. The mental powers will never be able to judge together in rightful relation when the nature of the whole is disordered by moral corruption. There is no evil passion cher-

ished, no evil practice followed, which does not cloud or distort our vision whenever we look beyond the merest abstract form of things. The pure in heart see God. The higher the life in man rises, the more need it has of knowledge to bestow discrimination and proportion, and of ordered action to bestow inward discipline and outward direction. Christ is the complement of humanity. He reveals himself as the adequate satisfaction of the corresponding necessity of human nature. Human life demands the Life; human reason demands the Truth, and conscience demands the Way.

Through the mystery of love, which is the highest manifestation of life, Christ's disciples were given an entrance into the mystery of life. Perfect love, the surest characteristic of perfect life, was revealed in the sacrifice of the cross. Nothing less than consummation, at once of love and of obedience, could heal the inveterate breach which sin had made in the life of man; and, moreover, the life itself could not be victorious for man till it had gone down into death and come forth again as the resurrection. When the death in which the sacrifice culminated was found to issue, not in the extinction of life, but in its transference to an invisible sphere of existence, revealed to the disciples at chosen seasons of visibility, it was no longer guessed, but known that life in man could outlive the terrestrial frame which had been from birth at once its product and its mother.

The divine Carpenter of Nazareth had finished the atoning bridge, and himself passed over beyond the veil. The way to the Father, to spirituality, was opened up—the "new and living way," through death

itself, into a larger life. "I am the way, the truth, and the life: no man cometh unto the Father save through me." The secret of Jesus—now an open secret—the key of all worlds with which we have to do, is in the hands of him who took our nature and died for our sake. All things lead to him, while through him alone can anyone come to the Father; and there is no way that can be walked in, no truth that can be known, no life that can be lived, which is without access to the Supreme Way, the Supreme Truth, the Supreme Life.

There is a divine purpose in every outward and inward movement of man and of all creation. Christ is the personal expression of this purpose. His incarnation was the primary accomplishment of it for mankind, and the revelation of its accomplishment hereafter. Men instructed out of the record of his revelation by the progressive enlightenment of the Holy Spirit are able in part to discern this purpose and to yield willing service toward its fulfillment.

Men want a principle of conduct, a truth that will satisfy reason, a flow of inward life. The secret of Jesus, through the cross, becomes the open secret of all men. His way must be walked in, his truth must be known, his life lived.

Daily taking up the cross—the symbol of the secret of his life—and following him; daily turning and becoming as little children in the sonship of the heavenly Father, are the means by which the "coming of the Father"—spirituality—the destiny of manhood, is attained. As Jesus is the complement of humanity—the way from existence to life, and from life to life more abundant; so Christianity is the way of

Christ, and as such the complement of all ways embodied in the lives of the founders of the ethnic religions.

"Taouism," from the Chinese *tao*, means the "way," indicating the search for, or the study of, the way of holiness. "Shintooism" is from the Chinese *shin*, "god," and *tao*, "the way," of the gods. Buddha's "Dhammapada," or guide in the progress toward *Nirvana*, is the "path of virtue," or the "way of holiness." "And so in the oriental thought generally the 'way' is the road that has been prepared by those who would go aright."

Christianity—the Christianity of Christ—is the way to God, and is achieved, marked, and registered in the rise and progress of human character, by the ascending inherent power of the principle that predominated in the life of Jesus—his secret spirituality. And until men realize themselves as begotten and born from above, they cannot apprehend the laws of God's kingdom.

This is the secret of Jesus coming into the consciousness of the soul by a personal experience, the beginning of which is called the "new birth."

CHAPTER XX.

Spirituality (Concluded).

III.

Men are standing in the great temple of the universe. Some are in the physical outer court, others in the intellectual, and others still in the spiritual. The temple without corresponds to the temple within. The place we worship in in the temple answers to our personal condition, and registers the progress we have made. All who worship in the physical outer court are on the animal plane. They see the physical aspect, and all the material senses are called into action in religious rites, external symbols, and signs. Those in the intellectual department revel in theories, creeds, dogmas, and doctrines which they receive by intellectual assent. Those in the spiritual inmost department follow Jesus in life. They know his secret. "The secret of the Lord is with them that fear him." They are conscious of immortality. They have power to lay down their lives for others and power to take them up again. The secret of Christ—"Christ in them the hope of glory"—is their inspiration and comfort. These do not substitute opinion for faith, and ecclesiasticism for life; but they live and die for others. These embody in themselves the Christ-life.

The Church at large has lost the secret of Jesus; and while there are self-denying souls in the Church, taken as a whole, as an institution, it is not Christian. "Whenever it ceases to be the organ of the continuous passion of Christ for humanity, it ceases to be Chris-

tian; it misrepresents Christ." The Church needs to follow her Lord in self-denial, sacrifice, and death, crying as she follows in his footsteps:

Come, my Way, my Truth, my Life;
Such a Way, as gives us breath;
Such a Truth, as ends all strife;
Such a Life, as killeth death.

Creation and redemption are one. Neither is possible without suffering. The same Spirit that brought chaos to cosmos, through the long ages of labor, sacrifice, and death, is the same Spirit that has wrought redemption—the new creation—and by the same principle revealed in the cross.

Redemption is the key to this world; to lift it up out of sin is the secret of the cross of Christ. Jesus is the absolute fulfillment of humanity; of all revelation—natural, human, divine. He is the Head of humanity, containing in himself the history and destiny of humanity; the law and order of human society; the head of the nation as well as the Church; God actually in humanity, and manifesting the divine humanity. His absolute consciousness of lost humanity made him its seeking Saviour. He had a passion for the salvation of the lost. His life was his teaching; he taught by action; his words were but a commentary upon his active teaching—his life.

The ethico-spiritual nature, which is finite in man, is identical with the nature that is infinite with God. "Amid all the mysteries by which we are surrounded, nothing is more certain than that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed." Creation is the way of this Infinite and Eternal Energy, whom Jesus called Father—God.

Creation is the way Fatherhood comes to Sonship. It is the path by which God gets to man, and also the path by which man gets to God. Creation is the medium of the revelation of God. The process by which God builds this creational highway is by the principle of the cross—self-sacrifice and death. What is all creation but the highway that the Father and Son have traveled to the cross of Calvary, a glimpse of which Abraham caught in his journey to the mount of sacrifice?

This Infinite and Eternal Energy was incarnate in matter, preparing, molding, fashioning it. The principle of death is turned into being the principle of a fuller and richer life. The very principles which dash the particles of our earth together in confusion, also, and at the same moment, sort and select and separate them into order. Looking along this creational highway, science sees chemic force succeeded by sensation, sensation by intelligence, and intelligence by moral intelligence, and nature produces, as the issue and justification of creation, man. This proves that there is in nature an environment that is more favorable to moral intelligence than mere intelligence, sensation, and chemic force.

The Creator, starting with such elements as cosmic dust, proceeding in an orderly process, developing the solid globe; then orders of life that hardly escape matter; then orders that can simply eat, move, and procreate; and so on to higher forms, but always aiming at man, for the "clod must think," the crystal must reason, and the fire must love—all pressing steadily toward man for whom the process has gone on and in whom it ends, because he, being what he is, turns on these laws that produce him and reverses their action.

The instincts die out; for necessity there is freedom; for desire there is conscience; natural selection is lost in intelligence; the struggle for existence is checked and actually reversed under the moral nature, so that the weak live and the strong perish unless they protect the weak. Such is man, who stands at the time-end of the creational pathway of God.

Redemption is the soul of creation, the reason and end of it, the secret of nature. As God was in nature reconciling all things unto himself, so God was in Christ reconciling all things unto himself.

Jesus is the redemptional highway of God to man, and of man to God. In him divinity and humanity are at one. He himself is the atonement.

This is the secret of Jesus, the sole secret of eternity, revealed in time, and for the purpose that God may be all in all.

> One God, one law, one element,
> And one far-off divine event,
> Toward which the whole creation moves.

CHAPTER XXI.

"To be Tempted by the Devil."
(Peirasthenai hupo tou diabolou.)

I. INTRODUCTORY.

The one virgin-birth raised humanity into the sphere of God-consciousness, and brought Deity into the sphere of human experience. While in the man Jesus "dwelt all the fullness of the Godhead bodily" (Colossians ii. 9), in the Jehovah-Jesus was the susceptibility to be "touched with the feeling of our infirmities." (Hebrews iv. 15.) So incarnated, Deity can be tempted; so exalted, humanity can endure any temptation without sin.

Jesus has divinity; he is Deity; and in himself he expresses what the Godhead is. As Redeemer he is in his own essence Prophet, Priest, and King; such offices already belonging to him in the mode of his existence.

He is Prophet. His truth is the truth of God. His exhibited feeling is God's feeling; his will is God's will; his pleasure is God's pleasure, and, seen through its expression in his life and daily action and conversation, we see directly into the heart and purpose of God.

He is High Priest, not as taking commissioned authority from superior sovereignty, and delegated representation from assenting subjects, acting by consent and sufferance of parties; but he has within himself the interests of both man and God. He is essentially

Mediator between God and man, and can no more renounce the wants of man than the claims of God.

He is King also in his essential prerogative. To be born of a virgin gives inheritance to the scepter of humanity. It is a domination to which mere man could not be exalted, and one which, out of the flesh, God could not condescend to take.

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The devil had confronted Jehovah before as the Logos, or original manifester of the Father, and had been expelled from angelic communion, and Jesus had seen him "fall like lightning from heaven." But now the Word was made flesh, and accessible to temptation through sense, and the devil promptly seized this first offered occasion for tempting Deity. As Absolute Spirit, "God cannot be tempted of evil," for no other end can be so high an inducement to action as that of satisfying his own reason, or, as the same thing, securing his honor and glory.

Jesus was as promptly intent to meet Satan. Immediately after his baptism he was led by the Spirit into the wilderness beyond the Jordan for this very purpose, "to be tempted by the devil." He went manifestly conscious that the scene of temptation in the flesh awaited him, and that it was to be a part of his redemptive work now to be accomplished. The devil's temptation was as subtle and artful toward Jesus as it had been toward Eve. There was the craving hunger from long fasting, and the insinuation was that, notwithstanding forty days' service of God in fasting, he was left of the Father to his own resources.

If he were the Son of God, it was the proper time to put out his omnipotence in his own behalf, and

make the stone to be bread. Jesus undervalued the life sustained by bread to the life which was nourished by the word of God. Then the temptation took the opposite form of rashly trusting the Father, and casting himself from the pinnacle of the temple, expecting to be miraculously borne up; but Jesus would not trust the Father even irreverently and presumptuously. Then all that flesh could enjoy was offered to induce Jesus to forsake the worship of the Father altogether, and to do homage to him who held the world in his gift; but to Jesus nothing was so pleasing as the worship and service of God only.

As truly man, Jesus felt the full force of these appeals to sense, and was as conscious of stimulated appetite and desire as any man might be; but as divine, though temptable, he was invincible. In his own experience, also, he felt the glow of conflict and the flush of victory. The conscious dignity of virtue satisfied his own approbation and self-respect, like other righteous men, when the devil left him and angels ministered unto him.

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The original, eternal plan is of the Father; the manifesting this in human flesh is of the Son; and the execution of it in the human heart and the universal Church is of the Holy Ghost. The same reason which creates also redeems, and the One Absolute Reason can be known in human redemption only in this distinctive being and working of threefold consciousness and will. Essence, in pure simplicity, can be conceived neither as creative nor redemptive.

In the Godhead, as Absolute Reason, there is the distinct will that plans, and has within itself the ideal;

and the separate will that objectifies and gives expression, and the still other will that puts idea and object in consistent, comprehensive unity; and these three wills, in their discrimination, are three persons in their own conscious activities, and can be recognized in nothing so appropriate as respective personalities.

And yet are the three not so many beings, for the Being of all is the one Absolue Reason. And the personality incarnated in the Redeemer is the second, known as Logos, or the Word—the expresser or outward manifester of the unseen Ideal. This Word originally was "with God," and "was God," and here is "made flesh," entering truly into humanity. This complexity, as one in Jesus Christ the Redeemer, reconciles the many apparent paradoxical representations given of him in the Gospels.

The Absolute Reason, in redeeming a lost race, requires a second Person for the manifestation of his secret plan and counsel, just as in the eternal Ideal of created worlds there must be the manifesting will that fixes them in objective steadfastness; and it is by the same second Person, as Son, God redeems humanity, that it was made by whom also in the beginning "he made the worlds." (Hebrews i. 2.)

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The consciousness of his Messiahship must be confirmed through an inner conflict. The consciousness of his Messianic vocation, which had so suddenly come to him, he obtained as an abidiug personal possession. Henceforth he was no longer subject to a ferment of inner perplexity and doubt; whilst, in the prosecution of his Messianic calling, he was at every step beset by external conflict and hindrances connected with Jewish

worldly ideas of the Messiahship, on the part of his disciples and his enemies. Having, after weeks of inner conflict, reached calm and thorough victory, he could now undertake his public teaching and ministry with unshaken conviction of his Messiahship, and with a marvelous clearness and consistency of view in regard to the kingdom of God.

CHAPTER XXII.

"To be Tempted by the Devil" (Continued).

II. SATAN.

It is most reasonable to assume that during the period of human innocence, and from before till the temptation of Eve, there was sin in no part of the universe. All moral beings may best be considered as having hitherto stood in unbroken loyalty and blessedness. Sin began in connection with the trial and fall of humanity. An older and higher spirit than man found his inducement to sin in connection with man's creation and God's primeval dealings with him. Other exalted spirits were induced to join in his rebellion, and he also was the direct tempter to the first human transgression. Ever before an angel of light, and prominent among the heavenly host as the morning star; the new experience opening before him in witnessing the creation in flesh and blood of human beings, and of a grade below his own, and they yet receiving the special intimacy and fostering patronage of the creating Logos; and especially, if we suppose him to have been commissioned by the Logos to watch and serve the best interests of these first parents of an inferior race, we may readily see, might become the provocation to feelings of envy and jealousy and growing hate unknown before in his bosom, and which at length induced that arrogant ambition and lifting up of pride, which the apostle has affirmed was "the condemnation of the devil."

As up to this period in holy allegiance, the devil here became an apostate and rebel, and began his sinning in the deception and destructive temptation of the new-made human pair. It is to these pacific transactions that the Saviour refers when he calls the devil "a liar and the father of it," and "a murderer from the beginning." (John viii. 44.) And from the issue of this successful temptation he is said to have "the power of death." (Hebrews ii. 14.) And, from his crafty use of the serpent's subtle instrumentality in this deadly work, he gets the emphatic name of "the dragon" and the "old serpent." (Revelation xii. 9; xx. 2.) All these are personal, permanent characteristics of the devil, as if meant to indicate that he began to be a devil and Satan, a deceiver and an adversary, in these very tempting transactions; and that "the beginning," from which he was a liar and a murderer, was in the deceptive and destructive work of the temptation and fall at man's beginning. The perpetual malice of fallen spirts toward man, and the maligant enmity toward the Saviour of men, which the devil so bitterly exhibited in the days of his flesh, and the complete destruction of the works of the devil by the Saviour in his incarnation, evince a one great conflict, commencing on occasion of man's creation, and forever settled in the triumphant issues of man's redemption. The redeemed race is enough to vindicate God in the integrity of his wisdom before the universe, and the mystery of Christ is "to the intent that now unto the principalities and powers in heavenly places [higher spaces] might be known, by the Church, the manifold wisdom of God." (Ephesians iii. 10.) The sin of devils and of men stands in one view to the moral uni-

verse, and the redeemed Church of human believers, through Christ, God meant should settle his truth and authority in dealing with all sinners.

Angels are not, as human beings, creatures of sense, and could not be tested by any appeals to sensual appetite. Their selfhood stood directly over against other personalities, whether of fellow-creatures or of God, and their trial must be in the alternative of subjecting the selfhood to the clear claims of others, or arrogating to self against another's right.

The first angelic sin was the devil's temptation, and the first human sin was the woman's listening and consenting. On the devil's approach he had already a rebellious and malicious purpose, but she was loyal and innocent. The tempter's first aim was to remove the pressure of obligation and acquiescence to authority by suggesting some severity and other strictness in the prohibition of the fruit of a particular tree.

The malicious temptation was demoniac; the yielding to sense-gratification was human; and sin entered humanity in the latter only, not at all in the former. Other spirits with the devil, and through his instigation, followed in rebellion against God and malignity toward man; and the terrible conflict here began between man's tempter and man's Deliverer that is finally to issue in the destruction of the devil and his designs; but the fall of humanity was sense-gratification against conscious obligation.

The mystery of original sin does not lie in the subject who committed it, but in the Creator who made the being capable of originating it. And this can find its solution only in the consideration that to have beings capable of virtue involves also capability of sin-

ning; and, as reason demands the former, it must, even in sadness for the issue, leave the door open for the latter.

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The fall of the angel was a judgment ("Kenosis") upon his nature, and resulted in the limitation of his powers and a corresponding character change of his name. He is no longer the angel of light, but the "adversary," "deceiver," "liar," "murderer."

"I beheld Satan as lightning fall from heaven." (Luke x. 18; Isaiah xiv. 12.) "As lightning" indicates both the brightness of the fallen angel and the suddenness of his fall; as lightning goes out in instantaneous and utter darkness, so the fallen angel of light.

The fall of the angels and the fall of man brought curse and destruction into the region of the terrestrial world, and also into the celestial spheres. Into the abodes of the holy angels this twofold catastrophe introduced, though not positive disturbance, yet privative loss, a retardation of their highest and most perfect development, harmonious graduation, and perfect consummation.

The good angels were not able of themselves to overcome the peace disturbers, to cast out the devils, and also for them (*di auton*) through Christ, that it was effected. For this purpose the Son of God was born—to destroy the works of the devil. (1 John iii. 8.)

Satan is judged and cast out by Christ's obedience unto death (John xii. 31; xvi. 11; Hebrews ii. 14); and his resurrection and ascension is a solemn public triumph over the principalities and powers of death. (Colossians ii. 15.) The archangel Michael is ap-

pointed executor of the judgment. He, among the high angelic princes, is the angel to whom is intrusted the defense of God's Church against the opposing powers in the invisible world of spirits.

Michael and his angels overcome the resisting devils and his angels, and cast the dark powers and principalities of heaven to earth. As heaven was not yet opened to man before Christ, so it was not yet shut against devils. It is the blood of Christ—the blood of the cross—which restored peace, even in heaven; it is only now, after Christ has obtained the victory fully and legally, that Michael and his angels are able to cast Satan and his servants out of heaven.

"I beheld Satan as lightning fall from heaven." (Luke x. 18.) In this brief statement Jesus sums up proleptically the whole great conflict with, and defeat of, the power of evil, from the first even till accomplished by his own victory (John xii. 31); so that this casting down of Satan from the office of accuser in heaven was evidently connected with the great justifying work of redemption. (Zechariah iii. 12; Revelation xii. 10; Colossians i. 20; ii. 18.)

The judgment (Kenosis) was a forced self-limitation of Satan's power, and consists of an ever deeper downfall, in four gradations or periods. The first extends to the first coming of Christ. In this period the devil not only rules the earth, but is also still in heaven; his power is not yet broken; the Old Testament theocracy is not furnished with weapons for overcoming the enemy.

The second period is from Christ to the coming of the millennium; then Satan is cast out of heaven to earth, where he exercises yet free power.

The third period embraces the millennium. The enemy is bound; and, as he was cast out of heaven to earth, he is cast into the bottomless pit, and rendered harmless. (Revelation xx. 1–3.)

The fourth judgment: after having been let loose a little while, he is cast forever and ever into the lake of fire. (Revelation xx. 7–10; Matthew xxv. 41; 1 Corinthians vi. 3.)

The whole history which the Apocalypse gives us of Satan is a continual succession of his being cast out, hurled down.

Since the death, resurrection, and ascension of Christ, Satan's voice is heard before God no more; the day of acceptance in Jesus Christ has dawned, and his angels, those rebel spirits whom he led away, are cast down with him into the earth, where now the conflict is waging during the short time which shall elapse between the ascension and the second advent, when he shall be bound.

CHAPTER XXIII.

"To be Tempted by the Devil" (Continued).

III. FIRST TEMPTATION.

(*a*) *The Flesh.* (Essenic standpoint.) God alone is pure, essential Spirit; the created spirits are clothed upon with ethereal vestures, such as Paul describes when he says, "There is a spiritual body." Having a more subtle organization than man, they are higher in their range of faculties, greater in power and might, and angels that excel in strength. But what their faculties are, what organs they use, and what is the bond between their psychology and our own, we know not. The children of the resurrection are equal unto the angels. They were created at once and in a wide variety of grades. Though the description—thrones, dominions, principalities, powers—partly refers to offices, there are other indications of a boundless range of existence in the super-terrestrial world, answering to the abundance and diversity of life upon earth, but without the law of species, and admitting of no increase by generation or development; they are all one individuality, as created at once one by one, sons of God by direct affiliation. All spirits were created in the image of God, and their first estate (Jude 6) was probationary. This law of moral government of the Most High seems to be universal. In the constitution of their nature lay the possibility of falling from their allegiance. The issue of probation was the fall of a portion of these spirits, with one at their head. These, sharing his rebellion, were con-

demned with him. (1 Timothy iii. 6.) The great majority—not of the angels that sinned—were confirmed in their state of holiness forever; they are, therefore, elect angels—elect, as in the case of man, not through preordination, but through approval and separation from the doomed of their own order.

Satan is the prince of the power of the air, and his hosts are spiritual wickedness in high places (Ephesians ii. 2; vi. 12); but both the air and the high places are within the Saviour's domain; his authority compasses the world, and no line limits it outward.

The entire incarnate life of the Lord was seen of angels (1 Timothy iii. 16). Especially they drew near to him in his sorrow; absent at the transfiguration, but necessary to Gethsemane. As Jesus by his Spirit directs the course of the regenerate world that now is, so Satan directs the course of the world that now is; whatever in it opposes the Christian life is placed under his control. There is an opposition on the part of our unseen foes which is independent and direct. "We wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places."

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As the first Adam, the head of the race, must be tempted and tested at the beginning of his career, so must the Second Adam, the head of the redeemed people of God, be tempted and tested at the beginning of his work. The first Adam failed, and changed paradise into desert; the Second Adam gained the victory, and changed the desert into paradise.

"In all points tempted like as we are, yet without sin." (Hebrews iv. 15.)

It is not probable that Jesus lived thirty years in Nazareth without enduring many temptations and overcoming them; but this period of temptation was in reference to his great work as Messiah. That at his consecration to the kingship of the kingdom Jesus should have become clearly conscious of all that it implied in a world of sin; that the divine method by which that kingdom should be established should have been clearly brought out, and its reality tested; and that the King, as Representative and Founder of the kingdom, should have encountered and defeated the representative, founder, and holder of the opposite power, "the prince of the world"—these are thoughts which must arise in everyone who believes in any mission of Christ. Psychological necessity demands temptation and victory as the conditions of spiritual greatness.

The Messiah of Judaism was the Antichrist of the Gospels. Satan suggests the political Messiah, and the methods of that Messiah in accomplishing the purposes of the Messiah. This satanic suggestion was the temptation of Christ.

Jesus voluntarily took upon himself human nature, with all its infirmities and weaknesses, but without the moral taint of the fall—without sin. It was human nature, in itself capable of sinning, but not having sinned.

The position of the first Adam was that of being capable of not sinning, not that of being incapable of sinning. The Second Adam also had a nature capable of not sinning. This explains the possibility of "temptation" or assault upon him, just as Adam could be tempted before there was in him any inward consent to

it. The first Adam would have been "perfected," or passed from the capability of not sinning to the incapability of sinning, by obedience. But he disobeyed. The Second Adam obeyed. He deliberately of his own accord, and of set firm purpose, went to be baptized. That one grand outstanding fact of his early life, that he must be about his Father's business, found its explanation when he knew that the Baptist's cry, "The kingdom of heaven is at hand," was from God. His Father's business then was "the kingdom of heaven," and to it he consecrated himself, so fulfilling all righteousness. But his "being about it" was quite other than that of any Israelite, however devout, who came to Jordan. It was his consecration, not only to the kingdom, but to the Kingship, in the anointing and permanent possession of the Holy Ghost, and in his proclamation from heaven. That kingdom was his Father's business; its Kingship, the manner in which he was to be about it. The next step was not, like the first, voluntary and of preconceived purpose. Jesus went to Jordan; he was driven of the Spirit into the wilderness. In that wilderness he had to test what he had learned, and to learn what he had tested. So would he have full proof for his work of the what—his call and Kingship; so would he see its how—the manner of it; so, also, would, from the outset, the final issue of his work appear. This temptation is not a choice, but a contest; for Satan is the prince of this world.

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Life itself is temptation. To be, is to be nearly lost. To be here at all is to be in the devil's hands—"to be tempted of the devil." But the devil is not the subtle

and ever fertile genius which we have imagined him to be. He appeals to immediate necessity—the first of his threefold knock at the door of the human heart.

"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards ahungered. And when the tempter came to him, he said: If thou be the Son of God, command that these stones be made bread." (Matthew iv. 1; Luke iv. 2.) During the whole forty days of Christ's stay in the wilderness his temptation continued, though it only attained its high point at the last, when, after the long fast, he felt the weariness and weakness of hunger. In this condition the memory alone of all the mental faculties is active. During the preceding thirty-nine days the plan, or rather the future, of the work to which he had been consecrated was constantly before him—preoccupying his mind. Reduced as a result of this mental preoccupation to the utmost outward weakness, by the depression of all the vital powers, his condition invited the assault of Satan at this time in all his power.

Absolute submission to the will of God is the kingdom of God, and it is the way to the kingdom. It was a temptation to despair. Is it the will of God to die of hunger in the desert? Make the manna come from the earth; anticipate God in miraculous power; "command that these stones be made bread." Jesus had taken upon himself the nature of man, and the conditions and sufferings of mankind. Man is to depend upon God for all the things necessary for the support of life. For the Lord to have used his miraculous power to sustain his own life would have been

to lift himself above his own sphere as the Son of man. Such a course would have made his humanity a mere appearance, and he could not have been our Saviour, tempted like we are, yet without sin. He must be obedient unto death—death of hunger, if necessary, or even the death of the cross. Forbidden food was the way of death, not of life, as Adam and Eve found by experience. The bread must be joined with honesty, truth, holiness, divine approval, or man cannot live by it, but only die. True life comes from obedience to God, and trust in God, and communion with God. To eat wrongly-gotten food is to die spiritually, is to die forever. "It stands written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deuteronomy viii. 3; Matthew iv. 4.)

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The key to the temptation is the higher Metanoia—the consciousness of his miraculous power. The excitement of mind is caused by the nascent consciousness of supernatural power. The tumult of his mind has hitherto kept him unconscious of his bodily wants, but the overwhelming reaction of hunger now comes on; and with it the temptation. He declines to use for his own convenience what he regards as a sacred deposit committed to him for the good of others.

CHAPTER XXIV.

"To be Tempted by the Devil" (Continued).

IV. SECOND TEMPTATION.

(*b*) *The World.* (Pharisaic standpoint.)

> The devil can cite Scripture for his purpose.
> An evil soul producing holy witness
> Is like a villain with a smiling cheek,
> A deadly apple rotten at the heart.
>
> —*Shakespeare.*

"The Jews expected that the Messiah would lead Israel from the sanctuary to the temple, and that all kingdoms of the world would be subject to him. Jesus triumphed over Satan in the first temptation by absolutely submitting to the will of God—he would and could absolutely trust him. But if so, then let him really trust himself upon God, and make experiment—nay more, public demonstration—of it. If it be not despair of God, let it be presumption. He will not do the work alone. Then, God-upborne, according to his promise, let the Son of God suddenly from that height descend, and head his people; and that not in any profane manner, but in the midst of the sanctuary, where God was specially near, in sight of incensing priests and worshiping people. So also will the goal at once be reached.

"The Spirit of God had driven Jesus into the wilderness; the spirit of the devil now carried him to Jerusalem. Jesus stands on the lofty pinnacle of the tower. In the priest's court below him the morning

sacrifice has been offered. The massive temple gates are slowly opening, and the blast of the priest's silver trumpets is summoning Israel to begin a new day by appearing before the Lord. Now then, let him descend, heaven-borne, into the midst of priests and people. What shouts of acclamation would greet his appearance! What homage of worship would be his! The goal can at once be reached, and that at the head of believing Israel. Jesus is surveying the scene. By his side is the tempter, watching the features that mark the working of the spirit within. And now he has whispered it. Jesus had overcome the first temptation by simple, absolute trust. This was the time and this was the place to act upon this trust, even as the very Scriptures to which Jesus had appealed warranted. But so to have done would have been not trust but presumption. The goal might indeed have been reached, but not the divine goal, nor in God's way; and, as so often, Scripture itself explained and guarded the divine promise by a preceding divine command."

. . . .

"If thou be the Son of God, cast thyself down." Satan suggests in this temptation that it would prove to Jesus that he had the perfect faith in God which was necessary in his great work—that he would gain in a short and easy way his acceptance by the Jews as their Messiah. Seeing him come safely down from the pinnacle of God's temple, borne up in an angel's arms, a supernatural message from heaven, the Jewish nation would hail him as their Prophet and King. No long delays, no fierce conflicts, no awful rejection by his beloved nation, no ages of slowly transforming the nations, but immediate triumph for the truth of God's

kingdom, bursting upon the earth in sudden and unspeakable glory.

The plan suggested was wrong, or Satan would not have suggested it. It was tempting God by a false and unwarranted use of the promises, making himself an object of supernatural care, exempted from obedience to natural laws, and hence not subject to the same laws as man. It was defying God's way for the coming of his kingdom. It would have destroyed the whole value and power of his salvation, gaining him subjects, not children; outward homage and not new hearts. It would have rendered impossible the true and blessed kingdom of heaven in a morally transformed world.

"Thou shalt not tempt [try] the Lord thy God." It is insult and presumption to rush recklessly into danger, physical or moral, and then trust that God will take care of us.

Satan had influenced the Israelites, and suggested the false view of the Messiah. It was woven into all the ideas and hopes of the nation. The people of Israel were divided into three sects—Essenes, Pharisees, and Sadducees. They all believed in the coming Messiah. The tempter in his temptations makes his standpoint, respectively, the peculiar views with reference to the Messiah of these three religious sects. The first temptation was from the standpoint of the Essenes, the second from the standpoint of the Pharisees, the third from the standpoint of the Sadducees. The three temptations are psychologically exhaustive. The first was to sensual enjoyment, the second to fanatical pride, and the third to ambition, or, as St. John has it, "the lust of the flesh, the lust of the eyes, and

the pride of life." In this respect it is the exact counterpart of the temptation of Eve.

Satan wanted Jesus to be a satanic Prophet—a magician; a satanic Priest—a magician—without sacrifice; a satanic King—external rule, by magic and power

. . . .

Our Lord was urged to cast himself down from the temple that he might convince the Jews of their unbelief. He who urged him to do it wished him in that very thing to commit an act of unbelief. It was a suggestion to found his kingdom upon fame; to force by miracle his Messiahship upon the people, command their reverence and allegiance, and occupy the throne of the Cæsars by the sword. It was virtually saying, Put down the cross and take up the sword. It was a blow at the priestly office of Christ, as the first temptation was a blow at the prophetic office, and the third at the kingly office.

Jesus was conscious of miraculous power, and Satan suggests that a single miracle wrought before all people shall secure their reverence and allegiance; it would put an end to all doubts in all minds, unify the sects and people with an organic whole, and the restoration of the kingdom to Israel would be accomplished. Satan suggests that if Christ would have a prosperous following and an easy victory over the world, let him become the master of marvels; let him show men that a Divinity was among them, not by the inspiration of a higher life in their souls, but by such a use of divine power as should captivate the fancy of all who saw the wonders of skill, of beauty, of daring which he would show.

Jesus uses not the sword of physical might, the sword of men, but the sword of the Spirit, the word of God. Man must live by every word that proceedeth out of the mouth of God. Man must fight the devil with the word of God.

"It is written again, Thou must not tempt the Lord thy God."

In the first temptation the tempter suggests that a word from the Lord will relieve his pressing necessity: "Thou hast but to say to this stone, Become bread." Instead, however, of complying, he did say, "It is written." The wilderness suggestion to reason—the Essenic form of temptation—was answered by the word of God.

And the second temptation, in the city, the Pharisaic appeal to scripture—perverted scripture—is answered by, "It is written again, Thou shalt not tempt the Lord thy God." Scripture is to be interpreted by scripture: "Every word that proceedeth out of the mouth of God." Beware of omissions, wrested passages. misapplied scripture!

CHAPTER XXV.

"To be Tempted by the Devil" (Continued).

V. THIRD TEMPTATION.

(*c*) *The Devil.* (Sadducean standpoint.)

'Tis one thing to be tempted, Escalus,
Another thing to fall. —*Shakespeare.*

"Great souls come to great peace only after great conflict. Not till in his own life and soul the devil has been vanquished can any one of us vanquish him for others; and the greater this battle for others is to be, the greater the battle in and for himself will be."

The first temptation is illustrated by Job, the second by Ananias, the third by Judas Iscariot.

The first temptation was to satisfy the body; the second, to gain noble ends by false methods; the third, to gain success by doing wrong.

Psychologically, the first temptation addressed that tendency of the mind toward rationalism; the second, the tendency for form, show, external means—without regard to spirit; the third, to the spirit of compromise, world policy. The first was to the body, the second to the soul, the third to the spirit. The first was an address to Essene tendency, that seeks isolation, and by fasting and bodily exercise would fulfill the obligations of man; the second to the Pharisaic tendency, that obeys by formality, and would reach the goal at once and be through with the matter; the third, the Sadducean tendency, that thinks the end justifies the means

—political, diplomatic, satanic. The entire man was appealed to, and the three would harmonize the different sections of the nation. In the threefold temptation there is a regular progression. The first appealed to the body; the second, to love of admiration; the third, to love of power. The first, to mere bodily appetite; the second, to a more honorable desire of fame, founded on human sympathy; the third, to a noble ambition which Satan tried to pervert. The first called for an act seemingly miraculous; the second, for one ostentatious and presumptuous; the third, for one blasphemously wicked. The first disguised itself under an appeal to reason; the second sustained itself by an appeal to Scripture; and in the third all disguise was cast off, and Satan revealed himself. The first was the most deceptive; the second, the most plausible; the third, the most audacious. In the first, Satan tried to mislead by hiding the sin; in the second, by sanctioning the sin because of a greater good to be accomplished by it; in the third, to compensate for the sin by a promised reward.

Man is tempted whenever desires, such as may be right in themselves, conflict with principles which are morally superior and should be their masters, as when appetite conflicts with trust in God; love of influence and power, with a supreme love for and allegiance to God. Man sins only when the higher principle yields to the lower propensity. In man temptation is strengthened by the fact that he has yielded to it; yet before he has yielded he learns obedience by experience of conflict.

Christ receives the temptation as a man and resists it as a man. As he is tempted in all points as we are,

so his resistance is an example to us how to resist. He conquers the temptation through bodily hunger by trust in God, the temptation to presumption and ostentation by humble obedience and patient waiting on God, the temptation to worldy ambition by supreme love and reverence for God; thus in every onset it is faith in God, which is the shield that quenches the darts of the adversary. (Ephesians vi. 16.)

Man shares Christ's first experience when poverty tempts him to violate God's law, that he may provide for his daily wants; he shares the second experience when he is tempted to neglect duties which God's providence lays upon him, or to run into needless dangers or difficulties, or to assume uncalled-for hazards and trust the result to God, or to make ostentatious display of his faith in God; he shares the third experience when he is tempted, for the sake of power, wealth, or influence, to conform to the world and employ Satan's instruments in even seeming to do God's service.

Man yields to the first temptation when he distrusts God's providential care; he yields to the second when he presumes unwarrantably on his grace, or makes a show of reliance on his word; he yields to the third when he is conformed to this world and adopts its policies and methods and imbibes its spirit for the sake of its rewards. The first sin is forbidden by Matthew vi. 25; the second by Matthew vi. 1–7; the third by Matthew xi. 24.

Man resists the first temptation when he seeks first the kingdom of God and his righteousness, and trusts food, raiment, and shelter to him; he resists the second when, in humble trust in him, he does all that God has given him power to do, looking to him only to pro-

tect him from ills against which he cannot, by reasonable precaution, guard himself, and patiently waits for him to bring about his own results in his own time and way; he resists the third when he makes a supreme love to God the sole inspiration of his heart, and a supreme allegiance to him the sole rule of his life.

. . . .

Man is exposed in two ways to the possibility and seductive power of evil. On the one hand, he may be drawn to actual sin by enticements; on the other hand, he may be turned aside from good by threatened as well as inflicted suffering. The former is positive, the latter negative, temptation. Jesus was tempted in all points—that is, positively and negatively—as man.

The three temptations, viewed from the standpoint of public work, correspond severally to the tendencies to unscrupulousness, rash confidence, unhallowed personal ambitions.

Man is not to be guided by the senses—the wants of the lower nature. He is not to misuse that lower nature for the purposes of enjoyment, or even sustenance. Man is not his own, and may not do what he will with what he imagines to be his own; and even those things which seem lawful are not yet all expedient. He has higher principles of life than material sustenance, as he has a higher existence than his material frame. Man must live by faith, hope, and love; not by sight, despair, and lust. He who thinks that man lives by bread alone will make the securing of bread the chief object of his life—will have it at whatever cost. The second temptation was not addressed to the senses, but was an appeal to perverted spiritual instincts. Not sensuality, but spiritual pride. The answer is full of warning:

"Thou shalt not tempt to the extreme (*ekperaseis*) the Lord thy God."

Foiled in appeal to natural hunger, or to the possibility of spiritual pride, the tempter appealed to "the last infirmity of noble minds," and staked all on one splendid cast. Satan offers empire for worship. As the *kosmokratoer*, the "prince of the world," he offered "all the kingdoms of the world and the glory of them," in return for homage to Satan (John xii. 31; xvi. 2–30; Ephesians ii. 2; 2 Corinthians iv. 4). "What shall it profit a man, if he gain the whole world, and lose his own soul?"

It was a proposition to accept Satan—compromise with evil; to use physical force for the accomplishment of moral results—to turn from the path of suffering and labor and martyrdom for the truth. The glory and power of the kingdoms of the world shall be the Messiah's, if he consents to act in the spirit of the prince of the world. Satan said, in effect: "Only yield some of your religious zeal; only consent to join hands with the priestly aristocracy of Judea; only consent to look in silence on their sins; only compromise a little with conscience; only employ the arts of policy and methods of state diplomacy, by which, always and everywhere, men mount to power. Be not righteous overmuch, for why shouldst thou destroy thyself?" (John vi. 15; Matthew xvi. 22, 23.)

Satan asked such an act of worship as men give when they worship money, by loving it better than God; as they worship success, by placing it before duty; a real, not a formal, worship. Satan is too shrewd to insist upon the form if he can get the heart. Christ was to give up his spiritual kingdom for a tem-

poral; his spiritual power of love, for armies and palaces and outward honors; his converting the world, for a ruling of the world—a real act of worship of Satan, practically acknowledging him as supreme, and really leaving all souls unconverted, and therefore under the dominion of Satan.

The robes of light fall off in this last temptation, and Satan is revealed. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "Then the devil leaveth him [for a season, Luke iv. 13]; and, behold, angels [Hebrews i. 14] came and ministered unto him."

Jesus refused to use his supernatural power in the way the Jews expected and desired. To the nation the stumbling-block was this: professing to be the king, he declined to use the weapons of force and compulsion that belong to kings. But he deliberately determined to adopt another course: to found his empire upon the consent and not the fears of mankind; to trust himself with his royal claims and his terrible purity and superiority defenseless among mankind; and, however bitterly their envy may persecute him, to use his supernatural powers only in doing them good. The way to the throne was not "down" but "up" by the way of the cross—death—resurrection—ascension: "All power is given unto me in heaven and in earth."

CHAPTER XXVI.

Angel Ministry.

Kai idou, aggeloi proselthon kai diekonoun auto: "And, behold, angels came and ministered unto him." (Matthew iv. 11.)

The temptation of Jesus was the temptation of humanity, and reveals lessons concerning the mysteries, the right understanding, and the fundamental truths of the word of God. The mystery—If thou be the Son of God—is brought forward at the wrong time and in the wrong application by the tempter; therefore the Lord opposes to it that other mystery which was suited to the occasion. The apprehension of the promised angel-protection, though right in itself, is used partially and turned into temptation; therefore the Lord shows the truth in its completeness, by exhibiting its other side. Finally, when the arch-liar overturns the fundamental truth that God alone is to be worshiped, the Lord can only assert the truth: "Thou [man] shalt worship the Lord thy God, and him only shalt thou serve." Service is worship.

"The victory of man over Satan is then most easy, when he most plainly reveals himself. The ten commandments, if they are written in our hearts, and we use them in defense against him, will ever drive him away.

"Thus, for this reason, do the conqueror and the conquered separate—symbol and type of all future temptation of the head and the members. The original fundamental truth, in which Satan stood not fast, and which he never more will learn, or can, comes to

him as his judgment from the mouth of this humble Son of man. While the Son of God as man worships and serves with us, he reveals himself as the Lord and God of the god of this world, who, instead of worshiping, has tempted him in vain. From this time forward the devil knew Jesus. (Mark i. 24–34; iii. 11; v. 7.)

"Thus also is the distinction established between the Redeemer from satanic power, the rightful King of the whole earth, to whom the ends of the world had been already given by the Father (Psalm ii.), and that false Messiah whom carnal Israel, through fellowship with the deceiving idolatry of the world, had learned to expect. What an earthly-glorious, Jewish Messiah would then have been, Antichrist, the man of sin, will in the last days actually exhibit, and with an open rejection of the name of God. The time is come and now is when the worship of the ancient, secular Jehovah, as he revealed himself in the Old Testament, should cease, he having through his incarnate, eternal Son wrought our redemption. The father of lies offers to men the glory of the world, and all who consent to his lie thereupon abase themselves to worship him, concerning whom, nevertheless, they desire to know nothing. But he has here thus early exposed and discovered himself, constrained by Christ; and all who abide in the way of Christ are equipped with the sure armor of that word of truth which he himself first victoriously proved."

Man is tempted on the strong side of his nature. It was Christ's Sonship, his very might and strength, upon which his temptation fastened. And so it is on the strong side of every good Christian man that his chief danger lies, in that which is best and most vigorous in

his nature, in his peculiar endowment and excellence, in the very thing that men are to regard as a good gift of God. Hence arises liability to temptation in the three forms of it seen in the temptation of Christ. First, the temptation to turn natural or spiritual blessings selfishly to account for our own enjoyment and honor. Second, the temptation to stand out and shine before the crowd as a specially gifted man of God, or to attain quick and magnificent results. Third, the temptation to pay homage to the spirit of the age, and to make terms with powers and tendencies which are in the ascendant.

The holiest things may be perverted to become the most vile temptations: a stay in the holy city; the prospect from the pinnacle of the temple; the promise contained in an inspired psalm.

Jesus found men actually doing homage to the spirit of evil, actually serving him with their thoughts and words and deeds; in spite of all this, he believed and knew that these kingdoms were not the devil's kingdoms, but God's kingdoms. He knew that men's sins began in this, that they thought and believed the devil to be their king, when God was their King.

Satan said to Napoleon the Great: "If thou wilt bow down before me and worship me, I will give thee the kingdoms of the earth and the glory thereof"; but he gave him Saint Helena. And to Napoleon the Third: "Bow down to me and worship me, and I will give thee the kingdoms of the earth and the glory thereof"; but he gave him Chiselhurst. And to Aaron Burr: "Bow down to me, and I will give thee the presidency and political power"; and gave him exile, shame, and disgrace.

Christ, in every phase and act of his life, is in connection with us. He was tempted as a necessary part of the carrying out of God's plan for our salvation; and thus every particular of that temptation assumes an aspect of immense personal importance to us. The temptation presents Christ as the worker-out of our salvation; and as a teacher—a teacher come from God, and gifted, doubtless, with divine love; but at the same time a teacher with acquired human experience; for it was needful for his Church that Jesus should be perfect, not only in human nature, but in the experience which belonged to that nature also.

Jesus was proved as a pure victim before he was approved as an acceptable sacrifice, and his obedience has everything to do with this. There is an end to protracted temptation; then the devil leaves, and angels minister.

Protracted temptation was the lot of Christ, and in this the disciple is not above his Master.

Protracted temptation is not, of necessity, any sign of shortcoming in sanctification. Temptation is no sign of actual evil. It is one of the great instrumentalities at work in molding the Christian's character. And this instrumentality has its slow and gradual as well as its quick process; the solid, weighty Christian is often built up in the midst of long temptation.

The end of protracted temptation suggests the limit of satanic power. He goes to his limit in temptation; he did not leave until he had finished: "When the devil had finished all the temptation, he departed from him for a season."

The temptation was a decisive event, giving direction to all the after life; and as Adam's after sin was an un-

folding of original sin, so Christ's after victories were an unfolding of this victory.

Man cannot take the decided step in obedience to God without joining issue with the devil. When man wholly gives himself to the Lord, then out of that gift, the making of which is the greatest victory which man can gain, there will unfold in after life continual victories, won also on very varied fields. The truth that he is God's will meet him everywhere.

Man cannot hurry through temptations at his will. If he could, the discipline and educational power would be lost.

Satan is now allowed to develop his evil will. This is his hour, and the power of darkness. It is God's will that man should be holy; it is the devil's will that he should not. The antagonism of the evil one to the Holy One must be manifested and worked out in man; and Satan's will must be allowed to develop itself, or this could not be done. Man cannot realize the personality of the devil until he wholly gives himself to God. The moment he does wholly give himself to God, the Spirit drives him into the wilderness to be tempted of the devil.

Patience is needed in temptation. We know how impatient a man is when his personal claims are not acknowledged, especially when these claims are well founded and just; but Jesus would not cast himself amid the people to be acknowledged as the Son of God, either by the devil or by them. A time would come when, descending from a far greater height, even from the right hand of the throne of God, with all his holy angels with him, the world and the prince of this world must acknowledge him.

Impatience is fatal to temptation. Pray for patience, for patience as a spiritual power in our conflict, for patience in all things great and small, and we shall thus be imitators of Christ in our trial time.

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There is blessing at the end of temptation overcome; and at the end we are often given lawfully what we are tempted to take unlawfully. "Angels ministered unto him." There is triumph over Satan in the point in which he wants to triumph.

God recognizes successful conflict; he watches with joy our success, and makes provision for exhaustion. No child of God has ever yet perished from spiritual exhaustion.

The Captain of our salvation has taken experimental knowledge of all that Satan can do, and of his methods of doing it; and his skill, his experience, his sympathy, and his example are all available for us.

Perhaps our conflict shall be protracted even to the closing hours of life, and we shall have to stand fast amid the failing of flesh and blood; but the evil one shall be discomfited, whatever we may have to endure: the last trial comes—is past; lifelong temptation ends upon that Christian's dying bed: "Then—then the devil leaveth him; and, behold, angels come and minister unto him."

CHAPTER XXVII.

"In Christ."
(En Christo.)

I. INTRODUCTORY.

The true Christian is as truly in Christ (*en Christo*) as he is in the town or country where he dwells. Ephesians i. 1–12: "Paul an apostle of Jesus Christ by the will of God to the saints who are at Ephesus (*en Epheso*), and to the faithful in Christ Jesus (*en Christo Jesou*). Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in (*en*) the heavenlies with Christ, according as he chose us in (*en*) him before the foundation of the world, for us to be holy (*hagious*) and blameless before him in love (*en agape*); having predestinated us for adoption through Jesus Christ to (*eis*) himself, according to the good pleasure of his will, to the praise of the glory of his grace in (*en*) the Beloved: in (*en*) whom we have redemption through his blood, the remission of offenses, according to the riches of his grace; which he caused to abound toward us in (*en*) all wisdom and intelligence, having made known to us the mystery of his will, according to his good pleasure, which he purposed in (*en*) himself for (*eis*) the administration of the fullness of times; to head up again all things in (*en*) the Christ, both the things in (*en*) the heavens and the things upon (*epi*) the earth; in (*en*) whom

also we obtained an inheritance, being predestinated according to the purpose of him who works all things according to the counsels of his will."

Christ, the Second Adam, was the new head of humanity; the real ideal headship of humanity is in Christ. "God chose Christ, and all those who, down the far vista of time, should answer to the attraction of his Spirit and become one with him in a living faith. Thus there is a double *inness* between the Lord and the soul that loves him. He is in the believer as the sap is in the vine, and the spirit of energetic life in the body. The believer is in Christ, and Christ is in the believer. Jesus (as Prophet, Teacher) is a door ("I am the door") to Christ. "No man can say [from the heart] that Jesus is the Christ [even from the teaching of Jesus] except by the Holy Spirit." Jesus reveals the Father, the Holy Spirit reveals Jesus, or reveals Christ in Jesus, or through Jesus. "He that hath seen me hath seen the Father."

Christians "were created in (*en*) Christ Jesus." (Ephesians ii. 10.) It is as if the conception of the man Christ Jesus, the Head, with the redeemed as his body, were an eternal thought in the mind of God. It is as if they were created in the thought and purpose of God long ages ere they took shape in mortal form. Time is the elaboration in actual fact of the thoughts and purposes of God. (Ephesians iii. 8–11.)

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When we first knelt at the cross of the Lord Jesus we were made new creatures. "If any man is in (*en*) Christ, there is a new creation; the old things are passed away; behold, they are becoming new." (2 Corinthians v. 17.) "We were created in Christ Je-

sus, in the purpose and intention of God, before an angel sped through the newly-created ether, or a seraph raised his first sonnet of adoration. Our creation at the cross was the realization in our experience of an eternal thought of God."

Created unto good works. "We are not to work up to the new life, but from it. The good works we do before regeneration are not even reckoned to our accounts. The apostle calls them dead works. They are the automatic, convulsive movements of a corpse." The "heresy of Cain"—his gift of fruit may be both fair and fragrant, but it is rejected because it is an attempt to purchase God's favor, instead of being the outcome and fruit of his faith. The Cain way is not able to know Christ. God taking upon himself humanity, and yet remaining God, is hardly more inexplicable to human thought than man's becoming a "partaker of the divine nature," and yet remaining man.

God unites himself with man-humanity in the incarnation. There can be "no union of God with man without the mean between which is both." "And hence the necessity of incorporation upon Christ, that what becomes possible through the incarnation may become actual and experimental in the individual soul through faith."

* * * *

The incarnation teaches us that union with God is essential in order to holiness. "Union with Christ is the distinctive blessing of the gospel dispensation in which every other is comprised—justification, sanctification, adoption, and the future glorifying of our bodies; all these are but different aspects of the one great truth that the Christian is one with Christ." The

Christian dies in his death, rises in his resurrection, ascends in his ascension, is seated with him in his session at the Father's right hand, and lives in his eternal life. The Christian life is Christ's life reënacted in his followers—the reproduction in them of these events which are immortal in energy and limitless in application. The Christian sees in each great event of Christ's life the earnest and symbol of what he works in him.

David said: "Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." And so God loved his mystical body—his Church—before the foundation of the world. "Thou lovest me before the foundation of the world," is for the Christian's faith and realization. "Faith is but the suffrage of the soul ratifying and appropriating that election of God which was made before creation. It is

> an affirmation and an act
> That bids eternal truth be present fact.

But God's choice of us lays hold of us only through our choice of him.

"When the soul, waking up to the fact of its sad alienation from its Maker, and uttering its earnest "I will arise and go to my Father," joins itself to that Father by a trusting faith, that the Father, who in the Christ of eternity saw him "when he was yet a great way off," and in the Christ of time crucified and slain, came out to meet him, becomes completely reconciled to him."

The first link of religion (*religio*, to bind back) is the incarnation, God in Christ—his faith in humanity. The last is faith, the soul in Christ—the soul's faith in

God: "I in them, and thou, Father, in me, that they may be made perfect in one."

The union of the believer with his Lord is a reciprocal union. "You in me, and I in you." Through it Christ both gives and takes—gives the Father's life and blessedness, and takes the believer's death and wretchedness.

Christian experience is Christ in us—the reality in us of what is already true for us in Christ. "I am the vine, ye are the branches." The vine furnishes the branches not only with the principle of life, but with the type of life. To abide in Christ is the only secret of Christlikeness; for only thus is attained the likeness of unity, which is perfect and enduring, instead of the likeness of conformity, which is only partial and transient.

Christian progress is a growing toward Christ, by growing from him. The Christian is both of Christ and in Christ. For as God took Eve out of the side of Adam, that she might be joined to him again in marriage, even so he frameth his Church out of the very flesh, the very wounded and bleeding side of the Son of man, that so in the sweet espouses of faith he might present her as a chaste virgin to Christ. (2 Corinthians xi. 1.) And they two shall be one flesh. There is a great mystery, but I speak concerning Christ and the Church. (Ephesians v. 32.)

CHAPTER XXVIII.

"In Christ Jesus" (Continued).

(En Christo Jesou.)

II. BAPTIZED TO CHRIST.

"Eis Christon ebaptisthate." (Galatians iii. 28.)

Everything which happened to Jesus Christ is to be realized in the soul and body of each Christian. Christian experience is our measure of apprehension of that which is already true for us in Christ Jesus. "As your faith is, so be it unto you," is the appropriating measure of receiving Christ.

Christ took our nature upon him, by an act of love; it was not that of one, but of all. He was not one man only among many men, but in him all humanity was gathered up. And thus now, as at all times, mankind are organically united with him. His acts are, in a true sense, our acts, so far as we realize the union; his death is our death, his resurrection our resurrection. Human nature was present in Adam, when, by His voluntary offering of his sinless self, he "bore our sins in his own body on the tree." "As in Adam all die, even so in Christ shall all be made alive." Christ is thus the second head of our race. Our nature is his own. He carried it with him through life to death. In him it died, rose, ascended. In intention and efficacy his sufferings were endured on behalf of all who share his human nature. In point of fact they avail to pardon those who, through faith, are lovingly one with him, so that his personal acts have become their own.

The key "in Christ" (*en Christo*) opens for the believer all the wards of Christian doctrine and life, even into "the fellowship of his sufferings." "I have been crucified with Christ," wrote Paul, referring to the crucifixion. The oneness of the Christian with his Lord is a oneness not only of the present and the future, but also of the past. Baptism declares this great truth, and symbolically pledges our oneness with Christ and his oneness with us.

As circumcision admitted the proselyte to fellowship with the Jews in their privileges and prerogatives as the chosen people of God, so baptism admits the believer into fellowship with the Messiah in his whole experience of mediatorial suffering and sacrifice, including Christ's death to the ordinary motives and ambitions of worldly natures, and Christ's life to the impulses of self-sacrificing love. "Baptized unto (*eis*) his death." "Therefore we were buried with him by baptism unto (*eis*) death." "Grown together with him"—not planted together—"in the likeness of his death." This language implies the most intimate union of being. We become partakers of Christ's life and saving power only so far as we become partakers of his death. Crucified with Christ; buried with Christ; risen with Christ; ascended with Christ: "I ascend unto my Father, and your Father, unto my God, and your God."

"The work of Jesus in the world," says Godet, "is twofold. It is a work accomplished for us, destined to effect reconciliation between God and man; it is a work accomplished in us, with the object of effecting our sanctification. By the one a right relation is established between God and us; by the other, is the fruit

of the reëstablished order. By the former the condemned sinner is received into the state of grace; by the latter the pardoned sinner is associated with the life of God. How many express themselves as if when forgiveness, with the peace which it procures, has been once obtained, all is finished, and the work of salvation completed. They seem to have no suspicion that salvation consists in the health of the soul, and that the health of the soul consists in holiness. Forgiveness is not the reëstablishment of health, it is but the crisis of convalescence. If God thinks to declare the sinner righteous, it is in order that he may, by that recourse, restore him to holiness."

The Revised New Testament throws a flood of light on this point, by putting all allusions to the believer's death with Christ in the past-definite tense where they belong. It is simply a fact when Christ, our substitute, died on the cross for us, we died virtually or judicially through him, to the law and to sin. "If one died for all, then all died." (2 Corinthians v. 14.) It is this past-definite transaction which forms the basis of our acceptance with God. "He that hath died is justified from sin." (Romans xi. 7, Revised Version.)

As Christ was made partaker of human nature by his incarnation, that so he might enter into truest fellowship with us, we are made partakers of the divine nature by regeneration, that we may enter into truest fellowship with God. "He that believeth on me hath eternal life." This eternal life is not our natural life prolonged into endless duration; it is the divine life imparted to us—the very life of God communicated to the human soul, and bringing forth there its own proper

fruit. Seeing this point clearly, we are prepared to understand the process and method of spiritual growth—that it consists in the constant mortification of the natural man, and the constant renewal of the spiritual man. This is best illustrated by using the figure of grafting, which the Scriptures employ. Here is a gnarled tree, which bears only soured and stunted fruit. From some rich and perfect stock a scion is brought, which is incorporated into a branch of this tree. Now, the husbandman's efforts are directed not to the culture and improvement of the old stock, but to the development of the new. Instead of seeking to make the original branches better, he cuts them off here and there, that the sap and vitality which they are wasting in the production of worthless fruit may go to that which is approved and excellent. Here is the philosophy of spiritual culture: "Put off the old man with his deeds"; "the inward man is renewed day by day." Divine growth must follow the development of the divine birth. If we were "begotten by the word of Truth," we must be daily renewed from the same element: "Give us this day our daily bread."

The word of God, daily received and inwardly assimilated, will reappear in every kind of spiritual power and holy efficiency. Physiology shows us how the food on which one subsists determines the texture of his flesh. None of us, "by taking thought, can add one cubit unto his stature"; but by daily taking in God's great thoughts, feeding on them and inwardly digesting them, will add to one's spiritual stature.

"The times of refreshing from the presence of the Lord" is a means of renewing. As nature has its annual as well as its diurnal renewals, when the sun re-

turns in springtide blessing and quickening, so has grace its special times of revival. All the means of grace are means of growth and spiritual culture, and are to be used, or there will be no progress in the Christian life.

. . . .

"In conversion we receive; in consecration we give: in the one we accept eternal life from God; in the other we offer up ourselves in self-surrender to God; in the one we appropriate the work of Christ done for us, in the other we fulfill the work of the Spirit in us. "Eternal life is a gift," but having received the gift of God and been made a partaker of his converting grace, then and therefore the divine obligation for service begins to press upon us.

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The Christian gets power from God, just in proportion to the entireness of his self-surrender to God. It is by the action of a necessary law that this comes to pass. To illustrate: In a human body, the privation of any one of the senses only intensifies the powers of those that remain; if the sight be lost, the touch and taste become thereby much more acute. Exactly so it is between the three factors of our human being—body, soul, and spirit; whatever either one surrenders is carried over to the credit of the others, and inures to their strength. This is why fasting helps communion; the carnal appetites being denied, the spiritual appetites are awakened to a more hungry craving. Hence the reasonableness of presenting the body a living sacrifice.

This consecration must be a definite, final, and irrevocable event in the Christian's spiritual history; but initiatory in the sense of being introductory to a new life —a life that belongs, henceforth, utterly to God, to be lived where he would have it lived, to be employed as he would have it employed, to be finished as he would have it finished.

. . . .

In Christ Jesus all are one; race and sex and legal distinctions are done away with in him: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." "For as many of you as were baptized into Christ (to Christ, *eis Christon*) ye did put on Christ" (*Christon enedusasthe*).

Baptism declared, symbolically, faith in Christ. It was an external translation of the faith in Christ, already in the heart; a confession, identification, and pledge of union with him. "Ye in me"—this is declared, confessed, and pledged in the Supper. These truths realized—believed with the heart—are thus brought symbolically within the sphere of the senses.

CHAPTER XXIX.

"In Christ Jesus" (Continued).

(En Christo Iesou.)

III. (*a*) *SANCTIFIED IN CHRIST JESUS.*

"Hagiasmenois en Christo Iesou." (1 Corinthians i. 2.)

"As the three Gospels met the needs of the three typical races—Jew, Roman, and Greek—so the epistles of salvation meet the fundamental needs and errors of the same races. To the Roman—the man of law, always liable to exalt the law of morality above the gospel—Paul presents our Lord Jesus Christ, the Divine Son of God, as delivering the sinner from the law by his own righteousness and introducing him into a state of grace and a life of obedience to Christ as Lord, thereby effecting what the law could not do. To the Greek—the man of reason, always prone to exalt the law of reason above the gospel—Paul sets forth our Lord Jesus Christ as the wisdom of God, purchasing salvation for the sinner by his own sacrifice on the cross, and making it over to man freely through faith; thereby delivering him from sin and death, the chaos and wreck that always result from the best evolution of the mere natural reason. To the Galatian Jew—the man of formal religion, almost certain to lose sight of the gospel in the attractions of the ceremonial law—Paul exhibits the same Lord Jesus Christ as having died on the cross for man's sins and as making him a new creature by his Spirit; thereby saving man, a result for the bringing about of which circumcision—the entire ceremonial system—was utterly powerless and worthless."

"In every man there is an inner tendency, an esoteric Roman, Greek, and Jew—a tendency toward placing the law of morality above the gospel; or, a tendency to exalt the law of reason above the gospel; or, a tendency to look upon the ceremonial law—formalism—as superior to the gospel.

The man must ascertain which of these antichristian tendencies predominates in his mind, and study the letter of Paul especially addressed to that tendency. If the Roman tendency predominates, read the epistle of Paul to the Romans; if the Greek tendency predominates, read the epistles to the Corinthians; if the Jewish tendency predominates, read the epistle to the Galatians. If all these tendencies are in the way of faith, read all the above-named epistles.

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"Paul gives the key to the Corinthian errors in the carnal mind and temper of the Greek himself, to which he repeatedly calls attention. It was the natural man, or the results of the old life of nature still asserting its power in various ways, and in different forms and degrees in different persons, according to their peculiarities and relations, and to such an extent that the apostle denies them a proper spiritual character, and designates them as carnal, creatures of flesh. It was this carnal temper acting out the Greek nature—as representing reason, humanity, and free development and action, according to the law of human reason—that led to the deadly error of the Greek, as shown in his tendencies to work out salvation by his own wisdom, along the lines of free evolution of human nature, instead of depending upon the wisdom of God as revealed in the gospel."

The Greek regarded salvation as the evolution of human nature, and put philosophy and eloquence in the place of Christ crucified.

"These epistles—to the Romans, the Corinthians, and the Galatians—embrace humanity as it appears in the three great types, Roman, Greek, and the Jew, and in its three fundamental legal tendencies, to seek salvation either by the deeds of the moral law, or by those of the law of reason, or by those of the ceremonial law."

Christ crucified and risen is the only true wisdom and way of salvation; justification by faith—these truths are the central themes of the epistles to the Romans, Corinthians, and Galatians.

"The gospel way of salvation having been thus completely vindicated, and the three fundamental and natural errors having been guarded against, the second group of Pauline espistles takes up the second subject in importance, namely, God's gracious purpose regarding saved sinners." This purpose is unfolded in the three epistles—Ephesians, Philippians, and Colossians.

The Roman tendency that was in the way of the sinner's faith in Christ crucified, for justification, is paralleled in the Ephesian tendency in the Christian's faith in Christ risen, for sanctification. In the epistle to the Ephesians, Paul presents the purpose of God as taking in the world, both Jew and Gentile, and so brings out the relation of sinners saved in the whole world of mankind.

Redeemed sinners are "in Christ (*en Christo*), the body of which he is the head, even while they are in the midst of the world, which they are to win and transform for him. They constitute the Church,

which is the ethical and spiritual cosmos that God purposed in redemption and is realizing within the cosmos of creation."

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The Greek tendency that was in the way of the sinner's faith in Christ crucified, for justification, is paralleled in the Philippian tendency in the Christian's faith in Christ risen, for sanctification. In the epistle to the Philippians, Paul exhorts to perfect unity and to the attainment of the ideal Christian life, based upon the humility and self-sacrifice of Christ, who is not only the Saviour of the Christian, but also his exemplar and ideal. It thus represents especially the purpose of God in its relation to the ideal life of Christ. The epistle gives us the experience of Christian life in its highest and most perfect expression. It reveals by anticipation salvation in its completeness—the being presented risen and in glory before God; is viewed as a result to be obtained at the end of a journey or pilgrimage or course of life, or as a prize to be received at the end of a contest, thus keeping before the Christian a goal and an ideal of character and attainment.

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The Jewish tendency that was in the way of the sinner's faith in Christ crucified, for justification, is paralleled in the Colossian tendency in the Christian's faith in Christ risen, for sanctification. In this epistle, Paul presents Christ as the perfect salvation of the Church; the head of all things to the Church, the only way of life. False teachers of philosophy attempted to conjoin oriental mysticism with Jewish ritualism. They professed to unfold a system akin to gnosticism, in which they presented the "pleroma" or divine fullness in

the place of Christ crucified, and pretended to make known deep mysteries of "wisdom" and "knowledge" and concerning angelic principalities and powers. They enjoined the observation of the Jewish ceremonial law as essential to salvation. They introduced the heretical doctrine that evil resides in matter, and that the body therefore is essentially and inherently vile. As a consequence, they "thrust" all kinds of intermediate agencies, especially angels, between the soul and God. They insisted also upon the observance of an elaborate system of ascetic rules of life.

The spiritual freedom and peace of the Colossian Christians were disturbed by this philosophy and ceremony, turning them aside from simple faith in Christ. Paul presents Christ in whom it "pleased the Father" that all fullness should dwell, and that every man might be presented "perfect in Christ Jesus," and find in him "all the treasures of wisdom and knowledge." He urges them to seek supremely those things that are above, and the coming glory in Christ.

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The principle of Corinthian sanctification, as a "privilege of the covenant of grace is twofold: first, purification from sin, and second, consecration to God; holiness being the state resulting from these. As a gift of grace, it is declared to be perfect in the design of the Spirit; and full provision is made for his finished righteousness and perfect Sonship."

Christian sanctification is exhibited, as a state, as one of consecration to God. The entire descriptive phraseology has been transferred from the ancient temple service to the use of the new temple or church. It embraces all aspects of the Christian privilege as one

of dedication to God, whether the dedication be external or internal, effected by the Spirit or presented by the believer.

"Sanctification, negatively considered, is purification from sin; considered positively it is the consecration of love to God; both being the direct and sole work of the Holy Ghost, and their unity holiness."

The consciousness of the presence of the Holy Ghost within is the testimony to the Christian that he is sanctified to God: as to his pardon and adoption, the Spirit as it were speaketh expressly; but his sanctification is silently declared by His very presence and indwelling. The Holy Ghost is the seal of God's possession (Ephesians i. 13, 14), and the power of dedication to God's service.

The believer is supposed to dedicate himself, and the Spirit sanctifies him to God. Consecration is a term in English synonymous with both, common therefore to the believer and the Spirit. Then follows consecration to the service of God. The Spirit, whose indwelling assures of acceptance, is the power of a final consecration of every faculty to God—entire sanctification. Entire sanctification is the full, unhindered, unlimited, almighty energy of the power of the Holy Ghost in the soul.

CHAPTER XXX.

"In Christ Jesus" (Continued).

(En Christo Iesou.)

III. (*b*) *SANCTIFIED IN CHRIST JESUS.*

The congregation of Corinth were addressed, notwithstanding their partial unholiness, as sanctified in Christ Jesus: those who are purged, or sprinkled from sin, which is separation from God, and who are consecrated to him, are holy, or saints—*hagioi*. Christ is their *Hagiasmos*—the ground or principle or source of their sanctification as in process, in every sense negativing their sin. The state in which they live is that of *hagiosune*, or holiness. All who are called holy are called to be holy. These same Christians termed holy are exhorted to attain moral sanctity: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.)

The external and internal holiness are always combined in the purpose of God. No sanctity possible to man, even at the foot of the throne, is perfect without imputation. But no imputation of sanctity, as belonging to the Church, will avail without the reality. In the attainment of Christian perfection the external and the internal are one.

Though the distinction is not absolute, positive consecration to God is generally expressed by the word sanctification itself. Our Lord first spoke of his own as sanctified through the truth: this, following "I sanctify myself," must refer to the positive consecration

to God. (John xvii. 19.) There is no other term which in the Greek Testament expresses the positive side of dedication to God.

Sanctified in Christ Jesus: Christ is the scene and sphere and region, the temple and shrine and holiest, in which believers are consecrated and set apart. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews x. 10, 14.) *Hagiasmenoi*, ideally and completely sanctified in virtue of the one perfect offering, "For by one offering he hath perfected forever them that are sanctified": *Haginomenous*, in course or process of sanctification, and ideally perfected or rendered independent of any other sacrifice. In the purpose of the redemption they are the Lord's forever.

Consecration to God as a state is predicated of man's nature in all its constituent elements. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless." (1 Thessalonians v. 23.) "Your body is the temple of the Holy Ghost; and the exhortation is to present your bodies, that the Spirit may consecrate and sanctify them to God." (1 Corinthians vi. 19; Romans xii. 1.) This is the characteristic distinction of sanctification: it is of the whole man viewed in all the constituents of his nature. It cannot be said of justification, as the body of the justified person is dead because of sin, and not yet released from the executioner; nor, as yet, of adoption, which includes the whole man only at the last day, as the sons of God will be altogether such only when they become children of the resurrection." (Luke xx. 36.) "Wherever the term is used to signify that the temple which justification

means in the law court of Christianity, it admits of no change. Like justification, this sanctification is a definite act; and the sanctified, like the justified, live without the consciousness of sin as an obstacle to entrance into the holiest, having their hearts sprinkled from an evil conscience." (Hebrews x. 22.) "Whatever is on the altar that sanctifieth the gift is, in virtue of being on it, the Lord's: nothing can be at one and the same time both sanctified and not sanctified. The Holy Spirit—who is the Lord and Giver of holiness as well as of life, these two being the same—is once bestowed, and once for all, on believers who were sealed as his until the redemption of the purchased possession. All who are born of God into the new economy enter into the privileges of the firstborn under the old. The adopted children of the house are sanctified in the temple: 'Sanctify unto me all the firstborn.'" (Exodus xiii. 2.)

"The consecrating principle of love is the first grace of the new birth. It is in all its degrees the permanent instrument of the Spirit's sanctification of the regenerate soul. The New Testament speaks of holiness as a state as ideal, and as virtually perfected in all who belong to Christ. In this sense also he that sanctified and they who are sanctified are all in one. (Hebrews ii. 11.) They are seen by anticipation, which to God is not anticipation, as sanctified in Christ Jesus. (1 Corinthians i. 2.) In the backward perspective of St. Paul, they are already conformed to the image of his Son, which is once more sanctification in terms borrowed from Christian sonship."

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"Purification or cleansing from sin has in the whole

Bible, but especially in the New Testament, two meanings: that of a removal of the bar which prevents the divine acceptance of the offerer at his altar, and of the defilement which renders his offering unfit to be presented."

Christians are sanctified from guilt. But guilt, or the consciousness of sin as our own, is not a forensic word only; it has that meaning in court and household and temple. It is before the divine altar the conscience of sins which would keep the offerer from approaching. (Hebrews x. 2.)

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works? Here the term *katharidein* is equivalent in the temple to St. Paul's *dikioun* in the forum of the gospel: to be purified is to have our hearts sprinkled from an evil conscience or guilty consciousness of evil." (Hebrews x. 22.)

Christians are sanctified also by the purification from their sin viewed as defilement. The Old Testament illustration of this was the purifying of the flesh, which was the outward symbol of deliverance, not from guilt, but from impurity. (Hebrews x. 13.)

"But ye are washed, but ye are sanctified, but ye are justified": here the middle term unites the two others (washed and justification) into itself. Washing (*lusanti*, or *lousanti*) includes all processes for the putting away of sin, whether in its guilt or in its defilement, even to the uttermost. From defilement and internal corruption of sin Christians are cleansed or washed: that he might sanctify and cleanse it with the washing of water by the word. Sanctifica-

tion has the double meaning in another passage: "Jesus also, that he might sanctify the people with his own blood"; and also in such as speak of Christians as "sanctified in Christ Jesus, called to be saints." (Hebrews x. 4, 11; xiii. 22; 1 Corinthians i. 2.)

Sometimes justification and sanctification are combined and shown to correspond, in the temple service of Christianity, to the blessings of justification and regeneration in the court mediatorial and the household of faith. "For by one offering [in contrast to the many offerings of the Jewish high priest] he hath perfected forever them that are sanctified": made provision for their perfect pardon and holiness.

"Whereof the Holy Ghost is a witness to us: for after that he had said before, This is the covenant that I will make with them after these days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Hebrews x. 14–18.)

In these sentences we have justification, regeneration, and sanctification united; remission of sins, the new law in the heart, and both introduced to illustrate the Spirit's perfect sanctification. So in regard to the first Gentiles: "Purifying their hearts by faith," which includes the whole work of the gospel on them and in them. (Acts xv. 9.)

"The positive element of sanctification is the Holy Spirit's consecration to God of what is dedicated to God by man. In the New Testament this is the love of God which is shed abroad in our hearts by the Holy

Ghost which is given unto us: the divine love as the principle of consecration awakening our love as the principle of personal dedication." (Romans v. 5.)

What is already holy is sanctified by the acknowledgment of its holiness. "Sanctify Christ as Lord in your hearts." What is common, and in that sense unsanctified, is made holy: "The temple that sanctifieth the gold." "It is sanctified by the word of God and prayer." (Matthew xxii. 17; 1 Timothy iv. 5.)

The term in these last instances refers to things, but everywhere else in the New Testament it is used of persons, and this personal consecration may be said to absorb into itself all other meanings. Consecration proper of persons is to be viewed as twofold: it is to God's possession and to God's service.

CHAPTER XXXI.

"Be Filled With the Spirit."

"Plerousthe en pneumati." (Ephesians v. 18.)

"In his administration of sanctifying grace the Holy Spirit proceeds by degrees. Terms of progress are applied to each department of that work in the saint; or in other words, the goal of entire sanctification is represented as the end of a process in which the Spirit requires the coöperation of the believer. This coöperation, however, is only the condition on which is suspended what is the work of divine grace alone."

The negative side of sanctification as the removal of sin is described as a process. (Romans vi. 6; Galatians v. 24; Colossians iii. 5, 9, 10; Romans xiii. 14; Romans viii. 13; Galatians v. 26.) Crucifixion is of the whole body; mortification is of each member. It is the Holy Ghost who does what we do through him.

The positive side—that of consecration by the spirit of love—is also a process. (John iii. 34; Luke xix. 26; Ephesians v. 18; Acts ii. 4; Judges xix.; Philippians i. 9; 1 John iv. 17; 2 Corinthians v. 14; Luke vii. 50; Ephesians iii. 18, 19.)

Holiness as an estate is also described as progressive: first, as a goal to be attained; secondly, through human effort; but, lastly, only as the bestowment of the Holy Ghost. (2 Corinthians vii. 1; 1 Thessalonians v. 23; John xvii. 17; xvi. 13; viii. 31, 32; Hebrews ii. 11; Acts ii. 47.)

The sanctification administered, effected, imparted as the free gift of the Holy Ghost is also conditional on

the effort of man. Nothing is more constantly declared than that the effusion of the spirit of consecration keeps pace with the coöperation of the believer. The believer must walk with God; follow Christ; go on with him to perfection.

The decree that every child of God shall be like that Holy Child, the Eternal Son made flesh, is revealed in the inmost soul, and the spirit of adoption within us seeks the form of the Pattern in his word.

As there is a preliminary grace which leads to the perfect life of regeneration, so there is a preliminary regenerate grace which leads to the perfection of consecration to God.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified; *ekkathare heauton*, his own work; *hegiasmenon*, the divine work in him." "While the Christian keeps his evil nature impaled on the interior cross, it is the sword of the Spirit from on high that takes its life away; and when he is entirely swayed by Divine love, this is the law of the same Spirit who gave the first.

There is no restraint of time with the Holy Ghost. The preparations for entire consecration to God may be long continued or they may be hastened. Whenever the seal of perfection is set on the work, whether in death or in life, it must be a critical and instantaneous act.

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The virtue of the atonement, administered by the Holy Spirit, is set forth in Scripture as effecting the entire destruction of sin. The entire removal of sin from the nature is nowhere connected with any other means than the word of God received in faith and proved in

experience: "For this purpose the Son of God was manifested that he might destroy the works of the devil"; words which refer to evil in Christian individuals. (1 John iii. 8.) The saint delivered from personal sin is still connected with sin by his own past; the one forgiveness is regarded as perpetually renewed until the final act of mercy. "If we say that we have no sin, we deceive ourselves"; we are numbered with the transgressors in one sense still, though not reckoned with them in another. There is no man who must not join in the prayer, Forgive our trespasses. The race has its sin that doth so easily beset, its *euperistaton hamartian;* and we must cease to belong to the lineage of Adam before our unsinning state becomes sinlessness. But the sin that dwelleth in the me of the soul, as the principle of man that has actual affinity with transgression, as the source and law of sin which is in my members, as the animating soul of the body of this death, is abolished by the Spirit of holiness.

The principle of sin extinct in the soul may be kindled into life as it was kindled in Eve. Therefore, "avoid the appearance of evil."

. . . .

"The one thing needful for the Church of Christ in our day, and for every member of it, is to be filled with the Spirit of Christ. Christianity is nothing, except as it is a ministration of the Spirit. Preaching is nothing, except as it is the demonstration of the Spirit."

Most Christians are living on the wrong side of Pentecost; they are still "at the cross," still on Calvary. They have lost, or never found, the way to the "upper room"; they still know Christ "after the flesh."

The altar in the tabernacle and temple corresponds

to the altar-cross of Calvary in the "outer court" of the temple of nature; the laver of the tabernacle and temple correspond to the "upper room" and the Pentecost baptism of the Holy Spirit. This is the way into the holiest. "He that hath an ear to hear let him hear."

The fullness of the Spirit is the birthright of every believer. He is our inheritance by right of the "new birth." We are "born from above"; we ought to be "filled from above." The fullness of the Spirit is a promise to be claimed, a gift to be received, a command to be obeyed; *plerousthe en pneumati*—"Be filled with the Spirit." (Ephesians v. 18.)

"Be not drunk," is the negative command; "Be ye filled," is the positive command. The positive is just as binding as the negative.

This being "filled with the Spirit" is quite distinct from being "born of the Spirit." The one is "life," the other "life more abundant." "I come that they may have life, and may have it more abundantly."

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The "one hundred and twenty" in the "upper room" were all "filled with the "Spirit." (Acts ii. 4.)

When the aspostles were converted, regenerated, they received the Spirit of life. After his resurrection, but before his ascension, Christ breathed on them, and said: "Receive ye the Holy Spirit" (John xx. 22); but in the "upper room" it is said: "They were all filled with the Holy Spirit."

"And during the accomplishing of the day of Pentecost they were all with one accord in the same place." Not on Calvary at the altar-cross, but in the "upper room," the laver place, close to the veil of the temple.

"And suddenly came out of the heaven"—antitype of holy place of tabernacle and temple—"a sound as of violent breath-rushing, and filled the whole house where they were sitting." The "risen Christ" came suddenly to his temple body, the Church, by the Spirit. "He breathes upon them from heaven." Then they received the Holy Spirit.

"He led them out"—from Calvary—"to Olivet." He ascended—went beyond the real veil into heaven. They were not to go beyond Olivet; not depart from Jerusalem, but wait for the promise of the Father: the Holy Spirit. "Would the Lord at this time restore again the kingdom of Israel?" "And he said to them, It is not yours to know times or seasons which the Father placed in his own authority" (*exousia*); "but ye will receive power (*dunamin*), the Holy Spirit having come" upon you.

Calvary, Olivet, and the upper room—Pentecost—must be wrought in the consciousness of the soul.

The divine cable-tow of love, justice, and mercy is thrown out from God to the lost world. The cross-Calvary is as far as Divine love can go. It is the full length of the cable-tow. The lost, when convicted by the Holy Spirit, must go to Calvary—"lay hold" of the horns, power of that altar. From Calvary the way leads through the "upper room"—Pentecost. As the life-blood (blood and water) flows from the cistern-heart into each member and part of the body, so tides of life more abundant flow from the heart of Christ, pulsing against the doors of all believing hearts.

As we receive the fullness of forgiveness fom his death, so we may receive the fullness of his Spirit from his ascended life.

The risen Lord must ascend—be glorified—before the Holy Spirit descends.

When the risen Christ ascended and enthroned himself in heaven, there issued from beneath the throne "rivers of living waters." (John vii. 38, 39.) The Spirit was not given until Jesus reached the throne. Ascension preceded Pentecost in the history of the universe. It must also precede in the experience of the Christian. When the risen Christ is enthroned Lord of all in the Christian's heart, from beneath will flow "rivers of waters."

If Jesus is not crowned Lord of all, he is not crowned at all.

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The early Christians were anxious about converts; they led them from Calvary to Pentecost—from the altar to the laver. The incarnate life of the Lord was extended in the lives of the early Christians. If they had not been filled with the Holy Spirit, Christianity would have perished from the world. The Church, in a measure, has abandoned this apostolic fanaticism.

CHAPTER XXXII.

"Because I Go to My Father."

"Oti ego pros ton patera mou poreuomai." (John xiv. 12.)

For finite beings, presence is more intelligible than omnipresence. Jesus Christ had a time-ministry which he came into the world to fulfill, and having accomplished it returned to the Father; so the Holy Spirit, for the fulfillment of a definite mission, came into the world at an appointed time. He is now—since Pentecost—carrying on his ministry on earth, and in due time he will complete it and ascend to heaven again. The present dispensation—since the advent of the Spirit at Pentecost—is the dispensation of the Third Person of the Holy Trinity. To him, in the divine economy, has been committed the office of applying the redemption of the Son to the souls of men. Christians are therefore under the personal guidance of the Third Person as truly as the apostles were under the guidance of the Second.

The time-ministry of the Holy Spirit is distinct from all that went before Pentecost, and introductory to all that is to come after—a ministry with a definite beginning and a definite termination. The present is the dispensation of the Holy Spirit: the age work—*eis ton aiona*—"for the age"—which he inaugurated on the day of Pentecost is now going on, and will continue to go on until the Lord Jesus returns from heaven, when

another order will be ushered in and another dispensational ministry succeed.

At Pentecost the Holy Spirit made his advent in the world in his official sphere as Mediator between men and Christ. In this sense Pentecost is "the birthday of the Spirit." The Church—body of Christ—is the home of the Spirit throughout this dispensation as truly as heaven during the same period is the home of Jesus Christ. The Father and Son now hold residence in the Church, through the Spirit: "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (1 John xiv. 23.)

With God, arrival at one place does not necessitate withdrawal from another.

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Not only is the personal presence of the Spirit in the body of believers, but he is there in authority and supremacy as the center of the assembly: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Not otherwise than through the incarnation, so far as we know, could the unknown God become known and the unseen God become seen. So the Spirit is incarnated in the mystical body of Christ, the Church. "Under the law, God the Father comes down to earth and speaks to men from the cloud of Sinai, and from the glory above the mercy-seat; under grace, God the Son is in the world, teaching, suffering, dying, and rising again; under this dispensation, God the Holy Spirit is here carrying on the work of renewing and sanctifying the Church, which is the body of Christ."

As God the Son fulfills to men the work of God the

Father, so God the Holy Spirit realizes to human hearts the work of God the Son. This order in the ministries of the persons of the Godhead is so fixed and eternal that it was distinctly foreshadowed in the typical—"kindergarten"—teaching of the Old Testament. Nowhere in tabernacle or temple is the laver placed before the altar. The altar is Calvary, and the laver is Pentecost; one stands for the sacrificial blood, the other for the sanctifying Spirit.

It was impossible that Pentecost could have preceded Calvary, or that the outpouring of the Spirit should have anticipated the shedding of the blood.

Not only the order of these two great events of redemption, but their dates, were marked in the calendar of typical time. The slaying of the paschal lamb revealed the day of the year and week on which Christ our Passover should be sacrificed for us. The presentation of the wave offering "on the morrow after the Sabbath" fixed the time of the Lord's resurrection on the first day of the week. (Leviticus xxiii. 11–16.) And the command to "count from the morrow after the Sabbath, from the day that brought the sheaf of the wave offering" (first fruits), seven Sabbaths, determined the day of Pentecost as the time of the descent of the Spirit. The disciples tarried in prayer for ten days in the upper room, because after the forty days of the Lord's sojourn on earth, subsequent to his resurrection, ten days remained of the "seven Sabbaths" period. During the "forty days" Christ appeared to them in intermittent visits; after the ten days the Holy Spirit took up his residence within the disciples' hearts. The forty days' experience of the disciples represents the occasional visits of Christ to

the believer's consciousness; it represents the walk of the Christian between the altar and the laver—between Calvary and Pentecost.

The office of the Holy Spirit is to communicate to Christians Christ in his entireness. Without the expiatory work of Christ for us, the sanctifying work of the Spirit in us were impossible; and, on the other hand, without the work of the Spirit within us, the work of Christ for us were without avail.

By the first Adam's sin, God's communion with man through the Holy Spirit was broken and their union ruptured. When the last Adam came up from his cross—tree of life—and resurrection, and took his place at God's right hand, there was a restoration of this broken fellowship: "I ascend to my Father and to your Father, to my God and to your God." (John xx. 17.) God became a Father to us through the Son, not by right of nature, but by grace. The place which the Divine Son had won for himself in the Father's heart, he had won for us also; and the Holy Ghost is sent down to confirm and realize in us what Christ has won for us. The image could not be stamped until the reality had been wholly accomplished; the Divine Artist could not fitly descend to make the copy before the entire original had been provided.

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The true wave sheaf had been presented in the temple on high. Christ the first fruits, brought from the grave on "the morrow of the Sabbath," now stands before God accepted on our behalf; the seven Sabbaths from the resurrection day have been counted, and Pentecost has come. The fact that the Comforter

is here is proof that the Advocate is there in the presence of the Father: "Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins; and we are his witnesses of these things; and so also is the Holy Spirit, whom God hath given to them that obey him." "As the sound of the golden bells upon the high priest's garments within the holiest gave evidence that he was alive, so the sound of the Holy Ghost, proceeding from heaven and heard in that upper chamber, was an incontestable witness that the great High Priest whom they had seen ten days before pass through the cloud-curtain, entering within the veil, was still living for them in the presence of the Father.

The Paraclete is Christ's other self, a Third Person in the blessed Trinity of which he is the Second. As the Son glorifies the Father, so the Spirit glorifies the Son, and so the Christian should glorify the Spirit. The Holy Spirit's office is to reveal Jesus to the world as Saviour; to "convince the world of sin, righteousness, and judgment." But the Holy Spirit does not reveal the earthly Christ to the Christian, but the heavenly Christ—the Christ reinvested with the eternal power (*exousia*), reclothed with the glory which he had with the Father before the world was, and reendowed with the infinite treasures of grace which he had purchased by his death on the cross.

He escapes by ascension the self-limitation—the Kenosis—and is refilled with that of which he had been emptied by a resumption of his coequality with God. (Philippians ii. 6.) On the cross "the riches of his grace" was secured in the forgiveness of sins (Ephesians i. 7); on the throne "the riches of his

glory" (Ephesians iii. 16) was secured to us by our being strengthened with all might by his Spirit in the inner man; in the indwelling of Christ in our hearts by faith, and in our infilling with all the fullness of God. The divine wealth only becomes completely available on the death, resurrection, and ascension of our Lord; so that the Holy Spirit had not the full inheritance to convey till Jesus was glorified.

* * * *

The words, "Because I go to my Father," are explained by the glorification of Christ. He had for a time voluntarily disinherited himself of his heavenly possessions; he is now to be repossessed of them: "Therefore, said I, that he shall take of mine and shall show it unto you." Christ at God's right hand will have more to give than while on earth; therefore the Church will have more to receive through the Paraclete than through the visible Christ. The earthly Christ is equal only to himself thus conditioned; and if the Holy Spirit shall communicate his power to his disciples, they will do the same that he does. But the heavenly Christ is coequal with the Father, and the Spirit shall take of his and communicate to his Church; it will do greater works than these: "Because I go to the Father." When Jesus hath ascended on high, then can the Holy Spirit communicate "the power from on high." Therefore it is expedient that he go away. Christ's coronation is the indispensable condition to our justification. Till he who made a curse for us is crowned with glory and honor, we cannot be assured of our acceptance with the Father. By his resurrection he was "declared to be the Son of God in power according to the Spirit of holiness." (Romans

i. 4.) Now in his consummated glory (Ephesians i. 20, 21), he is prepared to be "made wisdom and righteousness and sanctification and redemption to his people. He who had been "manifest in the flesh," that he might be made sin for us, was now "justified in the Spirit" and "received up into glory," that he might be made righteousness to us, and that we might be made the righteousness of God in him.

CHAPTER XXXIII.

"Purifying Their Hearts by Faith."

Te pistei katharisas tas-kardias-auton: "Having purified their hearts by faith." (Acts xv. 9.)

Life begins at the cross; service begins at Pentecost. The disciples, after Pentecost, entered upon a new phase of life, experience and service; and this baptism —Pentecostal outpouring of the Holy Spirit "shed forth" from the throne—from "beyond the veil"—this need not be repeated; but not so with the "filling." The filling may be and ought to be repeated over and over again; the baptism need be but once.

This Pentecostal baptism of the Holy Spirit must not be confounded with "being baptized into one body" (1 Corinthians xii. 13), where Paul speaks of every believer having been quickened from the dead by the agency of the Holy Spirit, and thus made a member of Christ's mystical body. It is the Pauline way of stating the being "born again." (John iii. 7.) It was to those who had already been baptized into one body that Christ gave the promise, "Ye shall be baptized with the Holy Ghost." (Acts i. 5.) The meaning of Calvary and Pentecost must be rewrought in the soul.

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Just as there was a twofold operation of the one Spirit in the Old and New Testaments, of which the state of the disciples before and after Pentecost was the striking illustration, so there is in the experience of

the believer, before and after Pentecost has been re-wrought in the experience of the soul.

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It is the duty and the privilege of the Christian to take up the cross and follow the Lord from Calvary to Pentecost; to go on from the altar to the laver, from the reception of life to the reception of "more abundant life"; to receive the Holy Spirit by a conscious, definite act of appropriating faith, just as he received Jesus Christ. Jesus on the cross, and Christ upon the throne are different. As sinners we accept Christ on the cross for our justification; but it is as sons that we accept the Spirit for our sanctification.

It is a psychological impossibility for the convicted sinner to receive Jesus Christ in all his offices at once, or even as Saviour and Lord. The gift of the Holy Ghost is grounded on the fact that we are sons by faith in Christ, believers resting on redemption in him. Anticipating Pentecost, the risen Christ, standing in the midst of his disciples, "breathed on them," and said: "Receive ye the Holy Ghost." (*Labete pneuma hagion.*) The verb is active in its signification, implying an appropriating faith.

The apostles led converts from the altar to the laver; from Calvary to Pentecost; from Christ crucified to Christ enthroned: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John, who, when they came down, prayed for them that they might receive the Holy Ghost, for as yet he had fallen upon none of them; only they were baptized in the name of Jesus. Then they laid their hands on them and they received the Holy Ghost." (Acts viii. 14–17.)

John and Peter asked according to the promise: "If two of you shall agree (*sumpsonasosin*) on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matthew xviii. 19.)

If two shall accord or symphonize in what they ask, they have promise of being heard. It is not enough that two disciples agree with each other, they must both accord with a third—the Lord—before, in a scriptural sense, they can agree in intercession. Where head and heart symphonize with each other and with the Lord—the third—the prayer of the soul is answered.

The Samaritans, who had been baptized with water as believers, must now be baptized with the Holy Ghost. For this Peter and John prayed.

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In speaking of the blessing of being filled with the Spirit, the New Testament writers use three tenses in the Greek:

(1) The aorist, a tense to which the English language is a stranger—denoting generally "a sudden, definite act of the past," "something done and finished with." "They were filled" (*eplasthasan*). (Acts ii. 4.) "It filled all the house." "They were all filled." "Peter filled with the Holy Ghost." In all these passages the blessing is spoken of as a crisis, not as a process. (Also Acts ix. 17; xiii. 9.) The "aorist" filling may be repeated again and again.

(2) The imperfect tense, denoting, as in English, just what its name implies—"They were being filled" (*eplerounto*). (Acts xiii. 52.) This is the only passage in the Acts where the imperfect tense is used. It is not the aorist *eplasthasan*, "were filled," but the

imperfect *eplerounto*, "were being filled," implying the inflow not only to make up for but to sustain the outflow. The same idea of the imperfect is seen in Ephesians v. 18: "Be filled" (*plerousthe*), which may be rendered, "Be ye filling." The preceptive verb "is in the present or continuing tense; it enjoins a course, a habit"; so that in this sense "the fullness" is always coming; it is spoken of as a process, not as a crisis.

(3) The present tense, also denoting, as in English, just what its name implies—"Full," the normal condition—as in Acts xi. 24: "For he (Barnabas) was full (*pleres*) of the Holy Spirit and of faith." "Stephen, a man full of faith and of the Holy Ghost." (Acts vi. 5.) "He being full (*pleres*) of the Holy Ghost." (Acts vii. 55.) The "fullness of the Spirit" is essential to growth. Fruit grows, and the fruit will grow, if only we see to it that the conditions are favorable to growth.

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In John iii. 7 we have "life" in its beginnings—the new birth. In John iv. 14 we have "life abundantly"—"a well of water springing up." "He that drinketh"—not takes a drink, but "drinketh"—"shall never thirst."

Many people are living in the third of John; they have "life," but it is not strong and vigorous.

In John iii. we have the indwelling, in John iv. the infilling, but in John vii. 38 the overflowing. "Shall flow rivers of living waters." This implies something received that it may flow from the recipient into others. "As your faith is, so shall it be."

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As there are conditions requiring to be complied with

in order to the obtaining of salvation, before one can be justified—conviction of sin, repentance, faith—so there are conditions for full salvation, for being "filled with the Holy Ghost." Conviction of our need is one, conviction of the existence of the blessing is another. Cleansing is another; before one can be filled with the Holy Ghost, one's heart must be cleansed: "Cleansing (*katharisas*) their hearts by faith." (Acts v. 8, 9.) "The blood of Jesus Christ his Son cleanseth (*katharizei*) us from every (*pases*) sin." (1 John i. 7.) "If we say (like the sect of gnostics) we have no sin (to be forgiven, or to be cleansed from), we deceive ourselves, and the truth is not in us," because all have sinned. But on the other hand, "if we confess our sins, he is faithful and righteous, that he may forgive us our sins, and may cleanse (*katharise*) us from all unrighteousness." "If we should say that we have not sinned, we make him a liar, and his word is not in us." (1 John i. 8–10.) Because all have sinned. The gnostics (against whose heresy John wrote) taught that they were not sinners; that knowledge, rather than faith, was the road to heaven, and professed to have a peculiar knowledge of religious mysteries. They rejected the literal interpretation of the Scriptures, and attempted to combine their teachings with those of the Greek and oriental philosophies and religions. They held that God was unknowable and unapproachable; that from him proceeded by emanation subordinate deities termed eons, from whom again proceeded other still inferior spirits. Christ they regarded as a superior eon, who had descended from the Infinite God in order to subdue the god or eon of this world. Their chief seats were in Syria and Egypt, but their doctrines

were taught everywhere, and at an early date they separated into a variety of sects.

John opposed the gnostic heresy, and revealed Christ as the Son of God, who was in the beginning with God, and with whom the Christians (not the gnostics) were in fellowship. "That which ye have heard and seen declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full." (1 John i. 1–7.) "God is light, and in him is no darkness at all. If we say (like the gnostic) that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." John regards the gnostics as antichrists. They denied the Father and the Son; professed communion with God and walked in darkness. "These things," continues John, "I will write unto you concerning them that seduce you." (1 John i. 26.) The gnostics professed superior knowledge, but John says to the Christians: "Ye need not that any man teach you; but as the same anointing teacheth you all things and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John i. 28.)

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The "cleansing" of verse 7 has to do with the "guilt" of sin, with sin after it has been committed; that cleansing is retrospective. It is the same as the "forgiving" of verse 9; both these words bear on the sinner's justification. But the "cleansing" of verse 9 is prospective, and in addition to the "forgiveness," and

refers to holiness of life, to our being saved from sin, from sinning. It is not the blood of Jesus (the altar) that does this, but Jesus himself by the exercise of his almighty power.

Powers are sometimes attributed to the blood of Jesus, to the death of Christ (altar), which belong to Jesus himself, to the living Christ. We are saved from sin's condemnation by the blood, cleansed from the guilt of all sin, forgiven on the ground of the blood; but we are saved from sin's power by Jesus himself. "Himself shall save his people from their sins." (Matthew i. 2.) "We shall be saved by his life." (Romans v. 10.) "He is faithful and just to cleanse us from all unrighteousness." "He is able to save to the uttermost." (Hebrews vii. 25.)

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"Cleansing is the crisis with a view to a process." It is an act, an essential condition of growth. "Create in me a clean heart." This is God's work: "Purifying their hearts by faith." We are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit" (2 Corinthians vii 1), which means separation from all outward sins. The aorist tense is used in the original, denoting a definite, decisive act; "separate from these things at once and be done with them." But the heart, the whole heart, must be brought to the risen Lord, and is to be cleansed in its inner being by the Lord alone. Received by faith.

Cleansing is not an end; it is a means to an end—the "filling of the Holy Ghost." The cleansing is negative; the filling is positive. It is a life of purity, and it is lived, as it is entered upon, by faith—the faith—in the Son of God.

To "cleanse" is to separate from sin; to "sanctify" is to separate to God, to set apart for God that which has already been separated from sin. "Cleansing" precedes sanctification or consecration, "that he might sanctify it, having cleansed it." (Ephesians v. 26, Revised Version.) Sanctification is not identical with "cleansing," but it is its complement.

CHAPTER XXXIV.

"Present Your Bodies a Living Sacrifice."

"Parastesai ta somata humon thusian zosan." (Romans xii. 1.)

The apostle in his call upon the brethren takes his point of view from the standpoint of service. The words issue, as it were, from the laver, or second department of the tabernacle: "I call upon you therefore, brethren, by the mercies of God, that ye present"—and this is the same word used to designate the bringing of the offering for sacrifice (Luke ii. 22; Colossians i. 22); "They brought him [the child Jesus] to Jerusalem, to present (*parastesai*) to the Lord"; "And you, that were sometime alienated and enemies in your own mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present (*parastesai*) you holy"; "That ye present your bodies"—not yourselves, but your bodies as opposed to the mind. Paul has shown how the body is dead because of sin; and he now urges the Roman Christians to consecrate this body to the service of God, making the body itself alive because of righteousness. The body is the man viewed in his physical and earthly condition: "But if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Notwithstanding Christ is in you, the earthly man is dead because of sin, which is not yet entirely vanquished. "But the spirit is life because of righteousness." And this righteousness is not something to be achieved by obedience to law, but some-

thing already imparted as a free gift. "He that raised Christ from the dead will quicken [make alive] your mortal bodies." (Romans viii. 10, 11.) Paul does not say will raise up, because it is not of physical renewal he is speaking. His meaning is to be interpreted by the aim and purpose of the whole passage, which is to set forth the redemption in its fullness. "With the mind," he says, "I myself serve the law of God, but in the flesh the law of sin." But if this be true, if my mind is set to God's service, he does not condemn me; I am reunited to him, and through my mortal body—in its animal appetites and lusts—sin and death still linger, nevertheless, he who has proved his power over the body by the resurrection of Jesus Christ will bring the body also into obedience to the law of spirit and of life, and make it also to live "by his Spirit that dwelleth in you." It is not by the Holy Spirit dwelling in the mortal, decaying body that it is raised from the grave; but it is by the Holy Spirit dwelling within our spirits that the body itself is redeemed from its law of death, and made obedient to spiritual laws. (1 Corinthians vi. 15, 19, 20; Ephesians v. 22; 1 Thessalonians v. 23.)

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This body is to be presented "a living sacrifice"; in contrast with the sacrifices of the temple, which were slain. But more than this is implied; we make our sacrifices to God, not by slaying or mutilating our bodies, but by filling them with a new life and consecrating them to a new service. "A living sacrifice, holy, well pleasing to God." Holy, in biblical usage, signifies set apart from a common to a sacred use. (Matthew vii. 6; Acts vi. 13.) It is this setting apart

of oneself to God's service which is well pleasing to God.

"Which is your reasonable service"—a service rendered by that which is rational, in contrast with that rendered by the sacrifice of animals, which have no reason. Thus the Christian sacrifice differs in two respects from that of the ancient Jewish ritual. It is a consecration, not a destruction, of life; and it is a consecration of that which is possessed of, and dominated by, reason. "And be not conformed to this world," because the Christian belongs to a distinct kingdom, a kingdom yet to come to its perfection, and he is not to allow himself to be fashioned by, and according to, that in the world which is discordant with the kingdom of Christ. How this is to be prevented is thus indicated: "Be ye transformed by the renewing of your mind." The mind is not here simply the intellectual faculties, but the whole interior nature, including emotions, affections, habits of thought, purposes of the will, and that disposition out of which all grows. (2 Corinthians v. 17; Galatians vi. 15.)

And all this, "that you may prove [by actual experience] what is that good and acceptable and perfect will of God"; that is, what is good and acceptable to him and perfect. The will of God—which is your sanctification—is to be, as it were, investigated, ascertained, and determined on, not by theological discussion, but by a renewed nature and a transformed life

The apostle intimates that none are exempt from this exhortation (Romans xii. 3); that excessive self-depreciation, as well as excessive self-praise, is to be condemned; but all are to think soberly, according as God has dealt to every man the measure of faith.

This is the Pauline test of character. The faith faculty is nothing to be proud of, but God's gift. Faith, according to Paul, is the power of spiritual insight, the power which perceives and receives God. According to the divine life which God imparts is the capacity for work in that divine life, in efficient service in the kingdom of God.

In substance Paul says: "Consecrate yourselves to God, be transformed by the renewing of his personal indwelling; then your life will show what is the good and acceptable and perfect will of God."

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These people had already given their souls to God, and now the apostle insists on their giving their bodies also. "Yield [present, *parastesate*] yourselves unto God as those that are alive from the dead." (Romans vi 13.)

Life first, then sacrifice. The verb translated "yield" (Romans vi. 13), and "present" (Romans xii. 1), is in the aorist tense, the general force of which is a definite act, something done and finished with. So that when the command, "Present yourselves to God," is completed as far as one's light goes, the person is entitled to regard the transaction as a complete act, and to say, "Yes, I have presented myself to God." Then faith presses on the heels of that statement, and says, "God has accepted what I have thus presented."

God commands the sinner to repent; he entreats the Christian to consecrate. Consecration is a crisis in the life of the believer, just as cleansing is; but it, too, "is a crisis in order to a process."

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Consecration implies and involves transference of

ownership. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (1 Corinthians vi. 19, 20.) It also involves the "glorifying of Christ," the "enthroning" of him, the crowning of Jesus "Lord of all in our heart and life." As the risen Lord ascended the throne, and the Spirit descended at Pentecost, so when the risen Christ ascends to the throne of the human heart, the day of Pentecost has come in the heart that enthrones Jesus Lord of all.

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The "cleansed" and "consecrated" soul has a right to "claim" the fullness of the Spirit. He is to "claim," to "receive" by faith. The fullness of the Spirit is the Christian's right by virtue of his birthright.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come to the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Galatians iii. 13, 14.)

Full salvation consists in receiving the promise of the Spirit. The "blessing of Abraham" was a double blessing—"righteousness," justification; and the "promise of the Spirit"—sanctification, fullness of the Spirit. The Holy Ghost is the "gift of the Father and of the Son." (Luke xi. 15.) This gift is received by faith.

God's order of salvation is pardon, regeneration, sanctification. These terms do not all mean the same thing; they are not interchangeable. Each one describes a distinct act of God, by one of which man's legal relations are changed, by the second of which a

life force is imparted to his spirit, and by the other the essence of the soul receives the impress of the divine nature, and all three are essential to complete salvation. This complete salvation, being God's own work and contingent upon man's faith, may be accomplished at once if the faith comprehends the whole realm of human need.

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God writes a commentary in the human heart, demonstrating to the experience of the obedient believer the great historical transactions of human redemption in their successive order, as recorded in his word: "I will put my laws in their inward parts and write it in their hearts, and I will be their God, and they shall be my people."

The meaning of the incarnation and atonement, of the resurrection and ascension, of the descent of the Spirit and the abiding Comforter—these great primary facts of redemption are written in the conscious experience of the believing heart, as the faith receives, and with less or more distinctness, according to the less or more faith: "According to your faith" is the divine formula. "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

CHAPTER XXXV.

"Temple of His Body."

"Naou tou somatou autou." (John ii. 21.)

I. INTRODUCTORY.

Man is a temple—the grandest of all temples. He is a part of nature, cut off by God for higher and nobler purposes than the common earth and sky can serve, but still retaining the peculiarities of the rest of nature. His material frame is ennobled by being made the abiding place of an immaterial principle destined to immortality, which individualizes and makes him the most complete and vital unity in creation, just as an earthly tabernacle is ennobled by being consecrated to the service of the Most High.

The body of man stands in the same relation to the whole world as that in which the Jewish tabernacle stood. The Jewish tabernacle was designed to be a miniature model of what the apostle, in the Epistle to the Hebrews, calls the *agion cosmicon*, world-sanctuary or world-temple.

The tabernacle rested upon the naked sand of the wilderness: it had no flooring—as if to indicate that, while it was separated from nature for higher and holier uses, it was still a part of nature. It contained in its structure and furniture a representation of everything existing in nature. It was an *agion cosmicon*, a holy microcosm. Three kingdoms of nature were summed up in it. The mineral kingdom was represented in its golden ornaments and vessels; the vegetable kingdom

by its boards of acacia, the materials of incense; the animal kingdom by its coverings of badgers' and goats' skins. The light of the natural world was represented by the seven-branched golden candlesticks that burned perpetually in the holy place; the provision of the natural world by the pot of manna. Every object in nature had its counterpart in some form or other in the sacred building; and the whole structure was just the sum and representation of nature in a miniature form—the key by means of which the typical or spiritual significance of nature was explained in a clear and more pointed way than nature itself could do it, since the fall.

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In all ages the body of man has been treated with neglect or contempt. It has been confounded with "flesh," or the supremacy of the carnal nature, which is uniformly spoken of in the Scriptures as an unholy and hateful thing, and regarded as the drag and prison-house of the soul, the cause of all the moral failures and intellectual weaknesses of mankind. Asceticism has mortified and tortured the body; philosophy has ignored it, accepting without question Sir William Hamilton's false motto, "In man there's nothing great but mind." But Christianity shows that the body is the meet companion, the true growth and expression of the spirit; as essential a part of human personality as the foliage is of the plant; an integral component of human nature, which shares equally with the spirit in the work of sanctification, and exhibits equally striking and marvelous proofs of heavenly design. Christianity gives us the full use of our whole being—of our body, soul, and spirit—and of the whole of God's universe around

us, as divinely cleansed from all the limitations and disabilities of sin, and therefore no more common or unclean.

The incarnation is proof of the high value God attaches to the human body. Instead of treating it like the gnostics as unworthy, and separating the spirit from all connection with it, Jesus assumed it for the very purpose of rescuing it from all its evils and developing all its powers. He entered the human body, and purified it by his indwelling, as he entered into and purified the temple of Jerusalem. He made it by his own experience in it the fit instrument of a holy spirit, and the fit medium of communication with a perfect universe. He found it a ruined hovel of clay, tainted to the core with the leprosy of sin, and he changed it into a palace for divine glory and a shrine for divine worship.

The sovereignty over nature displayed in his miracles, the radiance of the transfiguration, and the power of the ascension, showed the capabilities latent and obscured in it, which our Saviour brought out and developed; while the doctrine of the resurrection demonstrates its immense importance.

The Greeks and Romans had their hades, their Elysian fields, their infernal regions; but these were merely ghost-worlds, inhabited by the shades of the departed. Man was there only as a disembodied spirit. But Christianity proclaims a substantial future world in which man shall exist in the entirety of his nature as body, soul, and spirit; the body being essential as the spirit for the completion of man's nature in the eternal abode.

Our Saviour departed into the unseen world not as

a shadow, but with a body as well as a spirit, and was seen by steadfast eyes to ascend into the heavens, until a cloud received him out of sight. And his presence in a glorified human body is the highest form in the universe, and a pledge that the body of our humiliation in which we groan here shall be conformed to the body of his glory.

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Paul regarded the union of the renewed and undying body with the redeemed and immortal soul as the last act of the new creation, whose first act was the union of the divine and human natures in the person of Jesus Christ.

The word "temple" comes from the same root as "time," "temporary," and signifies a portion cut off from space, as time means a portion cut off from eternity. The ancients attached much importance to the appearance of natural objects as signs of the spiritual world. The flight of birds in the air revealed the will of Heaven regarding particular human events. In order that such auguries might be studied more carefully, the soothsayers divided the sky into certain portions, and whatever bird passed through one of these areas was made the subject of their vaticination. The name given to this separated and isolated part of the sky was *templum*. In after years, when a certain portion of the sky and earth was divided from the rest and inclosed within walls and a roof, and consecrated for religious purposes, the primitive name was transferred to it.

First, a portion of the sky was separated by the Roman augurs in order to observe more carefully the flight of birds across it as omens of future events;

then, as it was found exceeding difficult to define the exact boundaries of any spot marked off on the sky, it became the custom to separate a portion of the earth corresponding to a certain portion of the sky immediately overhead, by a circle of upright stones, placed at irregular intervals, having no roof, and open on every side to the sun. These so-called Druidical circles were the shrine of Baal, or sun-worship, and marked the course of time by the number of upright stones in each circle, corresponding to the days of the week, the month, and the year.

Thus, in their case, the two ideas of space and time implied in the root of the word "temple" were combined; the portion separated from space marked out the portion separated from eternity. From the primitive circle of stones came our modern word "church"—*cirque*. Gradually, as men became more civilized, the open Druidical temple, the primitive Bethel of stones, became a roofed building, and expanded into the highest triumph of architecture.

The fundamental idea implied in a sacred building is not construction, but "separation"; not the erection of something new, but the separation of a part already in existence for higher and nobler purposes.

Just as the Jewish tabernacle explained the spiritual meaning and true design of nature—its reference to the redemptive work of Christ—so the redemption of man's body is the apocalypse of nature. Man finds in his own renewed nature the meaning and design of that natural world which meets in him, and which was formed to be the theater of his redemption. The kingship of creation is restored with the restoration of his priesthood. Serving God, all creation serves him.

And at last, clothed upon with the body which is from heaven, and which is the bloom and fruit of the body of earth, transfigured in incorruption and power like the glorious body of Christ, he will become the fit tenant, interpreter, and mediator of that new heaven and that new earth wherein dwelleth righteousness.

CHAPTER XXXVI.

"But a Body Thou Didst Prepare Me."

"Soma-de katartiso moi." (Hebrews x. 5.)

II. THE BODY THE INSTRUMENT OF SERVICE.

Above the mercy seat in the most holy place were figures of the cherubim, in pure gold, which were compound animal forms symbolical of creation. On the veil that separated the holy from the most holy place were embroidered in cunning work of various colors, recalling the rainbow of the covenant, figures of these cherubim, as if to indicate that the material creation around us is the veil between the seen and the unseen world, on which are represented images of what is within and invisible, like shadows on a window blind. Just as on the outer side of the separating veil of the tabernacle there were flat figures woven on another material, of the golden cherubim that stood out in full outline and relief above the mercy seat in the interior, so on the common objects and material everyday uses of the natural world around us, which is just the screen that hides the most holy place of the spiritual world from our view, there are represented figures of what is within and unseen.

Every natural object is a veil on which is represented the outward symbol of the inward spiritual reality which it thus conceals, even while it reveals it. And to complete the correspondence, man is to the world what the high priest was to the tabernacle, interpret-

ing and giving articulate, conscious expression to its mute and unconscious symbolism.

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Man's body is also a tabernacle sojourning in the wilderness of this world. Inscribed upon its fleshly tablets are all the commandments of God. It is an epitome of the whole history of the earth. In the constitution of man God has wrought out in higher form the great truths which he has inscribed on the objects of nature, and which were symbolized in the Jewish tabernacle. His body is composed representatively of the matter of the whole universe. On the veil of its flesh that separates between the physical and spiritual worlds, between the holy place of the heavenly sanctuary, through which alone matter can hold communion with spirit and heaven with earth; on that fleshly veil is woven the cherubic forms, the shadows of the true symbols at once of the things that are unseen and eternal in the heavens.

The substance of which man's body is composed, like the tabernacle, rests upon the dust of the earth. It was created out of the dust and speedily returns to it again. Its foundation is laid in the material kingdom; this is the basis and primary factor of its perfection. Man is first of all a mineral; the foot of the ladder whose top reaches to the throne of heaven rests upon the naked rock, upon which the pious eye sees Bethel inscribed. The limestone of the earth gives solidity to the bones; the iron of the earth gives the rich crimson color to his blood, causing the "blue, purple, and crimson" veil of the temple; the phosphorus of the earth, by its susceptibility of change, composes the continually fluctuating walls of the tabernacle, the very

core and center of the brain itself, the place where Descartes supposed the soul to be, is a crystalline mass of mineral matter, so that the wheels of thought, like those of a watch, revolve on a jeweled pivot of the mineral kingdom.

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There is no substance found in nature, but, in some shape, or quantity, or combination, is represented in man's body; it has its gold and copper, its salt and its arsenic, substances that are poisonous and destructive, and substances that are innocuous and nutritious, all balanced and working together for the common good of the whole living structure, in subordination to the wonderful vital force. In the perpetual flow of man's body the materials of the earth, air, and water are continually passing in and out. The water of the earth has its tides in his veins; its arrangement of seas, rivers, streams, and springs is repeated in the circulation of his blood. The air of earth has its motions and changes in his lungs; the whole system of the atmosphere is repeated in miniature in his respiration; the storms that purify the air are seen on a small scale in the heaving of his breast, by which the waste carbon of his breath is expired, and the pure, quickening oxygen is inhaled. The system of hemispheres, continents, islands, mountains, and valleys of the earth is revealed in the structure and conformation of his body. Man's body is an epitome of all the geography, geology, meteorology, and chemistry of the wide earth. The body also comprehends the vegetable kingdom. The tree, with its trunks and branches, represents his backbone, ribs, hands, and feet; the leaves, with their reticulated structure, his lungs. The functions of the vegetable

world are also repeated by man's body. It feeds and sleeps with the vegetable, for sleep is just a suspension of all the human and animal functions; and man, the masterpiece of creation, must go back on his pillow to the condition of a plant in order that he may continue as a man.

The physiologist who (dwelling in the outer court of the temple) would seek to understand the form and functions of the human body must first compare them with those of the vegetable kingdom: "Consider the lilies, how they grow."

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The animal kingdom is man disintegrated, man broken up into fragments. The true idea of man's connection with the whole series of animal forms is that of typical elevation, not of genetic evolution. The human body is built up by a wonderful process, not of development but of progress; and through the successive types of the lower creatures we arrive at the unique and final character of the body of man. In man the typical forms and members observed in lower animals meet and are perfected; parts that exist but as symbols in them, in him acquire use and significance. The heart of man passes through the perfect state of the hearts of all other animals, and reaches its perfection only in doing so. The brain passes through the successive types of the brain of the fish, the reptile, the bird, the mammal, before it assumes the sublime character of a brain that is human; thus comprising during its fœtal progress an epitome of geologic history, as if each man were in himself a compendium of all animated nature. Built up of all the types of brain, man's brain is the organ of a mind compounded of all

the varieties of mind; and there is no animal instinct the function of which cannot be illustrated by some human art. Man's body holds in itself the organization and inmost nature of every animal. We see in his physiognomy the facial expression of the sheep, the ox, the lion, the eagle, the ape; the mildness of the dove, the cunning of the fox, and the placid stolidness of the ass; because in man the types of all these creatures are contained. What are their highest faculties are his instincts and animal functions; and every man, like Adam, in this way still gives all the living creatures their names.

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Such, then, is the tabernacle, the *agion kosmicon*, of the human body thou didst prepare, which is "no mere accident among the things of creation, but the sum and representative, the highest growth and ruling soul of them all." The human soul that possesses and pervades the human body takes all nature into it, and makes it a temple for the worship and service of God, in which creation and the Creator meet.

> Man is all symmetry,
> Full of proportion, one limb to another,
> And to all the world besides;
> Each part may call the farthest, brother,
> For head with foot hath private amity,
> And both with moons and tides.

What constituted the glory of the tabernacle of the Jews was the Shekinah—the cloud of glory in the holiest place, the token and symbol of God's presence. What constitutes the glory of the human temple is Christ formed in it. It is when the body of man is

the temple of the Holy Ghost, sanctifying it by his indwelling, making its members instruments of righteousness, that its true dignity and significance are seen as a shrine of the living God. Illumined by his light, filled with his love, consecrated to his service, it fulfills the great design for which it was so fearfully and wonderfully made.

CHAPTER XXXVII.

"Glorify God in Your Bodies."

"Doxasate de ton Theon en to somati humon." (1 Corinthians vi. 20.)

III. DEDICATION OF BODY.

Hieron and *naos* are both rendered "temple" in the New Testament. *Hieron* is the whole compass of the sacred inclosure, including the outer courts, the porches, porticoes, and other buildings subordinated to the temple itself. (Matthew xxiv. 1.) When Zacharias entered into "the temple of the Lord" to burn incense, the people who waited his return, and who are described as standing "without" (Luke i. 10), were in one sense in the temple too—that is, in the *hieron*, while he alone entered the *naos*, the "temple" in its more limited and auguster sense. Christ taught "in the temple" (Matthew xxvi. 55; Luke xxi. 37; John viii. 20); but this "temple" is ever the *hieron*, the porches and porticoes intended for teaching. Into the *naos* the Lord never entered during his ministry on earth; that was reserved for the priest alone. The money-changers are driven from the *hieron*, and not from the *naos*.

Zacharias was slain "between the temple (*naos*) and the altar" (Matthew xxiii. 35) in the temple (*hieron*). Judas pressed into the *naos* itself (Matthew xxvii. 5), into the *adytum*, which was set apart for the priests alone, and cast down before them the accursed price of blood. The *naos* temple is the more proper habitation of God (Acts vii. 48; xvii. 24; 1 Corinthians vi.

19); the holy and holy of holies, called often *hagiasma.* (1 Maccabees i. 37; iii. 45.)

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"The body (*soma*) is the temple (*naos*) of the Holy Spirit."

The coördinating force which we know exists in the physical organism is the true body. Through capacities peculiar to itself it has taken on the fleshly envelope. Through the aid of the same capacities it will put on a resurrection body. "It is no more wonderful that the organic principle within us should clothe itself a second time than that it has clothed itself a first time. It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live." "It is not the *sarx*, the mass of earthly material, but the *soma*, the organic whole, to which the Scriptures promise a resurrection. The organism, as the living form which appropriates matter to itself, is the true body which in its glorification becomes the *soma pneumaticon.* The Scriptures teach that the soul between death and resurrection remains unclothed."

The true body is the organic force which correlates all the parts of the flesh. It assumes here the clothing of the physical tissues. We drop at death all that is corruptible or gross, but the *soma*, the organic whole, continues to exist. The Scriptures assert that there is sameness between the body which we bury and the body which is to be raised. They do not teach in what the sameness consists. When we lay down the fleshly body at death we retain the organic principle which has already assumed several bodies. At the resurrec-

tion day it will assume a glorified body, of which the capacities were taught at the transfiguration and in the forty days after the resurrection.

There are two definitions of sameness: chemical identity and organic identity. There will not be "chemical" but "organic" identity between the present body and the resurrection body. Three things are to be distinguished from each other—the present body of flesh, the present organic principle or spiritual body, and the resurrection body. The organizing principle and the resurrection body are not the same thing, any more than the *sarx* and the *soma* are the same, or any more than the *hieron* and the *naos* are the same.

There is nothing in the creeds of the Church against the doctrine of a spiritual body as now existing in us, and as an organic principle which will ultimately assume a resurrection body. There is a spiritual body and there is a natural body; now and here we have a natural body, and now and here we have a spiritual body. So the temple had its *hieron* and *naos*. As the soul must be born of the flesh and of the Spirit, and be sanctified, so does the body have its regeneration—resurrection—and is to be glorified.

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Jesus—the risen Christ—is the Light of the microcosm, the (*naos*) Temple of man, and that Light shines through the (*hieron*) fleshly body. To glorify God in your body is to receive the God of glory in your life: "Receive ye the Holy Spirit." Stephen, when full of the Holy Spirit, had a face like that of an angel. When Moses came down from the mount his face shone. At the transfiguration this Light of glory had its supreme manifestation. The Temple (*naos*)

of humanity shone with glory through all the temple (*hieron*) of the body. That Light was a revelation of the capacities of the ethereal enswathement of the soul, and of a spiritual force acting through the physical organization.

To those who were present at the transfiguration the cross did not seem other than the voluntary humiliation of Him who was stretched upon it. A revelation of some of the capacities of the spiritual body, which death separates from the flesh, was made to three of the disciples, and they were the three who afterwards witnessed the agony of the garden, and were nearest the crucifixion. They were prepared for the witnessing of the agony by the previous revelation of the glory of the body which was transfigured. He to whom the risen Christ is revealed is ready for the service of sacrifice—the cross—death.

"As our Lord's body was human, it is not too much to say that its mysterious, overawing capability of receiving illumination from within, by spiritual forces, must be supposed to be possessed in some degree by every human body. An obscure form of the same light is yet seen occasionally among men. This light arises from the blissful supremacy of conscience and the activity of all the higher powers of the soul. As the Scriptures made the possession of this light one of the signs of the possession of the Holy Spirit in the scriptural days, we must infer that this light is such a sign these days. The innermost holiest of conscience, in blissful supremacy, is therefore known to science, as well as revelation, as the temple of the Holy Spirit."

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God desires not sacrifices—these could not take away

sin or perfect the worshiper. They were only shadows pointing to a spiritual reality, a life in the body given up to the will of God. The body is the dwelling and organ of the soul; the channel for intercourse with the outer world; susceptible of pleasure and pain; the first occasion of temptation. The body comes from God, belongs to him, and has no object of existence but to please him. Its one value to the Christian, to present it to God—a sacrifice—dedicated—as a world—sanctuary—to the service and worship of God. When this is intelligently and really done, the God of glory will fill the temple thus dedicated by his presence and power.

"A body hast thou prepared for me." A new and living way Christ has opened up. David walked in it by anticipation; Christ, the Leader and Forerunner, walked in it and fully opened it up; it is only as we too, by participation with him, walk in it that we can find access to the holiest.

Satan reached the soul through the way of the body; Christ reached the soul through the way of the body, incarnation. Christians reach the holiest by way of the body.

In paradise it was through the body sin entered; in the body it took up its abode and showed its power. In the lust for forbidden food, in the sense of nakedness and shame, in the turning to dust again, sin proved its triumph.

The body has been redeemed; it becomes a temple of the Holy Ghost and a member of Christ's body. Through the body lies, for Christ and all sanctified in him, the path to perfection. The highest use of the body is to offer it up to God. Man's actual redemp-

tion is through a body received from God, prepared by him, and offered up to him.

The mystery of the incarnation is that a Godhead dwelt in a body; the mystery of the atonement, the one offering of the body of Christ, and the mystery of full redemption, is that the Holy Spirit dwells in and sanctifies wholly the body. The sanctification of the body is glorification begun. The Holy Spirit is given especially for the body. As the meaning of Calvary and Pentecost must be wrought in the soul, so the meaning of resurrection, glorification, ultimating in ascension, must be wrought in the body.

CHAPTER XXXVIII.

"It Is Raised a Spiritual Body."

"Egeiretai soma pneumaticon." (1 Corinthians xv. 44.)

IV. RESURRECTION OF THE BODY.

As regeneration is sanctification begun, so the sanctification of the body is resurrection, with its stages—processes—glorification and ascension, begun.

The New Testament urges Christians to endeavor to "attain unto the resurrection," by living as Christ lived, so as to rise as Christ rose. For this depends on "fitness to rise," on a personal possession of a Christly capacity and power for what Paul calls "life indeed." (1 Timothy vi. 19.)

The resurrection, which is the object of the Christian hope, is not a miraculous new creation, but the "normal development" of the fruits of Christian endeavor in that life in the spiritual body which is indued with power and glory by the Spirit of Christ. "All exist" hereafter, not all "live"; all are in being, not all in "well"-being, save so far as endeavor has prepared the conditions of well-being, as in the present world.

Resurrection means, in any view of it, entrance into a newly "embodied" existence of some kind. In the full Christian sense, its usual New Testament sense, resurrection is entrance into well-conditioned and blessed life, the fruit of spiritual endeavor; and resurrection, in the bare privative sense, is entrance into an existence which is devoid of the fruit of such endeavor. Life tends to advancement of some kind, and this peculiar life tends to a peculiar advancement or ex-

altation: "I will raise him up in the last day" (*ego anasteso auton te eschate hemera*). The resurrection is stated as resulting from what has gone before, as the outcome and flower of vital processes.

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The idea of the resurrection, as conceived by Jesus and outlined in his words, is that of a "growth from within," not an operation from without. In Lazarus we behold simply reanimation of the natural body and resumption of the fleshly life; in Christ we behold resurrection in the spiritual body and assumption of the life of the world to come. Of every kind of organized life in this world, "God giveth it a body even as it pleased him." (1 Corinthians xv. 38.) He gives this body through the methods or laws of organic growth which he has ordained, and through which he works. A vital power, derived originally from the divine source of all life, is in the germ, and "builds up its own body" by assimilating the matter which it finds appropriate. The energy of life is the body-building power. God gives bodies by giving to existing life the power to form bodies. Within the mother's body life forms a new body in the babe, whose body is during the formative processes a part of the mother's body, while unfolding toward a distinct and separable individual existence. This may be analogous to the formation of the spiritual body, beginning possibly even here under the physical.

The spirit which goes through the death-gate into the future is a living thing. Whatever the origin of its life, the essential fact is that it "has life." If life existing in a human germ here is found building its own body, life existing in a human spirit here or there will

be found no less able to build itself a body. For aught we know, it may begin to build the spiritual body here behind the screen of flesh and blood, just as plant life, while forming the seed under the husk, begins to form within the seed the leaflets that are to unfold the future plant.

Of what substance the spiritual body is, we know not. In what manner formed, we know not. But that the body-building power is an inalienable prerogative of life cannot be doubted. What sort of a "body" the living spirit shall build, or is building, is a question we may well be content to postpone for the far more important question, What sort of a spirit is it that builds that mysterious house of the future?

Christ, by his truth and love and righteousness, develops and perfects the "spirit" that is to form and adapt to itself the spiritual body. Christ must be in us, inwrought into us, the very "soul of the soul." As the food we eat and drink carries nourishment into every part of the body, so that there is not one tiny cell where it is not built into the very substance of our frame, so must Christ—that is to say, Christ's Divine Spirit of truth and love and righteousness—mingle with the current of our own spiritual life, carrying the power of his divine life into all our affections and thoughts and determinations. This is, of course, a process, a growth: "I am the vine, ye are the branches." To have this growth constantly advancing, never arrested, complete, not partial, is the object of that endeavor which distinguishes a real Christian from a nominal one. "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up in

[not at] the last day." "Hath eternal life"—not has a prospect of existing forever, but has now that kind of life which is, in the nature of things, capacitated for well-conditioned existence in any and all worlds and times. Evidently he has it, for he has the Christly spirit, whose truth and righteousness are the eternal powers which involve the highest development of life, both in the present and in the future. And what follows from the fact that he who has the Christly spirit has the eternal life? This: "I will raise him up in the last day." This must follow, for he has that in him which must rise, even the Christ. While he lives in the flesh and blood, such a man may say with Paul: "I live, yet no longer I, but Christ liveth in me." (Galatians ii. 20.) And when the earthly tabernacle dissolves, he may still speak in the same spirit of fellowship with the Lord of his life: "I rise, yet no longer I, but Christ rises in me."

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The cause of the eternal life which the man has, the cause of his being raised up in the last day, is the Christ, not as descending from heaven in clouds, with dazzling light and miraculous energies, but as "eaten" and "drunk" by the man who keeps the word and cherishes the love and lives in the spirit of Christ, and thus builds Christ into his own spirit as the energizing and developing principle of life. This life building the spiritual body is the Christian life, capacitated eternally, that is, in the nature of things, independently of all space and time relations, for vigor, health, blessedness, and glory.

This is the spiritual and Christian as distinct from the mechanical and Jewish idea of the resurrection, as

the entrance into that perfected state of embodied being which is the spiritual result of a Christly life in the present world. This is the resurrection and life. "The first resurrection" is not the getting of new bodies before others, but rising into life, or well-being, before others. New bodies are insured to all as soon as the mortal bodies drop off, but the strong and glorious Christly life in the new and spiritual body is assigned only to the holy: "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Death is our birth into subsequent life. Our life before that birth has what effect on our life after? Seeing how our present life has been permanently conditioned by causes transiently operating under the laws of preparatory growth, we can hardly resist the persuasion that the laws of spiritual growth now operating in our life are to develop enduring conditions out of the transient antecedents that we now have the power to determine.

"Ante-natal conditions" determine post-natal forms. Not only is this true, but even the form of flesh and blood is gradually penetrated by the expression of the spirit which it screens. Plain faces become transfigured with the beauty of loving souls. The spiritual body will be a transparent medium to reveal the character of the indwelling spirit that formed it. Screens of blood and flesh are withdrawn. "The books" are "opened." The self-registry is apparent. The work of the spirit is made manifest. And what is this but misery and shame to be the ill-conditioned, whose sin

expresses itself in what they are? What is this but a "revelation of judgment" upon "the deeds done in the body," which are apparent, not as past actions, but as a present net result in an existing spiritual condition? What is this but the "resurrection of judgment"? "Whatsoever a man soweth that shall he also reap."

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The resurrection is ever going on in the invisible world. The continuity of embodied conditions suffers no interruption. All rise at death into a higher stage of being, with higher capacities for every kind of spiritual experience, whether joyful or painful. "The unjust" as well as the "just" are destined to resurrection.

Where no moral and spiritual "effort" has been invested in the future, whether that future be in this life or in any other, there can be no gain, no future income of moral and spiritual power and joy and peace in perfectness of life.

The word which Paul uses in avowing his effort to "attain unto the resurrection" is a noteworthy word, *exanastasis*, the solitary instance in which this word appears in the New Testament for the usual word *anastasis*. It signifies resurrection "from" or "out of," implying an emergency from a condition in which others may remain.

The New Testament regularly uses the phrase "resurrection of the dead" as a general expression of the fact that the dead rise. But Christ, in speaking of those "who shall be accounted worthy to attain the resurrection," phrases it as "resurrection (*anastasis*) from the dead," thus expressing the same idea which

Paul sets forth in his more intense "*exanastasis* from the dead."

While the world's events are taking place, the unseen world (hades) beholds the grave, the sea, perpetually passing on the spirits newborn into the future state, as their actual character is revealed to them in conscience, as in the sight of God, and as they enter into the appropriate consequences of being what their course here has made them to be worthy or unworthy of the "resurrection of life."

The attainment of the resurrection is a present concern. It must be worked out here. It cannot be laid over till the future state begins. The result which Paul deemed it necessary to attain before he dies is a certain spiritual condition. This, potentially, is the resurrection. It involves it as the bud involves the flower.

CHAPTER XXXIX.

Purification.

"Peri katharismon." (John iii. 25.)

The high priest bore upon his miter the hallowed inscription, "Holiness to the Lord." But he entered his holy office with a twofold experience. A sacred rite of consecration separated him from all outward impurity, and by it he was inducted into the first order of the priesthood; after this, by another solemn rite, in which he was anointed with the holy "oil of consecration," he received authority to exercise the office of the high-priesthood.

Jesus entered the office of the high-priesthood in the same way. John the Baptist conferred upon him the first order of the priesthood at the Jordan by sprinkling upon him the "water of separation," and immediately "God poured upon him" the Holy Ghost, which was symbolized by the precious ointment put upon Aaron and his successors, which rite was continued among the Jews for fifteen hundred years; and by this rite Jesus was made "a high priest forever after the order of Melchizedek"; and being come a high priest, he through the Eternal Spirit offered himself once for all, and "hath perfected forever them that are sanctified, whereof the Holy Ghost is witness unto us." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption."

John the Baptist was the last priest approved of God in the Aaronic priesthood. He was the forerun-

ner of Christ, preparing the way of the Melchizedek order of priesthood; and in the act of inducting Jesus of Nazareth into his high-priesthood he terminated the Aaronic priesthood. His baptism—priesthood—was from "heaven," and not "of men," and from John's heaven-ordained authority Jesus of Nazareth received his authority by fulfilling the righteousness of the law: "Thus it behooveth us to fulfill all righteousness," according to the law and the prophets.

"Thou art a priest forever after the order of Melchizedek." (Psalm cx. 4.) But the priest must be publicly inducted into office and introduced to the people. The law of the ceremony is thus described (Leviticus viii. 3–12): "Gather thou all the congregation together unto the door of the tabernacle of the congregation. [The Jordan was John's door of the tabernacle of the congregation of Israel, and his "wilderness" "voice" called the nation together.] And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he poured of the anointing oil on Aaron's head, anointing him, to sanctify him."

John the Baptist—himself also the door of the tabernacle—says to the people, "For this cause came I baptizing"; "Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me [as an Aaronic priest] cometh a man that is preferred before me; for he was before me [the order of Melchizedek was before the order of

Aaron]. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water." (John i. 29–32.)

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It was necessary to justify the counsels of Divine Wisdom, in framing the law of Moses, that the Messiah should recognize its divine institution, and sanction its ordinances, by observing its rites in his own person. And the selection of John to perform the ceremony would answer many important purposes, and especially tend to the establishment, by a voice from heaven—giving authority to the voice of the wilderness—of the authority both of Christ and his forerunner. Therefore Christ condescended to be baptized, and it was administered to him by John, upon the very same principles of which the priests were dedicated to their office: "Wherefore it behooved him [it behooves us] in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." (Hebrews ii. 17.)

It was as the Son of God that he was appointed high priest. The priesthood is rooted in the sonship: the work of the priesthood is to communicate the blessed life of sonship. The priesthood of Christ is the God-devised channel through which the ever-blessed Son could make us partakers of himself, and with himself of all the life and glory he hath from the Father.

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The sacrificial blood was in expiation for sin, and prefigured the atoning blood of Christ; while the ceremonial application of water was purifying from sin, and foretokened the cleansing efficacy of the Holy Spirit.

And this use of water in the Hebrew ritual is usually connected with the sacrifices, and rendered almost as conspicuous as the blood. The Mosaic ritual in the tabernacle prefigured the Holy Spirit's work in the temple of humanity.

Thus, when Aaron and his sons were consecrated to the priesthood, connected with the sacrifices and the sprinkling of blood, they were to be "washed with water"; and the sacrificial ram was to be cut in pieces, and "the inwards of him washed"; and a brazen laver between the tabernacle of the congregation and the altar was to be perpetually supplied with water for the priests' purifying in their daily ministrations. (Exodus xxix. 4–17; xxx. 18–21; xl. 12.) And in a similar manner all the Levites were to be cleansed by "sprinkling the water of purifying upon them." (Leviticus xi. 32; Numbers xix. 9, 18, 19.) And so with the sin offering for defilement from varied sources; there were to be kept the burned ashes of a red heifer that must be mingled in water, called "the water of separation," and which must be sprinkled upon the unclean for their purifying. (Numbers viii. 7.) And the soldiers returning from war, and the spoils taken, were to have "the water of separation" applied, and what spoils would not stand purifying by fire were to pass through water. (Numbers xxxi. 23.) And unclean vessels were to be rinsed in water. (Leviticus vi. 28; xv. 12.) These varied baptisms and purifications were extensively observed by the Jews at the coming of Christ. (Mark vii. 3, 4; John ii. 6.)

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Ezekiel looked forward to the evangelization of Israel, and recognized the Holy Spirit as the source of

their cleansing, and author of a new heart and a new spirit within them: "Then will I sprinkle clean water upon you, and ye shall be clean" (Ezekiel xxxvi. 25–29); "a new heart also will I give you"; "and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Isaiah says: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." (Isaiah xliv. 3.) And to this John answers: "I have indeed baptized you with water, but he shall baptize you with the Holy Ghost." (Mark i. 8.) "So shall he sprinkle many nations." (Isaiah lii. 15.) "Go teach all nations [many nations], baptizing them."

The Jews accepted John's baptism—purification—but rejected Christ and his baptism of the Holy Ghost. And yet Christ and his baptism were the objects to which John constantly bore witness. John's baptism was a continuation of the Mosaic ceremonial purifying required by the law, which was a national rite to which every Jew submitted, and yet rejected Christ and his baptism, which was a real purifying. "There arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth [ceremonial purification], and all men come to him [for purification]."

This Jew that brought up the question regarded the two baptisms, one by John and the other by Christ, as a purifying, and was perplexed about Christ admin-

istering a second baptism, or additional ceremony of purification. John does not deny that his and Christ's baptisms were each a purifying—one ceremonial and the other spiritual—but says: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." The Holy Ghost baptism was a real purification, and the ceremonial purification—John's water baptism—a symbol of the Holy Ghost.

The ceremonial cleansing was performed by a clean person (Numbers xix. 17–19), who put running (that is, living) water in a vessel from which the unclean were to be sprinkled. "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel; and a clean person shall take hyssop, and dip it into the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touches a bone, or one slain, or one dead, or a grave." (Numbers xix. 17–19.)

This law was still in force, for in John ii. 6, 7 are the words: "Water pots of stone, after the manner of the purifying of the Jews." (*Kata ton katharismon tou Ioudaion.*)

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The outward *Metanoia* of John—his water baptism—was a baptism of repentance. The outward evidence was tears springing from or through the eyes as if the inner heart moved, and tears of repentance appeared as flowing from the eyes. The dead do not weep.

John baptized where there was living water—running water—as at the Jordan, or in "Ænon, near to Salem, because there were many springs there."

Many waters (*hudata polla*), springs, as if the heart of the earth was moved and tears of repentance flowed down or over the face of the earth. How fitting the place, and how true the philosophy behind the relation of baptism to repentance, and the springing flow of living water gushing through the eyes of the face of the earth! And "in Ænon" (*en Ainon*), when one is in Ænon, the Ænon condition, he is near to Salem (*Saleim*), because Ænon means sorrow, tears, weeping eyes (a spring is the eyė of the earth), and suggests repentance, many tears, eyes through which flow living, running waters. And Salem means peace; therefore to truly repent, one is near true peace. "Ænon" —weeping eyes—to weep, is suggestive of the readings of the fifth Gospel—the truth beneath names, places, relations, and geographical symbolism.

In ceremonial baptisms—purifications—the water and the blood were both sprinkled. Many eyes filled with tears of repentance were present at Ænon—the place of many springs—near Salem.

Why the blood was sprinkled, and why living water was sprinkled in the Mosaic service of purification, will be noticed in the next chapters.

CHAPTER XL.

"And Immediately Came Out Blood and Water."

"Kai euthus exelthen aima kai hudor." (John xix. 34.)

I. INTRODUCTORY.

The Hebrew sanctuary was typical of heaven; not of heaven merely as a place of glory and the seat of the Divine presence, but as the place where God is revealed for the purpose of carrying into full effect the great work of man's redemption through the vicarious sacrifice of Christ. (Exodus xxv. 8; xxix. 45.)

This inhabitation of the tabernacle was for the purpose of opening up an intercourse between Israel and the Lord. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from the two cherubim which are upon the ark of the testimony." (Exodus xxv. 22.)

The presence of the Lord was manifested here as the King of Israel, and he was, although in a manner not clearly understood, accessible to his people. But the grand purpose for which the Shekinah of God dwelt between the cherubim in the most holy sanctuary was to provide the means by which atonement might be made for the sins of the people through the blood of sacrifice. It was for the great day of atonement that the most holy place was specially prepared. On that day only was it entered, and then by the high priest alone, who, by the sprinkled blood of the sacrificed victims, made an atonement for all the sins of all the people.

No observance of this ritual service could assure the conscience of the worshiper that his sin was certainly pardoned. It "could not make him that did the service perfect as pertaining to the conscience." (Hebrews ix. 9.) The whole service was preparatory and typical, "figures for the time then present." (Hebrews ix. 23, 24.)

The Hebrew tabernacle was, therefore, an earthly type of a heavenly sanctuary; that, as in the former, the high priest, by the sprinkling of the blood of bullocks and of goats, obtained a ritual pardon for the sins of Israel, so, in the latter, the High Priest of our profession, Christ Jesus, by the offering of his own blood, obtained eternal redemption for us, and purged our conscience from dead works to serve the living God; that, as the high priest entered into the most holy place of the Hebrew sanctuary to make an atonement for the people, so Christ has passed "into heaven itself," "to appear in the presence of God for us," as our High Priest and Intercessor; and that the earthly sanctuary and its services, especially that of the great day of atonement, the only time when the most holy place was entered by the high priest, were patterns of things in the heavens, types of what really exists on high, and of the means by which the great process of redemption is carried into operation in the presence of God. But the process of redemption contemplates man as a sinner, while it fully sustains the authority and purity of the law. The basis of all of God's dealings with our nature is the law which he ordained as the rule of life for man. The typical arrangements of the sanctuary were adapted to reveal the reality and relation of great spiritual truths. A

covering was prepared for the ark of the covenant which contained the law; a covering not intended to shut up the law from the all-seeing eye of God, but a covering in the sense of atonement. The word (*capporeth*) which is employed to designate this lid of the ark "is never used for a covering in the ordinary sense; wherever it occurs it is only for the name of this one article, a name which is derived from being peculiarly and preëminently the place where covering or atonement was made for the sins of the people."

The tables of the covenant contained God's testimony, not simply for holiness in general, but for holiness as opposed to his people's transgressions—his testimony against them on account of sin; and as they could not stand before it when thundered from Mount Sinai, neither could they spiritually stand before the accusations which it was constantly raising against them in the presence of God in the most holy place. A covering was therefore needed for them, between it on the one hand, and God on the other; but an atonement covering—a spiritual *caporeth*.

The covering required must be a propitiatory, the place on which the holy eye of God may ever see the blood of reconciliation; and the most holy place as designated from it, and deriving thence its most essential characteristic, might fitly be called "the house of the propitiatory," or the "atonement house." (1 Corinthians xxviii. 2.)

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In the heavenly sanctuary God sits enthroned in his infinite holiness; there he has under his eye his divine law, there its testimony against the sins of mankind is

heard, and the provision for an efficient atonement has been made.

The cherubim were the symbol of redeemed human nature. How beautiful the symbol: human nature rising up out of an applied atonement, made the habitation of the Divine presence, bathed and crowned with his glory, showing forth in its highest degree the glorious efficacy of this redeeming process! The seraphim of Isaiah, the cherubim of Ezekiel, and the four "living creatures" of the book of Revelation, are all identical in subject and design with the cherubim of the sanctuary and of Eden. They represent the efficient atonement of Christ in the heavenly sanctuary, as antitypical of what had been so long celebrated in the Mosaic tabernacle. Accordingly the four cherubic creatures and the four-and-twenty elders are immediately described as singing a new song, saying: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests." (Revelation v. 1–10.)

This scene represents the presentation in heaven of the great atonement of Jesus Christ, and the cherubic creatures and the twenty-four elders represent the universal Church—the redeemed out of every "kindred, and tongue, and people, and nation." The cherubim and the elders—redeemed humanity—sing the song of redemption.

In all respects the heavenly sanctuary of realities corresponds to the earthly tabernacle of type and figure. As on earth the people prayed while the priests in the temple burned incense on the golden altar (Luke

i. 10, 11; Revelation viii. 3, 4), so in heaven the prayers of the saints ascend up before God.

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The most holy place was dark; it had, indeed, no means of illumination but the Shekinah of God resting over the wings of the cherubim; so when this was not radiant with blessing, or was altogether absent, as in the second temple, total darkness prevailed.

The sacrificial offering up of the Son of God must be regarded as beginning in Gethsemane. Previously the sacrificial prayer had been offered. (John xvii. 1–12.)

Instead of offering incense and prayer, the crowd, with ruffianly fury, clamored for his blood. The God-man prays in an agony. His sweat is blood. Before the scourges lacerate his back, or the nails or the spears pierce his flesh, the bloodshedding of the Son of God begins. In this holy place—Gethsemane darkness—"blood and water" flowed—"strong crying and tears"—"His sweat was as it were great drops of blood falling to the ground." (Matthew xxvi. 36–46; Mark xiv. 32–42; Luke xxii. 40–46; John xviii. 1.) It was his "baptism of blood," "the hour and power of darkness." The sacrificial work of Christ begins without the instrumentality of second causes. "It pleased the Lord to bruise him; he hath put him to grief; the Lord hath laid on him the iniquity of us all." (Isaiah liii. 6, 10.) The thrice-repeated appeal to his Father's will was responded to by such an overwhelming infliction that the blood started through the pores of his unwounded body; and probably but for the strength supplied by angelic ministration his animal frame had perished under the weight of the Divine justice, vica-

riously sustained for the sins of mankind, before his body had touched the cross. Thus the sacrificial oblation of the Saviour began, not as the result of human or satanic rage, but as the immediate and direct consequence of the Divine purpose.

As the high priest entered into the darkness of the inner sanctuary, so Christ called the season of his passion "the hour and power of darkness." Gethsemane was the way to Calvary, and as the Saviour drew near the climax of his suffering, darkness covered the earth; the world was made a sacred sanctuary for the sacrifice of God's dear Son; and thus it continued until the offering was completed, when the darkness instantly departed, and, as if to mark unmistakably the connection between type and antitype, the darkness of the holy place departed at the same moment. For "the veil of the temple was rent in twain from the top to the bottom," and the light of heaven shone into the most holy place.

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The antitype, therefore, fully covers all that the type signified and shadowed forth. For, as by the offering of the high priest all who complied with the requirements of the law obtained a ceremonial justification, so Christ has obtained for everyone who believes in him a real, experimental, evangelical righteousness. The effects of this sacrifice are no less lasting than real. The high priest, having completed his task, retired from the sanctuary, and a new course of impurity and transgression at once began to accumulate, and to require a new sacrifice the ensuing year for their purgation. But Christ, having presented a perfect atonement for sin, has by that "one offering perfected for-

ever them that are sanctified," and opened a perpetual way to pardon and purity for all mankind. This is indicated in the sacred text by a very striking phrase. Hence we are taught to come to God by the blood of Jesus; and this blood is emphatically called "the blood of sprinkling." The meaning is this: "The life is in the blood"; and therefore "it is the blood that maketh atonement for the soul" (Leviticus xvii. 11), because it is the offering up of the life to God. Hence on all occasions the sacrificial blood is sprinkled, because, while the life is in it, it is fluid, and will sprinkle; but when the life has departed and the blood is coagulated, it is unfit for sacrificial purposes; it cannot be sprinkled. But the blood of Christ ever retains its virtue, always atones for sin; is as prevalent now, and will be to the end of time, as on the day when it was shed on Calvary. It is, therefore, emphatically called "the blood of sprinkling."

For the same reason the "water of sprinkling" must be living, running, fresh water—not dead or stagnant.

Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

CHAPTER XLI.

"And Immediately Came Out Blood and Water" (Continued).

II. BLOOD (ALTAR) AND WATER (LAVER).

The Roman spear piercing the side and rending the veil of flesh, as the final satanic thrust of sin, was immediately covered by the blood of atonement—the spiritual *caporeth.*

The rupture of the heart was a complete fulfillment of the prophecy that he should pour out his soul—life—unto death. It was a baptism—pouring out of blood.

The Hebrew word used for blood, *dahm*, is to be red, to sparkle, spirit and power made manifest. The Greek for blood, *aima*, is from *aitho*, to be hot, or *ao*, to breathe, each having manifest signs of life and creative activity.

When the veil of the human temple was rent, John saw the spiritual import of the temple service revealed in the flow of blood and water. The real altar and laver this side the veil were revealed. The blood and water issuing from the opened veil of flesh was the real fountain opened for "sin and uncleanness"—pardon and purity.

The real meaning of sacrifice, priesthood and temple, altar and laver, veil and holy and most holy, was manifest in the crucified body and pierced side and flow of blood and water.

The two compartments of the tabernacle represent

two degrees of nearness to God, two dispensations of God's grace, or two stages in the Christian life, a lower and a higher. Into the holy place every priest might come daily to do there the service God had appointed. Into the most holy he might not enter till Christ had opened it for all believers. Many believers never in experience enter into this life of the inner sanctuary, the more complete and abiding nearness to God. They have, in the outer court, seen the altar, and received the pardon of sin; they have entered upon the service of God, they seek to do his will, but the joy of his presence as their abiding portion they know not. And very often they do not know that there is a better life, that there is an entering within the veil, a real dwelling in the secret of God's presence; they need that the Holy Spirit signify to them, work in them, the conviction that to them the way into the holiest hath not yet been made manifest. They need the discovery that there is an inner chamber, that there is still the veil of the flesh, the life of the carnal Christian, that prevents the access; that only the possession of the Pentecostal blessing, the Spirit that came from the throne when Jesus had rent the veil, that reveals him and links to him, is what will bring us in. When he has signified this to us, and we yield ourselves to the full conviction that we are still without the veil, and the strong desire has been awakened at any cost to enter in, the same Spirit who at Pentecost, when our High Priest had just entered with his blood, came forth from the holiest of all, will come to us in power and bring us in too. As he reveals Jesus himself as having gone in for us; as he makes us willing for that perfect surrender in which nothing less than the con-

tinual fellowship with God can satisfy us; our hearts will open to the wondrous mystery, that what is impossible to men is possible with God, and that God of his free grace and in his mighty power does indeed grant it to his child, even now in Christ, to dwell with him in unbroken communion.

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The two compartments of the sanctuary are the symbols of two states of life, two degrees of fellowship with God. Christ knew this difference in his own life experience, and, in entering into and opening up the higher one for us, passed through the lower.

Christ passed from the holy place into the holiest of all. When he died the veil was rent in twain; the two compartments were made one.

The Pentecostal gift brought down from above the higher life into which the blessed Son had entered; the Holy Spirit made the light and love and holiness of the inner sanctuary not only a vision, a revelation, but a possession and an experience.

Four thousand years after man's loss and fellowship with God in paradise had to pass. Fifteen hundred years the veil had to hang with its solemn injunction not to draw near. Thirty-three years the Son of God himself had to live this side of the veil. But at length once for all and forever the way was opened. This entering in and opening up of the holiest was solely and entirely on our behalf, that we might live and serve there. Therefore, having boldness to enter into the holiest, let us draw nigh. The veil divides Christians; some are within and some without the veil.

There are in Scripture two aspects of Christ's death

—that of atonement and that of fellowship. He died for us, for our sin, that we might not die. What our Substitute did in bearing the curse of sin we cannot do, we need not do. He died to sin, and we died with him and in him. The blood is the divine expression for the former aspect: his own blood is the power and the worth of his death taken up and presented and forever preserved in its energy and action before God. The sprinkling with blood includes the transition to the second aspect. As the blood, as a heavenly reality, through the Holy Spirit works in us, the very disposition that animated Jesus in the shedding of it will be imparted to us. Christ can bring us into the holiest in no other way than he went in himself, through his own blood.

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The entrance of the high priest on earth effected a certain external and temporary cleansing and liberty of access. The blood of Christ, which had power to open heaven, is able to effect, in its heavenly, eternal power, a heavenly, a divine cleansing in the heart.

Under the Mosaic economy anyone who had touched a dead body was unclean, and had to be excluded from the camp. (Numbers xix.)

To meet the need, the ashes of a heifer that had been sacrificed, and of which the blood had been sprinkled toward the tabernacle, were mingled with water, and sprinkled on the one who had been defiled. The sprinkling restored him to his place and privileges; with a clear conscience he could now take part in the life and worship of God's people. And the question is asked, If the blood of a sacrifice had such power, how much more should the blood of

Christ cleanse your conscience to serve the living God?

The power of Christ's blood consists in two things. The first is the holy obedience to which its outpouring was the proof; the blood of Christ, who offered himself without spot unto God. He came to live the life of man, such as God meant him to be in creating him. The other element is, that through the Eternal Spirit he offered himself.

And now, when that blood from out the heavenly sanctuary is sprinkled on the conscience by the heavenly High Priest, how much more, with an infinitely effectual cleansing, must not our conscience be cleansed! Just as a sensibility to bodily evil pervades the whole body, so the conscience is the sense which pervades our whole spiritual nature, and at once notices and reports what is wrong or right in our state. Hence it is when the conscience is cleansed or perfected, the heart is cleansed and perfected too. The blood that brought Christ into God's presence brings us and our whole inner being there too. The power of the blood in which Christ entered heaven is the power in which he enters our hearts. It is the blood of the covenant. Its three great promises—pardon and peace in God's forgetting sin; purity and power in having the law of life in our heart; the presence of God set open to us—are not only secured by the blood, but the blood has its part too in communicating them.

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The same Eternal Spirit through whom the blood-shedding took its place will effect in us the blood-sprinkling too, and make us indeed partakers of what it has accomplished in God's presence above.

The blood has its value, not from the mere act of physical suffering and death, but from the inner life and disposition that animated Christ in shedding it. Self-offering, self-sacrifice, was the disposition of which the blood was the expression, and from which alone it had its worth. Where the Eternal Spirit communicates the power of the blood, he communicates this disposition. The blood of Christ cleanses from all sin, because the Eternal Spirit imparts the very life and power of which the precious bloodshedding was the outcome and the fruit. Not the blood only, as shed upon the earth as the first object of our faith and pardon, but the blood as shed through the Eternal Spirit, and glorified in the spirit life of heaven, brings us truly into the inner sanctuary, and empowers us to serve him as the living God. "As nothing but the Eternal Spirit could have overcome or redeemed fallen nature as Christ took it upon him, so nothing can possibly overcome or redeem the fallen soul or body of any child of Adam but that same overcoming and redeeming Spirit, really living and acting in it, in the same manner as it did in the humanity of Christ."

We live in the dispensation of the Spirit—the Spirit of God's Son, who hath been sent for this into our heart. It is in the dispensation of the inner life, in which we are brought into the inner sanctuary, the secret of his presence; and the inner sanctuary is found within us—in that secret inner place which none but God's Spirit can search out. In that hidden depth is the house that God hath prepared for himself; there, in the inner man, the Holy Spirit will reveal in a way that sense and reason cannot apprehend the power of Christ's blood to cleanse and bring God nigh.

CHAPTER XLII.

"Blood and Water."

(Aima kai hudor.)

III. THE LAVER.

"Having been washed [as to] the body with pure water": Leloumenoi to soma huddati katharo. (Hebrews x. 22.)

Man belongs to two worlds, the visible and invisible. In his constitution the material and the spiritual body and soul are wonderfully united. In the fall both came under the power of sin and death; in redemption, deliverance has been provided for both. It is not only in the interior life of the soul, but in that of the body too, that the power of redemption can be manifested.

In the Old Testament worship the external was the more prominent. It consisted mostly in carnal ordinances, imposed until a time of reformation. They taught a measure of truth, they exercised a certain influence on the heart, but they could not make the worshiper perfect. It was only with the New Testament that the religion of the inner life, the worship of God in spirit and in truth, was revealed. It is in the body as much as in the spirit that the saving power of Christ Jesus must be felt. It was with this view that our Lord adopted one of the Jewish washings, and instituted the baptism with water. He that believed with the heart came with the body to be baptized. It was a token that the whole physical life, with all its functions and powers, was to be his too. It was in this connection John wrote: "There are

three that bear witness, the Spirit, and the water, and the blood." The same Spirit who applies the blood in power to the heart takes possession and mastery of the body washed with water. And where in Scripture the word and the water are joined together (Ephesians v. 26; John xiii. 10; xv. 3), it is because the word is the external manifestation of what must rule our whole outer life too.

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Christ saves us by pouring into us his own life, which is love. When Christian love is formed within us, it has killed the roots of sin in the soul, and fitted us to be forgiven, and to enter the presence of God.

"Our hearts sprinkled from an evil conscience, our bodies washed with pure water," is the language of the Epistle to the Hebrews, and the thought was suggested by the service of the tabernacle.

In the court there were only two things to be seen—the brazen altar and the laver. At the one the priest received and sprinkled the blood; at the other he found the water in which he washed ere he entered the holy place. At the installation of the priests in their office they were first washed and then sprinkled with blood. (Exodus xxix. 4, 20.) On the great day of atonement the high priest, too, had first to wash ere he entered the holiest with the blood. (Leviticus xvi. 4.) And so the lesson comes to us that if we draw near with hearts sprinkled from an evil conscience, we must also have the body washed with pure water. The liberty of access, the cleansing the blood gives, can only be enjoyed in a life of which every action is cleansed by the word. Not only in the heart and the disposition, but in the body and the outer visible

life, everything must be clean. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." A heart sprinkled with the blood, a body washed with pure water from every stain—these God hath joined together; let no man separate them. "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

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Our whole life in the flesh is to be in the holiest of all; the body is very specially the temple and in charge of the Holy Spirit; in the body the Father is to be glorified. Our whole being, body, soul, and spirit, is in the power of the Holy Spirit, a holy sacrifice upon the altar, a living sacrifice for service before God. With the body, too, we live and walk in the holiest. Our eating and drinking, our sleeping, our clothing, our labor and relaxation—all these things have more influence on our spiritual life than we know. They often interrupt and break the fellowship we seek to maintain. The Christian must realize with Christ that the body is prepared for the service of God.

The cleansing is for service. There was a great difference between the people in the outer court and the priests in the tabernacle. The former saw the blood sprinkled upon the altar, and trusted for forgiveness; the blood was not applied to their persons. The priests were sprinkled with the blood; that gave them access to the sanctuary to serve God there. There are still outer-court Christians who look at Calvary, and trust for forgiveness, but know nothing of the access to God which the more direct and powerful application of the blood from heaven by the Holy Spirit

gives. The more we see and approve that the object of the cleansing must only be for service, the more shall we see and experience that the power for service is only in the cleansing.

Christ's work as Priest over the house of God is to bring believers into it, and enable them to live there. They are to worship within the veil, and witness without the camp—beyond the gate. Christ brings believers into the holiest of all, by bringing God and the soul into actual harmony, sympathy, and fellowship with each other. As Minister of the sanctuary, he does all that is to be done in heaven with God; as Mediator of the new covenant, he does all that is to be done here on earth, in our heart—the one as effectually as the other. The two offices are united in the one great Priest; in each act of his he unites both functions, to the soul that knows what to expect and trusts him. Every movement in the presence of God can have its corresponding movement in the heart of man.

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In the apprehension of truth there are stages according to the measure of faith and faithfulness. The tabernacle service illustrates the thought. The Israelite who entered the outer court saw the altar and the blood sprinkled there, and received such assurance of pardon as that could give him. The priest who was admitted to the holy place not only saw the blood sprinkled on the brazen altar, he had it sprinkled upon himself, and might see it sprinkled on the golden altar in the holy place. His contact with the blood was closer, and he was admitted to a nearer access. And the access of the high priest was still more complete; he might, with the blood for the mercy seat, once a

year enter within the veil. Even so there are outer-court Christians who trust in Christ who died on Calvary, but know very little of his heavenly life, or near access to God, or service for others. Beyond these are Christians who know they are called to be priests, and to live in the service of God and their fellow-men. They know more of the power of the blood as setting apart for service; but yet their life is still without the veil. But then come those who know what Christ's entering with his blood implies and procures, and who experience that the Holy Spirit applies the blood in such power that it indeed brings to the life in the inner sanctuary in the full and abiding joy of God's presence. As your faith is, so shall it be unto you

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The Hebrews worshiped a present God. The residence of the Lord Jehovah in the tabernacle, and afterwards in the temple, was not merely a notion, but a fact declared to them by the solemn assertion of the Divine Word, a fact attested by the evidence of their senses. While, therefore, the people gathered around in deep humiliation and contrition, the high priest entered into the most holy place, where God was; there in silence, solitude, and darkness to stand in the chosen habitation, the immediate presence of the Lord.

More than this, the Hebrew people drew near to God, in the solemn and affecting services, under a deep sense, a clearly admitted conviction, of their guiltiness and consequent exposure to divine punishment. This is manifest from the fact that they could only come by means of a sacrifice of blood—the only way applicable to convicted sinners, whose guilt deserves the punishment of death. They thus approached God—the

East—the holiest of all—placing the lamb, the bullock, or the ram, as their divinely appointed substitute, to receive the death their sins deserved, and to expiate by the offering of his blood the guilt of their iniquities.

The Hebrew worshipers knew very well that the sanctuary was not only the divine dwelling place, but that God dwelt there as their King and Judge and Saviour. They knew that in that limited space in which he chose to manifest his special presence there was nothing but what related to them and their covenant relation to him.

The high priest went year by year into the inner sanctuary, and stood in the divine presence; but he alone; the people never did, and, under the ritual economy, never could. But for us the veil is rent, is removed, and a way of access is opened, by which every faithful soul may stand in the most holy place and rejoice in the presence of God. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Hebrews x. 19–23.)

CHAPTER XLIII.

"In Paradise."

"En to Paradeiso." (Luke xxiii. 43.)

I. INTRODUCTORY.

"Probation is the moral trial of a free spirit, continuing for a season under conditions appointed by God, and issuing in the confirmation of an abiding and unchangeable state. The Christian scheme, as administered by the Holy Ghost, has not abolished probation, but has invested it with a new and peculiar character of grace, which, however, leaves it probation still." When Adam fell from his first estate, trial ended for himself and the race in him; and, according to the analogy of the doom of evil spirits, his destiny and the destiny of manhood was then settled. But the divine condition of human probation, included in the prospect of a new and different test, applied to the posterity of Adam individually under very different conditions. Man's independent probation ceased forever, and began again through a Mediator. Probation did not cease, but its conditions changed.

The cross—the "accursed tree"—is a new testing tree of knowledge of good and evil: man under the new probation, however, is commanded not to abstain, but to take. The probation is now outside of paradise, but in many of its characteristics it is precisely the same as within.

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"The Mosaic account of the probation and fall of the first pair is an inspired narrative of the origin of

sin in the human race; it is not a collection of early traditions or myths; nor an allegorical method of teaching the moral history of sin in man; nor a combination of history, allegory, and legend; but an historical narrative of facts, which, however, are bound up with symbols that must have their interpretations as such."

Our Lord and St. Paul recognized the history. Primitive, fragmental, oriental, it may be, and deeply symbolical, but divine. The Apocalypse returns back to Genesis, and quotes almost every particular in such a manner as at once to sanction the literalness of the account and to relieve it of some of its difficulties. The final promise to the first church of the seven is: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Revelation ii. 7.) Here the literal Eden of man and the literal tree from which he was excluded reappear in their heavenly significance; but the spiritual, which is afterwards, implies the reality of the natural, which was first. The Apocalypse encourages the study of the narrative of Genesis in the spirit of simple faith, leaving to God himself the vindication of his righteous judgments and unsearchable ways, and rejoicing only that the leaves of the tree of life are for the healing of the nations, and that there shall be no more curse to those who enter the heavenly paradise. (Revelation xxii. 2, 3.)

The posture of the pure spirit in a state of probation and on the verge of falling, but hitherto unconscious of sin, is a secret lost to us: no mortal since the fall has been in such a posture; nor will ever be, since temptation will not belong to our future heaven.

The eating of the fruit of the tree of life was only a sacrament of immortality; it was to the eating of every tree of the garden what the Christian Supper is to all other food. The fatal eating of the tree of knowledge was the outward and visible sign of a sin which, by the divine law inwrought in human nature, would have been followed by shame and guilt and fear had no such tree existed. Through eating its fruit man came to actual knowledge of good and evil, to the knowledge of his misery—a knowledge which made him acquainted with his own power over his destiny as if he were his own God, and at the same time taught him that this power, independent of God, was his ruin.

There is no sin that does not begin in the spirit, though it may be made perfect in the flesh. The first sinners rejected the restraint of God's Holy Spirit, and made themselves independent in thought and will, before the fruit of the forbidden tree could become a real temptation. This hidden mystery of iniquity, behind the act of transgression, was only brought to light in the recorded fall.

Man fell from his destination—that of an eternal progress from glory to glory in sinless fellowship with his Creator. He declined into a lower sphere; out of communion with heaven, into a life of external discord and internal misery. He lost his intrinsic vision of God, no longer held discourse with his Maker through the symbols of nature, and had to begin, he and all that should be his, the very first principles of a spiritual world.

If that fall was not total, it was because the Redeemer's unseen hand arrested it. The last Adam—the child Jesus, already the new Father and Head of man-

kind—was even then set for the fall and rising again of the human race. (Wisdom x. 1; Luke ii. 34.)

Original sin and original grace meet in the mystery of mercy at the very gate of paradise. God's own theodicy is exhibited in the free gift of the Second Adam. Original sin sprang from the federal constitution of the race; one in unity of the unlimited many. But the many are one in recovery as well as in sin. As surely as sin and death passed through to the race, so surely from Christ did grace pass through.

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The life of the unfallen man was renewed every instant by the Spirit dwelling within him; but the new birth by which degenerate man is quickened we call regeneration. The Spirit which dwelt in Adam because he was in harmony therewith strives with every man to find in his heart a dwelling place. Only through the Spirit, and through the unfolding of spiritual meanings in the visible world, did God reveal himself unto Adam. Man in his first estate had no light save that which lighteth every man that cometh into the world—only he comprehended the light.

The Word was from the beginning the Son; since Sonship is not of the flesh but of the Spirit, and, even as the Messiah, is eternal, since from the first he has been sent. There never has been any visible appearing of God but through the Son. "No man hath seen the Father at any time; the only-begotten Son which is in the bosom of the Father, he hath declared him." Always it has been true that "he who hath the Son hath life." If the race could fall from grace, why not the individual? Grace was from the beginning, even in Eden, but, as related to fallen man,

we call it saving grace. "Grace and truth [the very things which man lost in his fall] came by Jesus Christ." (John i. 17.)

Life is our master, and our understanding is but the servant thereof. Life is as a garden given us to tend; but what is our tendance to its large unfolding, which we control not? Life is our master, and yielding to this mastery, with open heart leaning thereunto, we shall be filled with life and shall be satisfied—we shall be folded to the bosom of Everlasting Love. For there is no life that is not of love—which in the visible universe is the flame of suns—begetting life in all worlds and in the invisible, is the flame of the Spirit. But if we shut our hearts against this life, this love, still will it follow us, and that which, being received, would bless us, shall seem like a pursuing avenger, before which we are flying into outer desolation. For our understanding, which we, by strange inversion, have made the master of our straightened life, shall be as a prism refracting all light, so that we shall call those things evil which are but the shadows of the one great sin which we confess not—and we shall call those things good which are but the false images of the one good we have forgotten—the presence from which we hide ourselves.

Yet we hear in our garden, however far from Eden, in the cool of the day, the voice of the Lord God, asking, "Who told you that ye were naked?" striving with that other voice which hath put us to shame and confusion. Lo, these two voices have striven with man from the beginning, the voice of the Lord God, saying: "I am the Father of spirits. I have breathed into thy nostril, and thy life is my life—thy light of

my light. Whoever hath faith in me, my life and my light shall be sufficient unto him. Behold, thou wast a child, wrapped in my love as in a deep, untroubled sleep, naked, yet not ashamed. And I gave unto thee things in the garden wherein I walked with thee. But thou hast sought a way for thyself, to walk by thine own strength, following the subtleties of thine understanding, which, separated from the heavenly light, creepeth forever upon the earth. Thine eyes have been opened, and thou seest only by this outward light, remembering only that thou art dust, and that unto dust must thou return; of all thy precious heritage possessing only its earthly, perishable portion, in weariness of flesh and weariness of soul. Turn again unto me, that ye may have eternal life."

But that other seductive voice—of spiritism—repeateth still: "Thou art naked—gather thee fig leaves. The vengeance of God is upon thee, and a flaming sword standeth between thee and thy lost Eden, guarding the fruit of the tree of life. Hide thy face from the wrath of God. Henceforth thy hope is in thyself and in thine own devices. By thine own strength shalt thou conquer the earth, and by thine own wisdom circumvent a jealous God, wresting fire from his very heaven, and shalt by seeking find the secret of all knowledge and power. Rejoice that thine eyes have been opened, and that thou art now as the Gods, knowing good and evil."

CHAPTER XLIV.

"In Paradise" (Continued).

II. LIFE IN PARADISE.

The soul of man is ever haunted by intimations of an ideal life, which once inhabited Eden, and may some time inhabit heaven. All who believe in a divine life concede that man in his first estate must have been in complete harmony therewith.

We can form no conception of the vitality born of this harmony, either on its active side as love, or on its passive side as knowledge. Man was the child of God, heir at once of heaven and earth; but his regard was always heavenward, and all his earthly life was caught up into this divine vision. Imagination, like a vital flame, illuminated all realms in her spontaneous flight, easily overleaping the barriers of sense, wedding the visible to the invisible; and, following as a reflex of this illumination, there was flashed upon the mind the knowledge not merely of laws, but of inward meaning—a knowledge which is direct interpretation, having the character of divination.

We associate with such a life perfect freedom from solicitude and so absolute spontaneity of all movement that the element of consciousness—even the consciousness of liberty—is scarcely apparent. We behold man, at the same time that he is immediately and fully recipient of the divine life, also most closely linked with nature, his activities having that spontaneous, unerring character which we associate with all natural operations, and with what we call the instinctive proc-

esses of animal life. We behold him the leader of all terrestrial life, through the correspondence of a marvelous divination, in touch with the life of all the world.

This is man in paradise.

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Outside of sacred writings, our first glimpse of man upon the earth is that of a wanderer, eating the bread of his own or others' toil, enslaving others or himself enslaved, a tyrant or the victim of tyrants. History is the record of human strife. Civilization itself is gladiatorial, a complex system of selfish competitions. Peace is only an armistice—a balance of menacing powers; and in its semblance of security men laboriously cultivate sciences and the arts, and elaborate their systems of morals and jurisprudence, or else relax all effort in the enjoyment of sensual pleasures and luxurious ease. The inheritance of the earth, if we regard the testimony of history, is not through love, but through conquest. The links with nature have been broken; and there are but fragments and hints of a higher life—the faint reminiscences of a state of simple innocence. Vitality is no longer the pure white flame of man's impassioned nature aspiring heavenward; it glows into ardors that smolder. Consciousness is dominant in the regulations of life, with its false shame, false pride, meaningless conventions, confusing disguises. The grace of free, spontaneous activity is displaced by what we call taste, manner, tone—the results of training. Theories that begin nowhere and end nowhere, vain speculations, futile analyses, have taken the place of a divinely informed wisdom. Imagination is shorn of her wings, and there is no longer true divination.

This wandering of man is the great world *epos*. Its origin is known only to Him who alone seeth its end. There is—and in the very nature of things there can be—no record of a Golden Age. It is only in the face of death—of failure—that men build monuments. The best of any life escapes record. Its fragrance and beauty and song, its joy and its pathos, are too evanescent for memorial. Here and there, in the Vedic chants or the Homeric poems—transmitted from generation to generation through the living voice, and at last by some happy chance committed to writing—we catch faint echoes of the vanished youth of the world. Other hymns besides the Vedic were chanted at sunrise, and in other lands, but they have not lingered for our ears. We have a glimpse of the heathen priest Melchizedek, priest of the Most High God, in his casual meeting with Abraham, with his offerings of bread and wine. But who were his people, and what hymns may they have sung? Where are the unsung Helens and Andromaches, Antigones and Electras, the uncrowned women of the olden time? They have vanished, as also the chivalry and tenderness they inspired. And of the endless procession of children—of babes and sucklings out of whose mouths is perfected praise—we have but the glimpse of that throng which in the temple shouted hosannas to the Son of David—the Last Adam.

The children, through wandering, escape not the close-following and ever-besetting love of the Father. Degeneration there has been, and mortal failure; but even from the beginning this Infinite Love has bent down to man's decaying life and with its reviving breath has awakened it into whatever of freshness,

beauty, and glory it has shown. Even as his followers have ever the freshness which they had in Eden, and his sun and his rain fail not, so his love never wearies, but it knocks at every door—in some ways beseeching, in some compelling, in some even submitting, in all waiting with the untiring patience of the Bridegroom.

The Last Adam was also in the garden of Eden, in paradise, with the first Adam. The first Adam disobeyed; went out of Eden into the world—the unseen and invisible form of the Second Adam following—overtaking the last in the incarnation—pausing for awhile, it seemed, in infancy, and then hastening to the cross of Calvary—almost out of breath, whispering to the repentant one: "This day shalt thou be with me in paradise."

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God was immediately apprehended as a personality through a sense of Adam's consciousness. This was the natural and normal state of the unfallen man in Eden.

There was an interior light, the Holy Spirit, within the human spirit. Sin extinguished that light—the veil of senses intervened—religious intuitions ceased, leaving a yearning, a painful yet ill-defined sense of want, unrest, and forebodings of ill, sufficient to produce a blind activity of the religious nature.

Paradise was shut out of man's heart—the veil, the impenetrable veil, the rending of which involved the incarnation and death of Christ, closeted man in his darkness and despair.

Man, in his state of innocence, was favored with many revelations from God. The Divine Person who

pronounced the sentence was not only no stranger to the first pair, but seems to have been most intimately known to them.

The approach of this Divine Person was first apprehended, not by sight, but by hearing. The ear is the organ of the heart, the eye that of the intellect. "They heard the voice of the Lord walking in the garden in the cool of the day." It was not the sound of "words," but of "walking," that was heard. In paradise it seems to have been the custom of the "word of the Lord" to meet the happy pair every evening before the tree of life, there to invigorate their bodies with its sacramental fruit, and to strengthen their souls by revelations of heavenly truth.

When the evening came, and they heard the sound of walking, they at once knew whose footstep it was, and in their guilt and shame, fearing to meet the Divine Presence, they hid themselves. This could not have been if this was the first appearance of the Divine Word; if, indeed, his presence in human form had not been made so familiar to them that they certainly knew his approach by the sound of his tread.

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Adam understood the situation—the words of judgment spoken by the "Word of the Lord." He who before had been innocent was now guilty. He who had lived in the garden of God was to be cast upon a soil upon which the curse of God rested. That nature which had drawn immortality from the tree of life was now destined to death, corruption, and dust.

Adam had previously given his wife a name indicating her nature and sex, "woman"—a contraction of wombman—the man with a womb—the female of the

human race. This name fully met the case with respect to every natural and temporal distinction. Adam gave his wife a new name after the sentence, intimating that he understood the soul of the sentence as a promise of redemption. "He called his wife's name 'Life,' because she was to be the mother of all living." Prior to the fall, life had been the portion of humanity. Now they had been adjudged to death, and life for all could only emanate from the seed of the woman, who was destined to crush the serpent's head.

Adam understood and believed the promise—the gospel in paradise—spoken in judgment. Therefore he called his wife's name, not Eve, but Life (*chevah*), because she was to be mother of all human beings, and because she was to be the mother of Him who pronounced the sentence, and who was to give life to a world dead in trespasses and sins. (1 Timothy i. 10; Ephesians ii. 1.) Adam, receiving from God the promise of Christ, and believing it, named his wife "Chava," that is, "Life." So the LXX.: *Kai ekalesen Adam to onoma tes gunaikos auton zoe.* "And Adam called his wife's name Life." (Genesis iii. 20.) He perceived the *ton eschaton* Adam, "the last Adam" (exhibited to him in the promise to be "a quickening Spirit"), had brought in a better life of the soul, and at length should bring in a better life of the body. "In him was life." (John i. 4.) The Christ life is the light of men. The measure of Christ life is the measure of truth understood.

Life apprehends truth. Life is the light of men. Man has reversed this principle. The fallen man says: "Light is the life of man." He puts truth as the fountain of life. Life is the light of men. Obedience to

the life results in light. "If any man wills to do my will, he shall know." "I am the way, the truth, and the life."

The way lies most on the surface as presented to our faculties; farther down lies the truth, and beneath the truth the life. It is because the eternal Son of God is the Life that he is the Truth; and it is because he is the Truth that he is the Way. The order unfolds like the temple departments: the most holy; the holy; the external court.

Life is the most holy; truth is holy; and the way is revealed in the conduct of the life—the words and acts—observed by eye and heard by ear.

CHAPTER XLV.

"In Paradise" (Continued).

III. THE TREES IN PARADISE.

In the judgment pronounced upon the serpent—Satan—there was made to Adam and to his wife, and to all their posterity, a glorious revelation of gospel mercy, an outline of the great principle and purpose of redemption by Jesus Christ.

The judgment upon Satan was a revelation of a suffering Saviour, who would be more than man; and who should come into the world and conquer the evil one, but the time of his coming was uncertain; they were to watch, for they knew not the hour of his coming.

The "theology of the promise" was revealed in the words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis iii. 15.)

Satan did not use physical violence, but accomplished his purpose by craft and lying persuasion. The head, the seat and center of this malign power, is here doomed to destruction.

Eve exclaimed on the birth of her firstborn: "I have gotten a man, the Jehovah." That is, the promised one; he who was to come.

In harmony with this translation, the Chaldee paraphrase of Jonathan reads that verse thus: "And Adam

knew Eve his wife, and exceedingly longed for that angel [who was to restore them to happiness], and she conceived, and bore Cain, and said, I have gotten that man, that is, the Angel of Jehovah." The LXX. render the passage, *Ektaesameen anthropon dia tou Theon*, "I have acquired a man, because or for the sake of God," that is, in consequence of his promise. Eve, not knowing the precise time when the promised Seed was to appear, and doubtless very impatiently expecting his manifestation, exclaimed, on the birth of her firstborn son: "I have gotten the man, even Jehovah his very self." She thought the promised "Seed" was then born into the world. Cain means "possession": "I have gotten the predicted man." Jehovah in the form of man. Eve had respect to the promise of Christ when she named her son, as Adam had respect to the promise when he called his wife's name Life.

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It is not the subtlety of the serpent kind spoken of in the original; but "a certain serpent" was cunning beyond any beast of the field, whether of the serpent or of any other kind. This "certain serpent" was no common serpent of the field; for he differed from them all. He was no other than the apostate spirit, who, in the serpent form, executed his stratagem upon man; and to whom, for that exploit of wicked cunning, the names of "the serpent" and "the old dragon" have ever since been applied in derision and reproach. Hence, the going upon the belly, and upon the eating of dust, in the malediction of the serpent, applies to that "certain serpent." It describes a state of degradation and perpetual mortification of appetite, to which

the deceiver stands condemned. The condition of a spirit, whether in happiness or in misery, cannot be described to man otherwise than in figures; and such description is, in that case, as plain and literal as the nature of the subject will admit. This was the fall of man—perhaps also the fall of Satan. This was the origin of spiritualism—the original seance in which the evil one manifested himself in serpent form and human speech.

In harmony with this idea, the nations of central and upper Asia, from the remotest antiquity, are witnesses, and in the system of Zoroaster it is related that Ahriman, the chief of wicked spirits, seduced the first human beings to sin by putting on the form of a serpent.

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The serpent's head is to be bruised; that is, his utmost art, wisdom, energy, power, and dominion are to be crushed and destroyed. The heel of the woman's seed is to be bruised; that is, his lower part, his inferior human nature, was to be punished, crushed, and destroyed by death.

The death of the human nature of the promised Redeemer is proved by the death of the victim in animal sacrifice. The universal tradition of a suffering and dying Mediator Deity pervades all the heathen world. The Indian Krishna, whose heel was bitten by the great serpent, whose head he afterwards crushed; the Greek Orpheus, whose wife was bitten by a serpent, which occasioned his descent to the regions of the dead; the mediator god of the Scandinavian, Thor, who, in an encounter with the great serpent, succeeded in killing him, but himself fell dead, suffocated with

the floods of venom which the serpent vomited forth upon him—all these, and many more traditions, embedded in the religions of nations, extending from India to Norway, could only have their origin in the events of man's primitive history, and in revelations made in the earliest race of mankind.

Adam and Eve understood also that a new and strong feeling was to be called into action between the serpent and the woman. "I will put enmity between thee and the woman, and between thy seed and her seed." Before this the woman had not regarded the serpent when he first communed with her as an enemy, but rather as a friend; and, in consequence, was seduced into ruin. Nor after the fall could the guilty pair view Satan as their enemy. They felt that their condition had fearfully changed; but then, as they became alienated from God by sin, they became "devilish" in the character of their minds.

Man was now out of harmony with God—not "at one" with Christ; but "at one" with Satan—in perfect accord with the enemy whose spiritism had alienated him from God.

"I will put enmity between thee and the woman, and between thy seed and her seed," plainly refers to the communication of the first great gift to mankind, under the economy of grace. "Prevenient grace," the application of redemption, the instant communication of its grace, in a way most adapted to aid man in his fate of ruin and to counteract and defeat the purposes and power of the evil one.

"I will put enmity between thee and the woman." "I will break up the fatal peace, the covenant with hell, the alliance with death and ruin; I will put en-

mity in its stead." This was done by divine illumination. The light which enlighteneth every man that cometh into the world was thenceforth given, and by it the purpose hath always been effected.

The communication of grace, therefore, revealed a great and glorious truth, even the immediate application of that scheme of mercy by which Christ, as "the Lamb slain from the foundation of the world," dispensed spiritual life and grace, and became the author of eternal salvation to those that obeyed him. For, as the word of promise was received, believed, and realized, enmity to Satan and sin became the ruling principle of life and action, and love to God and obedience to his will were, as a necessary result, brought into operation.

The wicked and ungodly, who reject that gracious influence which produces in the heart enmity to Satan and to sin, are in the New Testament designated "the seed of Satan"; while those who, under the teaching and influence of this grace, learn to rise in opposition to Satan and to sin, and partake of the conflict and victory of the promised Redeemer, are called "the seed of the woman." (John xv. 19; 1 John iii. 10–12.)

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Man, in his new condition as a sinner, must be prevented from having access to the tree of life. There were two trees in the midst of the paradise—the tree of life, and the tree of "the test of good and evil." The first was necessary to man's continued existence; the second necessary as a "test," and was forbidden. The enjoyment of his highest privilege stood in immediate proximity to the test of his obedience. Every time—perhaps in the evening—he partook of the fruit which

insured his immortality, and which was the sign and symbol of the reception of spiritual and divine blessing, he stood near the fruit from which he was bound to abstain in obedience to the divine command.

While the pair were obedient to the command of the Lord, and abstained from the fruit, the tree was a standing testimony of their goodness. The forbidden tree was called "the tree of knowledge of good and evil," because by it human character was decided and set forth.

They broke through the prohibition, and in consequence were expelled from both trees; such is the wages of sin. Their expulsion became necessary to carry into effect the penalty which had been associated with the divine command: "In the day thou eatest thereof, dying, thou shalt die." The tree of life was designed to counteract this tendency to death, and consequently it became necessary to prohibit man's access to its fruit, by which means his sentence would take effect; for, deprived of it, every day he lived, all he did, even the food he ate, tended to the decay of his physical nature; so that literally dying, he proceeded onward to death.

CHAPTER XLVI.

"In Paradise" (Continued).

IV. THE CHERUBIM.

"The man has become as one of us to know good and evil," is the language of lofty irony. "And now, lest he put forth his hand and take also of the tree of life, and eat, and live forever," reveals the necessary religious reason for man's expulsion from paradise. The tree of life set forth the way of spiritual access to God, and was now altogether unsuitable to a guilty and sinful creature. While man was innocent and happy, it met his case; and the effect of a life-preserving fruit on man's body aptly typified the communicated blessing by which the soul was nourished and sustained in holiness and happiness.

Access to the tree of life was the joy of the first paradise; it will be the joy of the restored paradise: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." "Blessed are they who do his commandments, that they may have right to the tree of life." (Revelation ii. 7; xxii. 14.) "As surely as the highest vision of God and the enjoyment of his salvation are set before us as blessings arising out of access to the tree of life in the heavenly paradise, so surely access to the tree of life in the Edenic paradise stood connected, not only with the maintenance of unimpaired existence, but also with spiritual access unto God, and the enjoyment of his manifested love.

The means employed to enforce the expulsion of the guilty pair from paradise opened up unto them a new way of access unto God: "So he drove out the man; and tabernacled the cherubim and the flame of wrath which turned itself before the garden of Eden, to preserve the way of the tree of life." The original phrase rendered "And he placed" should be, "He, or it, abode, dwelt, inhabited, tabernacled." The sense is, "He caused the cherubim to abide, dwell, or tabernacle."

The original does not mean "sword," but a fire; God's anger against sin, which sent the fire forth as the instrument of destruction. "God is a consuming fire."

"Cherubim" is the plural form of the Hebrew; the "s" is therefore unnecessary and improper. This term in the original has the definite article, and it should stand thus, "the cherubim." To keep or preserve the tree of life does not mean to close the way up, or to cut off all access.

The cherubim were only used for one purpose; were only known by the Hebrews as a portion of the appointed means of access unto God by the blood of sacrifice; and therefore to say that the Divine Presence and the flaming fire were associated with the cherubim before paradise, immediately after the fall, would be only to inform them that the primitive means of worship appointed by God at that time were very similar to those which were in use in the Hebrew Church during the Mosaic dispensation.

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Man expelled from paradise, deprived of access unto God through the tree of life, was not abandoned to his own energy and invention, but was at once provided

with a means of worship and a way of access unto God, suited to his circumstances and condition as a guilty and depraved sinner.

Animal sacrifice became a substitute for the way of the tree of life, and also as typical of the real sacrifice on the "accursed tree," the cross, from which way and throne Jesus dispensed pardon in the words to the repentant and believing sinner: "To-day shalt thou be with me in paradise." The way of the tree of life is the way of access to God. Outside of paradise man saw Christ tabernacled—the cherubim before the garden of Eden. This is the first appearance of the glorious Shekinah—He "that dwelleth between the cherubim." (Exodus xxv. 17–22; Ezekiel i. 22.)

In Ezekiel, and in all the passages which refer to the subject, we have the idea that God dwelt with the cherubim: we are also told that the appearance of the cherubim was that of a man; so that one great truth taught at Eden was that the seed of the woman was God with us—Christ, the door of paradise. In the vision of Ezekiel there was a fire unfolding, or turning back upon itself; and the living creatures, with the likeness of a man, were in the midst of the fire. In the text of the account in Eden the flame of fire is said to have turned every way, or "turning back on itself"; so that the great truth here taught was, that the fire of wrath, which had been kindled by transgression, instead of burning out to consume man, would turn back and expend itself on "God manifest in the flesh."

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The great design of the cherubim was to teach the principles of redemption; to keep—preserve—the di-

vinely appointed way to eternal life in remembrance, that it might serve as a temple of worship. It was to this "presence of the Lord" that the antediluvian patriarch came—from which Cain was driven. Here sacrifices were offered as expressions of faith in this way of reconciliation.

The derivation of the word "cherub" is perhaps from the root *k-r-b*, meaning "to seize, catch, lay hold of"; it is a pure passive, and yields the meaning, "the seized ones," "the laid-hold-of ones," "the possessed ones," than which a more fitting significance could scarcely be imagined. The cherubim laid hold of and inclosed the divine glory; and the divine power laid hold of and directed these upbearers of the divine Majesty.

God "seized" our nature; "laid hold of," "possessed," "tabernacled" human nature; "took upon himself" our nature.

The "cherubim" were prophetic of the incarnation —the anticipatory coming of God in Christ. As the orientals dimly shadowed forth the idea of the Godhead in the avatars of Vishnu and Buddha, and the Greeks shadowed forth the complementary truth of the exaltation of manhood in the apotheosis of the heroes of the Pantheon, so in the "cherubim," revealed at the gate of paradise, God was manifest in fire—a movement toward the manifestation in the flesh.

Divine love must manifest itself, either in complacency or anger, according to the conduct of mankind. When God is angry it is a moral fire that is burning in him; it is love in a glow of justice; it is his protest on behalf of those who may yet be saved from sin.

To man in his altered relations, "the cherubim," with the flaming fire between them, took the place of the "tree of life" in the world, by a direct appeal to the eye, telling of judgment, and yet, under the relations of the promise, speaking of mercy. These were the symbols of divinity, perpetually present to man before the flood. Yet idolatry did not and could not arise among those who looked upon these flaming symbols of a present God. The flood came, and swept away the symbols, the traditions were carried over, and appear in the idolatries of the succeeding ages.

In the Assyrian winged figures we behold the ancient "cherubim"—in the "sacred fire" the "revolving flame"—in the "sacred tree" the "tree of life."

The nations nearest the original center preserved in their sacred symbols the traditions of the facts of paradise.

No sooner was sin committed than the merit of "the Lamb slain from the foundation of the world" was applied, and that by the means we are now considering. A place and a way of animal sacrifice were appointed, by which, through faith in the divine promise, even the guilty and depraved might come to God and find acceptance through his mercy. Thus, through these means, notwithstanding the altered condition of mankind, the way of life was kept open and was maintained inviolate, in spite of all the power of Satan and all the influences of sin and guilt.

The "heresy of Cain" was in the rejection of the divinely appointed way of access to God by the blood of sacrifice.

Jehovah, as under the law of Moses, permanently

revealed himself between the cherubim at the eastern gate of paradise; and the oblations of Cain and Abel were brought, to be devoted in the presence of Jehovah thus permanently revealed.

The sacrifice of Abel was accepted by the fire of wrath which burned between the cherubim, thus showing that the victim was received vicariously for the sin of the offerer.

Cain's offering was rejected by Jehovah, and the sentence of banishment pronounced upon him by an audible voice from between the cherubim. Cain went out from the Divine Presence, when he fled in a direct line from the eastern gate of paradise to the eastern land of his future wandering.

Animal sacrifice, therefore, not only introduced mankind into a way of access unto God through the blood of atonement; it also opened up a new way of the tree of life; that is, sacrifice subserved precisely the same purpose to sinners, when penitent and believing, that the tree of life did to man while innocent and pure. The former indicated, by the refreshment and support derived to the body from eating the fruit, the support which the soul received from the communication of divine blessing; the latter showed, by the same effects being produced by the eating of animal flesh, the certain experience of spiritual life derived by faith from the great atonement, and the continued grace which maintained this spiritual life in activity and power. (John vi. 53–55.)

CHAPTER XLVII.

"In Paradise" (Continued).

V. MEMORIALS OF PARADISE.

The perfect harmony of the dispensations of grace is revealed in the Genesis revelation of paradise. In the beginning sin expelled mankind from the garden of bliss. The justice of God executed the sentence; but before this fearful crisis arrived, it was met and provided for. The counsel of heaven had devised a great and effectual remedy. This was first indicated to man by a local presence of God over the cherubim, which could only be approached by the blood of sacrifice. By this means the way of the spiritual tree of life was kept open. This mode continued to be the way of life to the patriarchs, was further developed in the Mosaic economy, and finally and gloriously consummated by the life, teaching, miracles, and sacrifice of God's Messiah, who, "having overcome the sharpness of death," led the penitent thief into the heavenly paradise, and "opened the kingdom of heaven to all believers."

. . . .

Jesus having fulfilled the Father's will, and finished the great atonement, took to himself his divine power, and entered upon the crowning work of his Messianic character. He had already redeemed man from the curse of the law by the price of his blood; he had now to redeem him from the bondage of Satan by the

power of his divinity; "he led the captivity captive," and "having spoiled principalities and powers, he made a show of them openly." (Colossians ii. 15.)

Jesus, having passed through his vicarious death into his kingdom, waited for the spirit of the penitent thief, and while men were covering his mangled body, as a loathsome and unclean thing, Jesus took his redeemed and purified soul into the paradise of God. The soul of him who in the morning of that very day was a guilty, depraved, godless sinner, adjudged, from the dark nature and great number of his crimes, to be unfit for earth, now, by the atonement of Jesus and prevalence of his redeeming grace, translated to heaven. The mercy and divine power of the Lord Jesus descend to the deepest abyss of this sinner's guilt and depravity, and raise him from the threshold of hell to the height of heavenly glory; and having applied to his soul a blood-bought pardon, and renewed his spirit by sanctifying grace, he takes this wonderful trophy of his redeeming grace and power into heaven. No stronger proof of the perfect and complete efficiency of the whole scheme of redemption can be given than the fact of the salvation and presentation of this criminal in the presence of his glory in paradise.

His salvation proves clearly that all that sin wrought in him had been undone; that all the works of the devil had been undone; that all the evil which rendered him unfit for paradise, and incapable of communion with God, had been removed by the mercy and power of the Redeemer. So the banished one was brought back, and all that was typified by ancient rites was verified; the Redeemer returned with the redeemed sinner and placed him in the paradise of God.

The primeval garden was on earth; this paradise is in heaven. So high as the heaven is above the earth, so high is the state that the redeemed acquire through grace, beyond all which they lost in the first Adam. The sacrifice of Christ expiated the guilt of the penitent thief, fearfully great as it was; but then his moral nature was sanctified and made holy. The mind in which but yesterday hellish passions reigned, and earthly and vile affections and desires were paramount, is "to-day" so fully saved from all impurity as to be "meet to be partaker of the inheritance of the saints in light."

. . . .

Paradise had been lost by the sin of man, but was to be recovered by the suffering and victory of the Saviour. Hence its memory was kept up by sacred places, modeled as nearly as possible on the plan of the original garden; and hence the many traditions similar to that of Hercules and the garden of Hesperides, where we have a sacred garden, whose fruit was guarded by an immense dragon, which the hero-deity, in the character of the Saviour, slew, and secured the precious fruit. The numerous sacred places prepared by the ancients, in which the sanctity of garden grounds was embodied, leave no doubt that the origin of the practice had reference to the events which occurred in the garden of Eden.

All the ancient "gardens," "groves," and "sacred places" of the Gentile nations are attempts to reproduce or perpetuate paradise according to the ancient tradition and history of the primitive garden and the events that transpired there.

The hoped-for admission to the Elysium of Greek

and Roman mythology is but a restoration of paradise. The characters of Apollo, Orpheus, Hercules, Krishna, and others, in their true light appear as fabled manifestations of the Divine Son. The sacred buildings of Assyria, Persia, and Egypt present the cherubic compound forms about the entrance of every portal, as if to remind all of the office of the primitive cherubim; while the constant recurrence of the sacred tree, the allusions to sacrifice and the sacred fire, are suggestions perpetuated of paradise. Xenophon, in the account of the return of the "ten thousand Greeks," in his Anabasis, speaks of "paradise": "Here (at Celænæ) the palace of Cyrus stood, with a large paradise full of wild beasts, which Cyrus hunted on horseback, when he had a mind to exercise himself and his horses. Through the middle of this paradise runs the river Mæander, but the head of it rises in the palace." The significant resemblances of Eden are readily recognized.

This place the Persians called "paradise," or a name which, when rendered into Greek letters, assumed this form; and through Xenophon this word, as the name of these sacred gardens or parks, became known in western Asia and Greece.

One hundred years after Xenophon the Greek translators of the Scriptures proceeded to compose the Septuagint version of the Old Testament. The translators of the Scriptures, fully versed in Hebrew literature and oriental learning, and possessing a perfect acquaintance with the Greek, rendered the original which in our version is read, "And the Lord God planted a garden eastward in Eden"—these men called the cultivated inclosure of Eden a "paradise."

There was a reason for this, because they had the word, *keepos*, "a garden," which had been in use by their best writers from the days of Homer, and other cognate terms, which, considered in a philological point of view, would appear suitable to this occasion. None of these words, however, were selected by the LXX. as the rendering for this garden in the translation of the passage. They used Xenophon's newly imported word, paradise. These sacred inclosures were regarded by the LXX. as, in some sense, imitations of the primitive garden.

. . . .

The Lord prohibited the use of "groves" among the Hebrews, because it was an idolatrous attempt to reproduce paradise. An attempt to "reach heaven," not by a perpendicular tower, like Babel, but by a lateral reproduction of bringing paradise back—to "regain paradise," by reproducing an imitation of it, in the "sacred groves" and "high places" of earth.

In patriarchal times this was a common practice, and in accordance with the usages of the ancient Gentile people. Hence Abraham planted a grove in Beersheba. (Genesis xxi. 33.) These groves were afterwards forbidden. (Deuteronomy xvi. 21; Exodus xxxiv. 13.) The Hebrews continued the idolatrous practices, notwithstanding the prohibition. (Isaiah i. 29; lxv. 3.)

That these gardens were imitations of the garden of Eden is evident from the distinguishing feature which they all present—namely, their having "one tree in the midst." (Isaiah lxvi. 17.)

. . . .

In the word "paradise" the Lord adopts the term

evidently in reference to the garden of Eden, as a type of the habitation of the redeemed spirits. His use of the term in this connection clearly establishes two important truths:

1. The direct reference of the paradises of the heathens and Hebrews to the garden of Eden as imitations or commemorative memorials of that sacred spot.

2. That this primitive garden was typical of the abode of the blessed, which is accordingly designated by the same name. And he clearly intimates that the cross—Jesus crucified—is the realization as the "way to God"—paradise—of which the cherubim were a prophetic adumbration.

CHAPTER XLVIII.

"In Paradise" (Continued).

VI. THE SPIRITUAL SENSE OF PARADISE.

The three crosses on Calvary represent three possible conditions of humanity, spiritually. Things are only truly seen when viewed from the right point of view.

Remove the illusion of time, and thus bring together the deed and its consequence, and you see it under the form of eternity. So, too, paint the deed with colors derived from all its consequences, and you will picture its final or ultimate judgment.

Michael Angelo's "Last Judgment" is the last—the ultimate of deeds. Dante's "Divina Commedia" is the description of present conditions of human beings. The Italian poet saw the germ of the "Divina Commedia" in the three crosses of Calvary. He saw the crucifixion from the standpoint of eternity. The Italian sculptor, Angelo, saw the "Last Judgment" by the light of the poet. Dante saw the spiritual sense of the three crosses on Calvary.

The "evil deed taken with the total compass of its effects and consequences" ultimates in the "inferno" condition. There is the impenitent sinner's cross. The "evil deed seen in its secondary effects by way of reaction on the doer—a process of gradual revelation to the doer that his deed is not salutary, either for himself or for others. The evil doer does not at first see that his being is so closely connected with the being of so-

ciety that if he does injury to his fellows, thinking to derive selfish benefit at the expense of others, he always works evil to himself sooner or later." At last, he sees that he reaps the due reward of his deeds. This secondary sight is the result of a purgatorial process that purges the eye of the soul and has a purifying effect, to the extent that he is at least enlightened by his experience. This is the penitent sinner's cross, that renounces the evil past and turns from the "purgatorio" condition toward the "paradiso." The purified action which emits only such deeds as build up the social whole affirmatively, and consequently return upon the doer to bless him continually. This is the "paradiso" condition.

. . . .

"Every one of us," says Carlyle, "is a ghost. Sweep away the illusion of time; glance from the near-moving cause to its far-distant mover; compress the threescore years into three minutes—are we not spirits that are shaped into a body, into an appearance, and that fade away again into air and invisibility? We start out of nothingness, take figure, and are apparitions; round us, as round the veriest specter, is eternity; and to eternity minutes are as years and eons. Thus by the divine purpose of the universe—by the absolute—every deed is seen in its true light, in the entire compass of its effects. Just as we strive in our human laws to establish justice by turning back upon the criminal the effect of his deeds, so, in fact, when placed under the form of eternity, all deeds do return to the doer; and this is the final adjustment, the 'end of all things'—it is the last judgment. And this judgment is now and is always the only actual fact in the world."

The race is born in "paradise"—goes out into the "inferno," leaving behind all hope who enter. Redemption leads from the "inferno" the penitent one, and through the "purgatorio" the believing penitent enters "paradise." "To-day shalt thou be with me in paradise." He, the Last Adam—God's ultimate man—was always in paradise. He never went out, but to seek and to restore the lost.

When the race voluntarily left "paradise" through the door of despair into the "inferno" "without God and hope in the world," the Last Adam voluntarily laid aside his glory and, filled with the purpose of redemption, followed the first Adam; overtook him at the cross—the door of hope—and went through that door into the presence of Jesus in paradise.

. . . .

The individual, like the race, is born in paradise—innocent—with the potential possibility of good and evil. The babe coming through the gate of birth, is in paradise, by virtue of the last Adam, until the testing tree of good and evil testifies against the now responsible free agent, because of his eating the forbidden fruit.

"Leave all hope, ye that enter," is the warning; and yet the individual, like the race, leaves its born paradise and enters the "inferno" of guilt and sin. The man is now under the dark shadow of the impenitent sinner's cross, railing at Christ in tones of despair. He is in the "inferno."

As one may go so far west that he may enter the east, so the race went from paradise through the "inferno" by the way of "purgatorio" and reëntered paradise. And so the Bible begins with its Genesis—paradise—and ends with the Revelation—paradise. So is

the book of human life, the flesh-bound volume with its Genesis—paradise—of innocent babyhood, and ends with the Revelation—paradise.

. . . .

The penitent and believing sinner who prayed, "Lord, remember me when thou comest into thy kingdom," was born in paradise. He was once a child—innocent. He left the paradise of innocent childhood, and entered the "inferno." How long he lived in this spiritual condition does not matter. He went on the purgatorial way of reflection and experience, saw the living cherubim—the way of God—the fiery judgment that his sin had kindled turned back on the Man in paradise, heard his tone of forgiveness; uttered his prayer, and was answered: "To-day shalt thou be with me in paradise."

. . . .

So this penitent and believing sinner had passed through all the states visibly symbolized by the three crosses. He was born innocent—the initial paradise of babyhood; he went out of paradise into the "inferno" under the shadow of the impenitent sinner's cross; heard the dying cry of suffering innocence; reflected under the influence of that incarnate way of righteousness; moved from the shadow of the "inferno" cross into the twilight of the "purgatorio"; entered by faith into his paradise regained: "To-day shalt thou be with me in paradise."

"If thou be the Christ, save thyself and us," is the fruitless, despairing cry—the unanswered cry that issues from the "inferno." The lost, condemned, dying man lives and dies in "inferno."

"Lord, remember me when thou comest into thy king-

dom," is a recognition prayer of faith in Jesus as the Christ; is the prayer of hope that issues from the "purgatorio" as the penitent believer enters the open "door" of paradise, hearing the voice of reconciliation issuing from the paradise throne—the cross-dispensing peace: "To-day shalt thou be with me in paradise." The repentant and believing sinner entered into peace, because peace entered into him; he entered paradise, because paradise entered him; he entered the kingdom of heaven, because heaven entered him.

CHAPTER XLIX.

"Ho Ercomenos." (Matthew ii. 3.)

The watchword of the New Testament; the equivalent of *Yahveh*, the key-word of the Old Testament.

I.

The memorial name, *Yahveh*, improperly translated "Jehovah," does not refer to God's existence and power, as suggested by "I am"; but is the name of *relation*—the great Messianic name of the Old Testament, and there represents the same divine person, who afterwards appeared in the world's history under the name of "Christ."

This name *Yahveh* infolds the whole doctrine of God in his relation to man, comprehends the work of redemption, reaches back in its extended significance to the gates of Eden, and forward to the final coming of the Redeemer.

The root *ha-yah* is essentially a "verb of becoming"; not merely of *coming into being*, but *coming into relationship—i. e., becoming this or that* to some one. It primarily means (*a*) of persons—to *become;* (*b*) of events—*to come to pass.* "God said unto Moses, *Eh-yeh asher ehyeh*—'I will become what I will become.'" What has God become to us? All that we understand now by the name of "Christ." Does not that name relate *to* us through which God will be remembered *by* us? From this point of view, is there not a significance in the added words, "This is my name forever, and this is my memorial unto all generations"?

According to Kurtz, "*Ha-yah*" is equivalent to

phunai, *genesthai*, *einai;* it indicates concrete, not abstract, being—such being as makes its appearance, manifests itself in history, and, so to speak, becomes historical. This meaning comes out more fully and prominently in the imperfect form of the name derived from it. Hence *Yahveh* is God outwardly manifesting himself, living, working, and reigning in history, *ever unfolding there*, *more and more*, *his character and being*.

God gave his name to Moses in answer to his prayer. The name denied to Jacob was given to Moses. (Exodus iii. 14.) "I will become"—to Israel, disheartened, timid—"what I will become"—all that it is in my heart to become to them, all that they need. Their redemption is in me; and, therefore, out of the fullness of my nature shall it be unfolded act by act, step by step, stage by stage.

II.

The Platonizing school of Alexandria gave God's declaration in Exodus iii. 14 a Greek rendering, which may be translated "*the Being*" (self-existent), and so our translators give us "I am." To these translators it came simply as an *ineffable name*—unlawful to be uttered, or even written, with its true vowel points. The Hebrew had originally no vowel points. The words consisted of consonants. The Masorites, in accordance with Jewish superstition which did not allow them to pronounce the sacred name of God, gave the name, which we call "Jehovah," the vowel signs or points taken from another name of God—Adonai (Sovereign); and from these false vowels comes our pronunciation, "Jehovah."

The name *Yahveh* represented the expectation of the world, which began in the promise made to Eve. *Yahveh*, *he who will be*, was the name applied by Eve to her firstborn—transferred to God—invoked by the patriarchs, affirmed by Moses, proclaimed by the prophets, complete in Christ.

Eve was disappointed in her firstborn. He was not *Yahveh*, the Promised One. And her subsequent name given to the second born, Abel, reveals the lost hope of the realization of that Coming One of promise. The hope of the Coming One was not to be realized in a man born of flesh, hence the faith, theology of the promise, was transferred to God.

The fact that Cain was called *Yahveh*, and supposed to be the *Deliverer*, and afterwards that God was invoked as *Yahveh*, shows that men had transferred their hope of a deliverer from man to God himself.

. . . .

A critical examination of the book of Genesis will show that *Elohim*, or "God," was first in use as the name of God; "Jehovah," or *Yahveh*, not appearing until the time of Enos, in connection with whose birth it is recorded: "Then began man to call upon the name of *Yahveh*, or 'Jehovah'"; literally, "began to invoke with the name *Yahveh*."

III.

"The name *Yahveh* first represented the promised *Deliverer*. The *Deliverer* was expected immediately to appear. Cain was supposed to be, and was called, *Yahveh*, the *Deliverer*. The hope of a human *Deliverer* was given up, and God was invoked as *Yahveh*, the *Deliverer*."

"Elohim" was the only name of God in use until the birth of Enos. After this "Jehovah" appears, in the language of the speakers, and also in duplicate accounts of the two *Elohistic* narratives, "the Creation," and "the Deluge," "the Yahvistic" account of the creation originating necessarily after the time of Enos, and for the purpose of identifying "*Yahveh*" or "Jehovah," the "Deliverer," with "Elohim the Creator." This is the secret of the "Elohistic" and "Yahvistic documents," about which modern critics speak so "unadvisedly with their lips."

. . . .

Noah, having in mind God as a Deliverer, built an altar to *Yahveh*. The hope of a restoration to an earthly paradise was swept away by the flood, and the more spiritual idea of "deliverance from sin" was to take its place; but this could not be realized, except through a course of training by which it should be developed in the mind of humanity. The era of the patriarchs represents a period of transition in the history of the Church, between the idea of *Yahveh* as the restorer of the original paradise, and *Yahveh* as deliverer from sin.

. . . .

The name *Yahveh* is not proclaimed as *new*, but as a name which has had a *history*. "It is referred back to the God of Abraham, the God of Isaac, and the God of Jacob, and is affirmed as a name replete with sacred associations, but at the same time as one whose historical significance had become lost, and which was therefore explained, reasserted, and then given as a solemn pledge to the fulfillment of a promise of deliverance."

And so Israel's children were to know, what Israel himself had not known, *Yahveh* as *Deliverer;* they were also to "comprehend" more clearly, from their experience and from the affirmation of Moses, that name, as not only pledging deliverance to them, but as prophetic of some great future manifestation to the world, of the same Person in a like relation.

The whole Jewish system is based on this relation name of God—*Yahveh*, Deliverance. He was to become the theocratic head of the nation, their Lawgiver and King; takes upon himself the name of Deliverer, and in illustration of that name introduces his government by a glorious act of deliverance.

IV.

At last, in the fullness of time, *Yahveh* in the person of Christ speaks on earth. But his very name, veiled in superstition and represented by a false and foreign word, is indeed "incommunicable" to the blinded hearts of his own nation. The New Testament identifies *Christ*, the Messiah, with *Yahveh* of the Old Testament. "Beginning at the creation, the apostles affirm that the same Being who laid the foundations of the earth, and who manifested himself to the ancient Church from time to time along the line of its history, appeared in the person of Christ on earth."

Elohim and *Yahveh* are the two distinctive names of the Old Testament. *Adonai*, "Sovereign," is a title expressive of governmental relation, and takes the place of either *Elohim* or *Yahveh*, according to the circumstances or the feeling of the writer.

Elohim, "God," "whom no man hath seen at any time," a name infolding *all* the attributes of *God*, as

opposed to *man*, stands "in the beginning" as *Creator* of the universe. It also is used as infolding distinct personalities, being a plural noun, appearing everywhere as the subject or nominative of verbs in the singular.

Yahveh, or *Yahveh Elohim*, is a name of relation, growing out of the expectations of humanity, in view of a divine promise. He who gave the promise adopted its name, and entered into a relation of *affection* with the race.

"This name, originating in *human* want and need, having a *human* history and growth, and yet representing a divine promise, was fitly chosen as foreshadowing the incarnation of the divine Person who assumed it to himself, and proclaimed it as his memorial name.

This *Elohim* by derivation and use is a term expressive of *power*, and represents the object of awe and reverence, standing at the head of the universe.

Adonai, "Sovereign," expresses a relation of *dominion*.

Yahveh represents a relation of deliverance and *affection*.

. . .

"*Elohim*, the God of power, appears first as Creator, and, in speaking, uses a form of expression implying the existence of other personalities on an equality with himself."

"*Yahveh*" *Elohim* enters into relation with man, assumes all the attributes of *Elohim*, and maintains a special superintendence over the race. "*Yahveh Elohim* also uses a plural form in speaking, implying the existence of other personalities on an equality with himself." "And yet these names are continually inter-

changed in such a manner as to produce the impression of *unity*."

"The Psalms and the prophets represent two divine Persons, sometimes *the One*, as commissioning, sending, and sustaining; *the Other*, who is looked upon as *Sent*."

"When *Yahveh* appears upon earth as *the Messiah*, and by his incarnation becomes 'our elder brother,' he bears another name, Christ, '*the Anointed*,' and is called *the Son*."

"*Ho Ercomenos* (the Coming One, or he who is to come) is the equivalent of *Yahveh*, and represents again not the expectation of a *nation*, but of the world. John sent unto Jesus two disciples, with this question: 'Art thou *Ho Ercomenos* (*the Coming One*), or look we for another?'"

To summarize: "He who appears in the New Testament as 'God' the 'Father,' and of whom *Christ* declares, 'No man hath seen God at *any* time, the only-begotten Son, who is in the bosom of the Father, he hath declared him,' who in the Epistles is spoken of as 'Theos,' nowhere in the Old Testament appears as a distinct personality, save as appointing and sanctioning the work of *Yahveh Elohim*."

"*Yahveh*, or *Yahveh Elohim*, enters into relation with man—walks with him in the garden—communes with the patriarchs—delivers from bondage—proclaims the law—sends his prophets—comes to his own—is rejected and crucified—ascends into glory—and will come again to judge the quick and the dead."

Ho Ercomenos was in familiar use as representing a *Coming Messiah*. As such it was adopted by *Christ* as the watchword of his second coming.

Yahveh, the Promise of the first coming, is fulfilled, and yet *Yahveh*, the memorial name, still remains in its equivalent *Ho Ercomenos*.

Of *Ho Ercomenos* it is written: "Behold, he cometh with clouds, and every eye shall see him."

Even so—come—*Yahveh* Jesus!

. . .

Outside the first paradise, the ancient world called upon *Yahveh* (He who will be) to come and restore. And the Church of the redeemed is calling upon *Ho Ercomenos* (He who will come) to come quickly.

. . . .

The divine Head of the Church has been *one* throughout all ages.

"One Lord," the *Deliverer* in the old and the Redeemer in the new dispensation; "one faith," in his deliverance and redemption; "one baptism," into his death, and to the mighty and all-embracing "name" of "Father, Son, and Holy Spirit"; the "one God and Father of all," whom he has revealed—*Elohim*—who, in the beginning, created the heavens and earth, "who is above all, and through all, and in us all."

VI.

This view—Christ as God himself in history; *the End*—the supreme object of the affections—rather than the *means* to an *end;* this—a return to Christ, to a personal, historic Christ, as the center, head, and source of all theology—would be a return to spirituality and true Christianity.

The Hebrew people, losing the meaning of the ancient word *Yahveh*—failing to see the divinity of the

word—failed also to understand Jesus of Nazareth; his deity was not recognized by the nation.

. . . .

Words are revelations of spirit. They have their outer, inner, and inmost meaning: the Gentile, Jewish, and Christian. The Word—*Yahveh*—when on earth, elevated the meaning of the words he used to their ancient, primal sense. He took words from the outer court and inner court of the temple of language, and placed them in the holy of holies of Christian meaning. The heathen definition of a word passed through the Jewish ritual and settled in its primitive glory—the Christian meaning, just as the earnest Gentile became a proselyte of the Jews and finally a Christian filled with the spirit of the risen *Yahveh*.

CHAPTER L.

"Ho Antichristos."

The word Antichrist is used by St. John in his first and second Epistles, and by him alone. Elsewhere it does not occur in Scripture.

In the times of the apostles the mystery of iniquity, the spirit of Antichrist, was already at work. It embodied itself in various shapes in the gnostic heretics of St. John's days, in the Jewish impostors who preceded the fall of Jerusalem, in all heresiarchs and unbelievers, especially those whose heresies had a tendency to deny the incarnation of Christ, and in the great persecutors who from time to time afflicted the Church. But this antichristian spirit was then, and is still, diffused. It had not, and it has not yet, gathered itself into the one person in whom it will be one day completely and fully manifested. There was something which prevented the open manifestation of Antichrist in the apostles' days which they spoke of by word of mouth, but were unwilling to name in letters. What this obstacle was, or is, we cannot now know. The early writers and fathers believed it was the power of the secular law existing in the Roman empire. Upon the fall of the empire there was a great *apostasia*.

The Church which, from one point of view and in respect to some of its members, was considered as the Church of Christ, from another point of view and in respect to others of its members came to be regarded as no better than an *apostasia*. There is to be

evolved from the womb of the corrupt Church, whether after or before the fall of Rome does not appear, an individual Antichrist, who, being himself a scoffer and contemner of all religion, will yet act as the patron and defender of the corrupt Church, and compel men to submit to her sway by the force of the secular arm and bloody persecutions. He will unite the old foes, superstition and unbelief, in a combined attack on liberty and religion. He will have finally a power of performing lying miracles and beguiling souls, being the embodiment of satanic as distinct from brutal wickedness. His continuance will be short. He will be destroyed, together with the corrupt Church, in so far as it is corrupt, at the glorious appearance of Christ, which will usher in the millennial triumph of the faithful members of the Church. The same body, in so far as it maintains the faith and love, was the bride and spouse; and, in so far as it "fell away" from God, was the *apostasia*, just as Jerusalem of old was at one time Sion the beloved city, and Sodom the bloody city—the Church of God and synagogue of Satan.

. . . .

The *Antichristos* denies that there is a Christ. The *Pseudochristos* affirms himself to be the Christ. Both alike make war against the Christ of God, and would set themselves, though under different pretenses, on the throne of his glory. And yet, while the words have this broad distinction between them, while they represent two different manifestions of the kingdom of wickedness, we ought not to forget that there is a sense in which the final Antichrist will be a Pseudochrist as well; even as it will be the real character of that last revelation of hell to gather up into itself, and

to reconcile, for one last assault against the truth, all anterior and subordinate forms of evil. He will not, it is true, call himself the Christ, for he will be filled with the deadliest hate against the name and offices, as against the whole spirit and temper of Jesus of Nazareth, the exalted King of glory. But, inasmuch as no one can resist the truth by a mere negation, he must offer and oppose something positive in the room of that faith which he will assail and endeavor utterly to abolish. And thus we may certainly conclude that the final Antichrist will reveal himself to the world—for he, too, is to have his *apocalypsis* (2 Thessalonians ii. 3, 8)—as, in a sense, its Messiah; not, indeed, as the Messiah of prophecy, the Messiah of God, but still as the world's Saviour; as one who will make the blessedness of as many as will obey him, giving to them the enjoyment of present material earth, instead of a distant, shadowy, and uncertain heaven; abolishing those troublesome distinctions, now the fruitful sources of so much disquietude and pain, between the Church and the world, between the spirit and the flesh, between holiness and sin, between good and evil. It will follow, therefore, that however he will not assume the name of Christ, and so will not, in the letter, be a *Pseudochristos*—yet, usurping to himself Christ's offices, presenting himself to the world as the true center of its hope, as the satisfier of all its needs and healer of all its hearts, he, "the Red Christ," as his servants already call him, will in fact take up and absorb into himself all names and forms of blasphemy, will be the great *Pseudochristos* and *Antichristos* at once.

. . . .

"*Antichristos*" is that which sets itself in the place

of Christ, which appears as Christ in opposition to Christ, as distinct from *Pseudochristos* (Matthew xxix. 24; Mark xiii. 22), which means rather a false, hypocritical representative of Christ, than an opponent of him. The many antichrists—*i. e.*, all who appear as such in St. John's sense—must be regarded not only as *prodromoi* of the actual Antichrist, but attempts to realize it. St. Matthew (xxiv. 3–31) contains the account of the false Christs and false prophets predicted by our Lord (St. John ii. 18–23; iv. 1–3; 2 John v. 7); the Antichrist as described by St. John; St. Paul (2 Thessalonians ii. 1–12; 1 Timothy iv. 2–3; 2 Timothy iii. 1–5) speaks of the Adversary of God. Daniel (viii. 8–25; xi. 36–39; vii. 7–27) describes the fierce-countenanced King and the Little Horn foretold by him; and in Revelation (xiii. 1–8; xvii. 1–18; xiii. 11–18; xix. 11–21) we read of the Beast and the false Prophet.

I.

The *pseudo-Christs* and *pseudo-prophets* of St. Matthew (Matthew xxiv.) are spoken of by Christ in connection with the events which would take place before the capture of Jerusalem, and those which would precede the final destruction of the world, of which the fall of Jerusalem was the type and symbol. In the latter days of Jerusalem there was to be sore distress, and in the midst of it there was to arise impostors who would claim to be the promised Messiah, and would lead away many of their countrymen after them; and in the last days of the world there is to be a great tribulation and persecution of the saints, with false Christs and false prophets, with power of leading astray.

In type, our Lord predicted the rise of the several impostors who excited the fanaticism of the Jews before their fall. In antitype he predicted the future rise of impostors in the last days, who should beguile all but the elect into the belief of their being God's prophets or even his Christs. Our Lord is not, however, speaking of any one individual (or polity), but rather those forerunners of the Antichrist who are his servants and actuated by his spirit. They are *Pseudo-christai*, and can deceive almost the elect, but they are not *Ho Antichristos*. They are *Pseudo-christai*, and can show great signs and wonders, but they are not *Ho Pseudo-prophetes*. (Revelation xvi. 14.)

II.

"*Ye have heard* that the Antichrist cometh," says St. John (I. ii. 18); and again: "This is that spirit of Antichrist, *whereof ye have heard* that it should come" (I. iv. 3). And St. Paul writes: "Remember ye not, that when I was yet with you, *I told you these things?*" (2 Thessalonians ii. 5.) We must not therefore look for full statement of the "doctrine of the Antichrist" in the apostolic epistles, but rather for allusions to something already known. The whole of the teaching of St. John's epistles with regard to the Antichrist himself seems to be confined to the words twice repeated, "Ye have heard that the Antichrist shall come." The verb *erchetai* here employed has a special reference, as used in Scripture, to the first and second advents of our Lord. Those whom St. John was addressing had been taught that, as Christ was to come (*erchetai*), so the Antichrist was to come likewise.

St. John warns his readers that the spirit of the Antichrist could exist even there, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were antichrists, as being types of the final Antichrist who was to come. *In type*, St. John's teaching says that Cerinthus, Basilides, Simon Magus, and those gnostics who denied Christ's Sonship, and all subsequent heretics who should deny it, were antichrists, as being wanting in that divine principle of love which within him is the essence of Christianity; and he points on to the final appearance of the Antichrist that was "to come" in the last times, accordingly as they have been orally taught, who would be *antityp*e of these his forerunners and servants.

III.

St. Paul does not employ the term Antichrist, but means the same thing by his Adversary (*Ho Antikeimenos*) of God. He refers, like St. John, to his oral teaching on the subject; but, as the Thessalonians seem to have forgotten it, he recapitulates what he had taught them. Like St. John, he tells them that the spirit of Antichrist or antichristianism, "the mystery of iniquity," was already working; but Antichrist himself he characterizes as "the Man of Sin," "the Son of Perdition," "the Adversary of all that is called God," "the one who lifts himself above all objects of worship," and assures them that he should not be revealed in person until some present obstacle to his appearance should have been taken away, and until the predicted *apostasia* should have occurred.

From St. John and St. Paul together we learn (1) that the Antichrist should come; (2) that he should

not come until a certain obstacle to his coming was removed; (3) nor till the time of, or rather till after the time of, the *apostasia;* that his characteristics would be (*a*) open opposition to God and religion; (*b*) a claim to the incommunicable attributes of God; (*c*) iniquity, sin, and lawlessness; (*d*) a power of working lying miracles; (*e*) marvelous capacity of beguiling souls; (*f*) that he would be actuated by Satan; (*g*) that his spirit was already at work, manifesting itself partially, incompletely, and typically, in the teachers of infidelity and immorality already abounding in the Church.

IV.

The fierce-countenanced king of Daniel—Antiochus Epiphanes—is the chief prototype of the Antichrist. It is the custom, says St. Jerome, of Holy Scripture to anticipate in types the reality of things to come. As in Solomon (Psalm lxxii.) and other saints the Saviour has types of his coming, so Antichrist is rightly selected to have for his type that wicked king Antiochus, who persecuted the saints and defiled the temple.

. . . .

St. John and St. Paul speak of an individual; Daniel's prophecy of the Little Horn refers to a kingdom or polity, and the "Little Horn" of Daniel cannot be identified with the Antichrist of St. John and St. Paul. The former is a polity, the latter a person.

The Beast of the Apocalypse is identical with the Little Horn of Daniel. The Beast whose power is absorbed with the Little Horn has ten horns (Daniel vii. 7), and rises from the sea (Daniel vii. 3); the apocalyptic Beast has ten horns (Revelation xiii. 1), and rises from the sea. Whatever was meant by Dan-

iel's Little Horn must be also meant by St. John's Beast. Therefore St. John's Beast is not the Antichrist. It is not an individual like the Antichrist of St. John's and St. Paul's epistles, but a polity like the Little Horn of Daniel.

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The divine order in the world's history (Mark xiii. 10; Matthew xxiv. 14) is itself *akatechon* (Thessalonians ii. 6), and *Ho katechon*—he who hinders, whosoever hinders (not the hinderer) this divine order. When the last link of connection between the Church and the world is broken, and all relations of the one to the other are at an end, the mystery of iniquity will appear. Hoffmann says that the *hindrance* of the mystery of iniquity is "the spirit of nationalities bound together in moral order, the good genius of the heathen world which will help on the accomplishment of God's gracious purposes."

. . . .

The inner Antichrist must be destroyed by the brightness of the coming by the Spirit of the risen Lord of glory in the heart.

CHAPTER LI.

Ecclesia.

"There are words," says Trench, "whose history it is peculiarly interesting to watch, as they obtain a deeper meaning, and receive a new consecration, in the Christian Church; words which the Church did not invent, but has assumed into its service, and employed in a far loftier sense than any to which the world had ever put them before." "The very word by which the Church is named is itself an example—a more illustrious one could scarcely be found—of this progressive ennobling of a word. For we have *Ecclesia* in three distinct stages of meaning—the heathen, the Jewish, and the Christian."

The heathen—outer court—meaning of *Ecclesia* is the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were *summoned* is expressed in the latter part of the word; that they were summoned out of the whole proportion, a select portion of it, including neither the populace nor strangers nor yet those who had forfeited their civic rights, this is expressed in the first. Both the *calling* (the *klesia*, Philippians iii. 14; 2 Timothy i. 9) and the calling *out* (the *ekloge*, Romans xi. 7; 2 Peter i. 10) are moments to be remembered, when the word is assumed into a higher Christian sense, for in them the chief part of its peculiar adaptation to its auguster uses lies. It is interesting to observe how, on one occasion in the New

Testament, the word returns to this earlier significance (Acts xix. 32, 39, 41).

In the Jewish sense—inner court—*Ecclesia* signifies a congregation, assembly of the people for worship, *e. g.*, in a synagogue (Matthew xviii. 17); in the Christian sense—inmost meaning—an assembly of Christians: hence, a Church, the Christian Church.

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Ecclesia denotes the New Testament redeemed community in its twofold aspect: 1. The *entire* community of all who are called by and to Christ, who are in possession of his salvation—the *Church universal.* That the application of the word to the Church universal is primary, that to an individual Church secondary, is clear from the language of Christ in Matthew xvi. 18. 2. The New Testament churches as confined to particular places (Romans xvi. 5; 1 Corinthians xvi. 19).

The *Ecclesia* is the company called out from the mass by the preaching of the completed redemption of the incarnate Mediator. It is the Church as gathered from the world; it is the congregation as assembled together; it is the fellowship as replenished with common gifts.

The visible Jesus, surrounded by his disciples, was not more isolated and apart from the mass of the people around than his Church is, under the influence of his Spirit, marked off and isolated from the world. And that organization, thus perfectly sketched, remains as the standard of order in the congregation forever.

The day of Pentecost was the epoch of the foundation of the Christian Church. The prepared disciples of Christ were assembled, and upon them the Holy Spirit came down, making them the new temple of the

triune God. Those were added whose faith received the preaching of the finished gospel; and the disciples were constituted into an organization and visible fellowship, to continue forever during this dispensation under the government of the Spirit as the representative of Jesus, the Head.

This day placed the Christian community under the jurisdiction and government of the Holy Ghost. What the presence of Christ was in the Gospels, the Head without a corporate body, the presence of the Spirit is, representing the invisible Head of a now visible body. There is one body and one Spirit.

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The Church in the later New Testament is represented passively as the temple of God, actively as the body or organ of Christ's manifestation; the former, as the sphere of divine worship and holy influence; the latter, as the instrument of Christ's manifold operations in earth.

As the Son of God uses human nature as his body or flesh, he is the same with humanity. As he occupies it as a temple, he is distinct from it. The Church is the temple of Christ; it is inhabited by him. It is his body—the complement of fullness of himself. The higher and divine Church is in the visible and human as a temple—distinct from it. It acts and works in the human as body—inseparable from it.

By the *Ecclesia*, or Church, is to be understood those who were called of God from among men, both Jews and Gentiles, and which, separated from the rest of the world, formed the first Christian society, and was governed by the laws of God, the Scriptures of the Old and New Testaments. But this *Ecclesia*, or Church,

as a visible society, was of a mixed character—that is, it was composed of those who are designated as "*wheat*," and others called "*tares*."

The *Apostasia* is from *Ecclesia*. These have "a name to live," yet are spiritually "dead"; though having "a form of godliness," yet "deny the power thereof" (Revelation iii. 1; 2 Timothy iii. 5).

St. Paul connects the *Apostasia*, which is to result in the revealing of "the Man of Sin and Son of Perdition," with the *coming of the Lord* to consume and destroy him; while the chief characteristic of the *Apostasia* will consist of a denial of Christ's coming, agreeable to his own words—"When the Son of man cometh, shall he find [this] faith on the earth?" (Luke xviii. 8.) St. Peter answers in the negative. (2 Peter iii. 3, 4.)

CHAPTER LII.

Parousia.

The second coming of our Lord is his final and definite appearance for the consummation of all things pertaining to his work of redemption. The terms used to describe it are such as refer both to his power and to his office. *Parousia* indicates that when he comes he will always be present; the time of his absence shall have passed forever. His presence will be then so different from what it is now that the change from one to the other is no less than a coming again. Hence it is *Apocalypsis*, the disclosure or manifestation of himself from heaven which has received him. It is the Epiphany, his manifestation in a glory which his people will share: "When Christ, who is our life, shall appear, or be made manifest, then shall ye also appear with him in glory." At his first coming, when he became incarnate, the saving grace appeared, Epiphany, and we still look for the glorious appearance of the great God and our Saviour. All these terms must be united. They are found all together in one classical passage.

When the Lord Jesus shall be revealed from heaven (*en to apocalypsei tou kurion Iesu*) that wicked, also to be revealed, he shall destroy with the brightness of his coming (*te epiphaneia tes paroustas auton*). These terms in combination indicate that, while he is always present by his Spirit, he will yet be revealed from

the other world, from whence also we look for the Saviour; and his glorious power and perfections will attend him for the rejoicing of his saints and the confusion of his foes. (Colossians iii. 4; Titus ii. 11, 13; 2 Thessalonians i. 7; ii. 8; Philippians iii. 20.)

When the high priest beyond the veil had accomplished his priestly service, it was hoped by the people that he would return. It was a blessed hope, and so the High Priest Jesus—his coming to the outer court of the temple of nature is the blessed hope of the waiting Church. He will appear the second time without sin unto salvation (Hebrews ix. 28), that is, without any redeeming relation to the sin which he will still find, and for the complete and bodily salvation of those whom he has already saved in spirit. This is a cardinal text, and the variation in the phraseology, chosen with great precision, must be observed. In this verse the word is *ophthesetai*, while in another, which says that *he appeared to put away sin*, it was *pephanerotai:* his manifestation between these two, now to appear in the presence of God for us, is *emphanisthanai.* The first is the most visible exhibition of himself as King, in the judicial form of his kingly office. He vindicates his atonement as against all who have despised it. Sin will be finally punished as the rejection of himself and his redemption (1 Thessalonians i. 7). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ": upon all hearers of that gospel who shall then be found without evangelical knowledge of God. Hence the *Parousia* is the object of ex-

pectation only to the Church as such: the real *Ecclesia*, not the *Apostasia*.

In the New Testament there are three nouns substantive used to signify the visible personal coming of Christ: *Apocalypsis*, revelation; *Epiphaneia*, appearance; and *Parousia*, coming or presence. *Parousia* occurs, in all, twenty-five times. When applied to *others* than the Saviour, it is admitted to mean nothing short of a *personal* coming. Seventeen times, the word *Parousia* is applied to *the second coming of Christ*.

The keynote of the Apocalypse is, "I come quickly. The world seems to have all things its own way, to kill my servants; but I come quickly." This keynote sounds all through the book of Revelation (Revelation i. 7; ii. 5, 16; iii. 11; vi. 17; xi. 18; xiv. 7; xvi. 15; xviii. 20; xxii. 7, 12, 20). It is Christ's word of comfort, or, where they need it, of warning, to his friends; of terror to his foes. The Apocalypse (iv. 8) applies the ineffable name of Jehovah (*Yahveh*) to Christ, and which, in that passage, is a paraphrase of that name as used in the song of the seraphim in the sixth chapter of Isaiah. "The six-winged seraphim cried one unto another, saying, *Holy*, *holy*, *holy*, *is the Jehovah* of hosts; the whole earth is full of his glory." Isaiah was in the temple in vision, when he heard this song.

St. John was in the outer court of the temple of nature, yet in the Spirit, when he saw and heard. "And the four living creatures rest not day and night, saying, *Holy*, *holy*, *holy*, *Lord God Almighty*, who is, and who was, and who is to come," or who is the *Coming One*.

This ineffable name is more than a word; it is the *monogram* of an appellation consisting of several words,

of which it contains *all the letters* as well as the *initials*, in their order: "*The is, the was, and the Coming One.*"

"I was in the Spirit on the Lord's day," says John, in explanation of what he saw and heard. "These words," says Trench, "are used in an eminent and peculiar sense; they describe not the habitual condition of faithful men, but an exceptional condition, differing from common experiences of the spiritual; a condition in which there is a suspension of all the motions and faculties of the natural life; that a higher life may be called, during and through this suspension, into preternatural activity. It is the state of trance or ecstasy, that is, of standing out of oneself, described in Scripture as the condition of men to whom God would speak more directly (Acts x. 10; xi. 5; xxii. 17); the antithesis to it, or the return out of it, is described in Acts xii. 11; 1 Corinthians xiv. 14. St. Paul passed through this state (2 Corinthians xii. 2–4). That world of spiritual realities is one from which man is comparatively estranged so long as he dwells in this house of clay; he has need to be transported out of himself, before he can find himself in the midst of and come into direct contact with it. Here we have the explanation of the fact that the Lord never was "in the Spirit"—namely, because he was always "in the Spirit," because he always moved in that region as his proper home.

St. John on this occasion passed out of the body—himself—out of the outer court—within the veil, and heard unspeakable words, and beheld things which, unless they had been shown by God, must have remained forever hidden from mortal gaze.

These seven churches are representative of the uni-

versal Church, and the description of Christ's appearance indicates his high-priestly and kingly dignity and service. Seven is God's covenant number: three is the signature of God; four, of the world; and thus seven, or these numbers brought into contact and relation, signify the token and signature of the covenant between these two.

CHAPTER LIII.

Sarx and Soma.

Sarx, (*a*) flesh; (*b*) corporeity according to its material side, which as an organic whole is called *soma* (1 Corinthians xv. 39). Generally the corporeal part of man, so called from the substance of it. As *sarx* is the outward form of human nature, the word further serves (*c*) to denote *human nature* in and according to its corporeal embodiment (1 John iv. 2; 1 Timothy iii. 16; Colossians i. 22; Hebrews x. 20). It denotes human nature in its bodily manifestation (2 Corinthians xi. 18; Galatians vi. 13). Paul's meaning of *sarx* (*d*) is that all that is peculiar to human nature in its corporeal embodiment is said to belong to it (1 Corinthians iii. 4; v. 3; Romans vi. 19). Human nature, as it comes upon anyone through the *sarx*, manifests itself in the *sarx* and is determined by it and called after it, and thus it comes to stand in contrast with *pneuma*, the divine nature in a metaphysical and moral sense.

Thus *sarx* came at length, in distinct and presupposed antithesis to *pneuma*, to signify the sinful condition of human nature, in and according to its bodily manifestation (2 Corinthians x. 2, 3), and in such a manner that the same *sarx*, by means of which human nature exhibits itself and its very possession is brought about, mediates or effects—denotes also that sinful condition; the *sarx hamartias*, the *sarx* determined by sin (Romans viii. 3). The *sarx* is not the principle of sin, but has been taken possession of by sin, and therefore de-

notes sinfully conditioned human nature, and therefore a power determining the person.

The nature of man is that of a corporeal essence, but of a corporeal essence which is to be personal, so that the ungodly impulse of the inborn nature shows itself in the ungodly relation of the *ego* receiving it as its nature.

* * * *

Soma. In (*a*) Homer, simply corpse, dead body; and so often in Attic Greek. In the New Testament, Acts ix. 40; Matthew xiv. 22; Mark xv. 43; Luke xxiii. 52; John xix. 31; Hebrews xiii. 11; Jude 9. The (*b*) body of a living man (Mark v. 29). The entire material organism (Matthew vi. 22).

The body is the vessel of the life or *psuche*, containing which, and blended with which, it constitutes one part of man's twofold essence and the *pneuma* the other, both to the classics and in Scripture. But the connection between *soma* and *psuche* is so close, and the significance of the body as an essential part of human nature is so great, that the restoration of the body at the resurrection is represented as the result of the renewal of the divine principle in the man (Romans viii. 10, 11). Paul explains the relation of the resurrection body to the present body in 1 Corinthians xv. 35.

It is essential to the right understanding of Scripture language and thought to maintain the significance of man's body as a necessary and constituent part of human nature. The body is the vessel of life (2 Corinthians iv. 7; Daniel vii. 15), is the medium through which the life is manifested, and, with its organism the *melea*, it serves as the instrument through which the *psuche* works (2 Corinthians v. 10); "the acts which the man's body was the medium or instrument of."

The body is the necessary medium for the reception and possession of life, as the history of the creation teaches. It is the organic basis of human nature (Hebrews x. 5). From it propagation proceeds (Romans iv. 19)

The importance of the body with man's sinful nature is closely connected with its significance as a constituent part of humanity. As it is the medium for the reception and possession of life, the sinfulness of human nature is brought about and manifested by means of it—*i. e.*, by the *sarx* which composes it (Colossians ii. 11; Hebrews x. 22; Colossians i. 22). The *sarx* and *psuche* identified with it and alienated from God, *i. e.*, from the divine life principle of the *pneuma*, lays claim to the body as its own and for sin; whereas the body should have been a temple of the Holy Ghost. Accordingly the body is called a *soma tes hamartias* (Romans vi. 6), and its members, "instruments of sin"; and thus in the regenerate there takes place either an antithesis or a new union between *pneuma* and *soma* (Romans viii. 13; 1 Corinthians vi. 19). This is not contradicted by 1 Corinthians vi. 18, for the apostle does not deny that all sin is committed in or through the body; he asserts that no sin (not *hamartia*, but *hamartia ho ean poiese anthropos*) so directly makes the natural basis and vessel of human life, and is so dangerous to man generally, and to the regenerate man especially, as fornication—as is evident from the great significance of man's corporeity. Hence St. Paul's reference in refutation of the *Pornodidaskaloi*, "teachers of fornication," among the Greeks. (1 Thessalonians iv. 3.)

The *soma*, as the external basis of human nature

which has become sinful, the organized *sarx*, is consequently subject to death as the penalty of sin (*soma ton thanatou*, Romans vii. 24), and draws down the soul with it into the same doom (Matthew x. 28); unless the two be separated by the renewal of the divine principle of the soul—namely, the *pneuma*, in which case the body shall be finally exempted from the penalty, and made a *soma pneumatikon*. (Romans viii. 23.) In this present life the spirit asserts itself in contrast with "this mortal coil" of the body. (Romans viii. 10; Galatians vi. 17; Philippians iii. 21.)

The body of Christ, the manifestation of his humanity (Romans viii. 3); this it is whereby Christ becomes a sacrifice for us, because herein his oneness with us is authenticated (Hebrews x. 5), and by means of this we become ourselves in turn partakers of the divine nature. (Matthew xxvi. 26.)

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The word *soma* is figuratively applied to the Church of Christ, and to the fellowship of believers. In this latter sense it denotes the union and communion of spirit and life between the several members. The Church at large, too, is so called as the organization verified by Christ as its spirit, Christ being to the Church what the spirit is to the body (Ephesians i. 23), while the individual members are called *melea* (1 Corinthians xii. 27).

In classical Greek *soma* is used in the sense of the *sum total*, or whole. It does not occur in this sense in the New Testament.

CHAPTER LIV.

Pneuma.

Pneuma in Scripture denotes the distinctive, self-conscious, inner life of man. To it the utterances of the will are referred. Upon it all the affections of the personal life react.

Between *spirit* and *soul* there is an important distinction: the *soul* is represented as the subject of life, but the *spirit* never.

Death is described both as a giving up of the *pneuma* and as a laying down or departure of the *psuche;* the former of Christ (Matthew xxvii. 50; Luke xxiii. 46; John xix. 30); of Stephen (Acts vii. 59); the latter of Christ (John x. 15; Mark x. 45); and of others (John xii. 25; Matthew x. 29); but there is a limit beyond which these expressions cannot be used interchangeably, but are clearly distinguished from each other, showing plainly that *pneuma* is *the principle of life. The* (1) *spirit principle, the* (2) *soul subject,* and *the* (3) *heart organ of life.* Upon this threefold relationship rests the varied parallelism between these expressions.

Pneuma is predicated both of men and of brutes; and from this it is clear that *pneuma* signifies not simply the *life principle,* but *the life principle springing from God, the divine life principle,* where it comes to pass that *psuche* also, *psuche zosa,* is used of men as well as brutes. But, nevertheless, man is distinct, for he has life not only by virtue of that life-giving power

of God which determines creation at large, as the brutes have, but by virtue of a special incommunicable gift; and thus the *pneuma* in him, as the divine life principle, is at the same time the principle of that morally determined, God-derived life which is peculiar to him. Hence his *pneuma* is particularly active or acted upon in all the relations of the religious, God-derived life. The spirit as the divine life principle and the principle of the divine or God-derived life is spoken of in Romans viii. 10. The self-consciousness of the children of God, the inner assurance that they are such, depends upon the contact of the Spirit newly given them of God with the spirit in them which is theirs conformably with nature, and the vitality and power of the divine life principle depends upon the communication or indwelling of the Spirit of Christ. By this communication of the Spirit of God (Galatians iii. 3) there is brought about a renewal or verification of the divine life principle by and to the slaying of the *sarx*, which is filled with sin and which hinders the action and dominion of the spirit. We must always understand by *pneuma* the divine life principle by nature peculiar to man, either in its natural position within its organism, or as renewal by communication of the Spirit (according to the context). In this renewal the *pneuma*, as the active life principle, is ever foremost. But we must keep fast hold of the truth that this newly given life principle does not become identical with the spirit belonging to man by nature, nor does it supplant it.

In some texts it is spoken of as belonging to man, and in other texts it appears as existing independently. It is spoken of in the former way where it denotes

the divine life principle newly communicated to man. In this sense we must take it in most of the places where it stands contrasted with *sarx*. In keeping with the fact that this spirit is spoken of as not the man's own, though it has become part of him, we find it described as the *pneuma hagion*, the *pneuma tou Theou*, *tou Christou*, independently and over against man, whether it be that he is communicated to man or operates independently in him. The seat of his presence and operations is the heart (2 Corinthians i. 22; v. 5; Galatians iv. 6); the purpose and end of his working is the strengthening of the inner man. (Ephesians iii. 16.)

It must ever be maintained that the principle which gives life to the creatures of God, and peculiarly belongs to God, so that where God's *pneuma* is spoken of we must understand by it the life principle in the creature, which is part of God and manifests itself creatively. It is through this creatively working Holy Spirit of God that Christ possesses his divine equipment. (Matthew xii. 28.) God's saving work to be accomplished in man is brought about through him (Matthew iii. 11), and every divine work upon or by man is referred to the Spirit. (Matthew x. 20; Mark xiii. 11; Luke i. 15.) We must only distinguish how on the one hand the *pneuma* is said to be God's, through whom all God's operations are carried on; and on the other how he is spoken of as belonging to the man—the *pneuma hagion* for man. Still this is not a difference of subjects as if a different *pneuma* were meant, but simply a difference in the relation of the *pneuma* to man.

Personality belongs to this Spirit in the same man-

ner as to the Son (Matthew xxviii. 19), and this is shown in the operations of the Spirit, as described in John xiv. 17, 26; xv. 26; xvi. 13), so that where mention is thus made of the Spirit the reference is to the Holy Spirit as the agent who accomplishes in and for man the work of divine redemption.

Every influence which determines the life from within outward is spiritual, and is therefore designated *pneuma* (Ephesians ii. 2); whereas in all passages containing mention of *unclean spirits*, "the spirit of infirmity," etc., two representations are combined, the *pneuma* signifying both a power determining the life and the manifest form of that power. The word thus comes to denote an essence without any corporal garb for its inner reality—spirit in its inner reality simply.

The worship of God, who is a Spirit, demands above all the man's inner nature, unfettered by any hindrances pertaining either to Old Testament (1 Kings viii. 27) localizing of the revelation, or to the fleshly nature (*sarx*) of the man himself. What is required is a relation of spirit to spirit.

Thus the angels are designated *pneumata* in Hebrews i. 14, and by the analogy of this verse we may explain Hebrews i. 7. Elsewhere *pneuma* in this sense is used only of demons, and of them only so far as they are powers determining physical or psychical life. (Matthew x. 1; xii. 43; Mark i. 23; Luke iv. 36.)

In short, we must in general claim for *pneuma* two distinct meanings: spirit as the life principle, or the life-determining power, and spirit as a form of manifestation. (Cremer.)

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Pneuma in a physiological sense is often found in

the classics, especially in the poets and in later Greek; in a *psychological* sense as the element of human existence and personal life, *pneuma* is never found. But in Scripture it signifies (1) properly, the wind, or the air in motion (John iii. 8); hence (2) the human spirit, distinct from *soma* and *psuche* (1 Thessalonians v. 23); (3) a temper or disposition of the soul (Luke ix. 55; Romans viii. 15); (4) any intelligent, incorporeal being, as (*a*) the *human spirit*, separated from the body, the undying soul; (*b*) angels, good and bad; (*c*) God (John iv. 24); (*d*) the Holy Spirit, the third person of the Trinity, in relation to Jesus (Luke iv. 1; Acts x. 38); in relation to prophets and apostles (Acts xxi. 11; John xx. 22), and in relation to saints generally (Galatians iii. 2). (Berry.)

Pneuma, according to Robinson, signifies (*a*) breath of the mouth or nostrils, a breathing, blast (2 Thessalonians iii. 8), breath of the mouth, here spoken of the destroying power of God. (*b*) Breath of air, air in motion, a breeze, blast, the wind. (John iii. 8.) Spirit —the vital spirit, life, soul, the principle of life residing in the breath, breathed into man from God, and again returning to God.

CHAPTER LV.

Psuche; Psuchikos.

From Homer downward the word *psuche* signifies *life* in individual existence, *human life*, and occasionally only *ex analogia*, the life of brutes; life, which in Homer is taken as shut up in the body and as escaping at death, but as continuing in its independent state in hades, though with loss of personality and its attributes, for which the body seems to have been thought necessary. Hence, *psuche* is generally the life of the individual.

The anthropological conception of *psuche* was developed in connection with eschatological views. The popular view which developed itself from Homer downward is given in Plato, and also the philosophic inquiry. It is now the soul (not, as in Homer, the organ of the body), which is the seat of will, disposition, desires, passions, and *psuche* with *soma* serves to denote the constituent parts of humanity. Thus *psuche* came to denote the *morally* endowed individuality of man, which continues after death, which coincides with the pantheistic theory that the soul is part of the *holon*, which, borne upon the winds, enters the breathing man, and that the body is a prison house wherein the soul is incarcerated on account of its former sins.

. . . .

In the Scriptures, first in the Old Testament, it means *life*, *breath*, the life which exists in every living thing, also *life* in distinct individuality. It is the sub-

ject of the life in the individuality. It is the subject of the life in the individual, but it is not the principle of life itself; it is the subject of life which bears in it the life principle—the *pneuma*—and as such it is the outward manifestation of the life principle. Applied to man as well as brutes, that which distinguishes any one individual life from others must be formed or molded in it, and the human personality denied from the spirit must find its expression in the *psuche*. Consequently the *psuche* of man is the subject of that personal life whose principle is the *pneuma*. When mention is made of the distinctive individuality of the human soul, *pneuma* as well as *psuche* may be used to denote the substratum of personal life; and hence arises the frequent similarity of the two words when the distinction between them does not appear.

. . . .

In the New Testament *psuche* denotes life in distinct individual existence. (Revelation viii. 9.) It is elsewhere used of man alone, and of the life belonging to the individual man. (Matthew ii. 30.)

In many cases *pneuma* and *psuche* may be used synonymously, and especially when the one eternal life is referred to.

Psuche and *pneuma* appear side by side in Hebrews iv. 12, because the actual abnormal relation subsisting between the soul and its divine life principle is here brought out to view; but elsewhere the soul is simply regarded as the receptacle and bearer of the divine life principle. There is thus an affinity between *psuche* and *pneuma* as opposed to *sarx*, inasmuch as the *psuche* contains the *pneuma* and brings it to outward manifestation. (Philippians i. 27.) On this account,

and because there is also to some extent a contrast between *pneuma* and *psuche*, owing to the influence of the *sarx* upon the latter, the usage of the word is somewhat confused, and it becomes a question whether there be in man a twofold or a threefold nature, a *sarx* and *pneuma* only, or a *sarx*, *psuche*, and *pneuma*.

Pneuma (1 Thessalonians v. 23) is the divine life principle (Romans viii. 10); *psuche*, the individual life, in which the *pneuma* is manifested; and *soma*, the material organism, vivified by the *psuche*.

In Matthew x. 23 *soma* and *psuche* only are named as constituent parts of human nature—*soma* being the material organism vivified by the *psuche*, and *psuche* being the subject of life, the *ego* present in the *soma*. In this sense *psuche* becomes a more emphatic designation of the man himself, of the subject of the *ego*. Thus *psuche* is the subject or *ego* of life, whose salvation or presentation is the thing at stake in the presence of death. (Acts ii. 27; Romans ii. 8.)

Psuchikos occurs first in Aristotle, and signifies what pertains to the soul or life—*i. e.*, living. Then, in a special sense, what pertains to the soul as the one constituent of human nature, what springs from it. In the New Testament it stands in contrast with *pneuma*, *pneumatikos;* not simply the *pneuma* of man, but the spirit as possessed by the renewed man. Man as such is called *psuche soma* (1 Corinthians xv. 45), and his body is called *soma psuchikos* (v. 44), a body belonging to the soul, which is *ek ges choikos*. In contrast with this, Christ, the Last Adam, is called *pneuma Zoopoiun*, *anthropos ex ouranou* (v. 45); and the *soma* is called *pneumatikon* in the case of those who belong

to the same sphere of life with him, *hoi epouranioi* (v. 48), who with him are *en pneuma* (vi. 17); for as we bear the image of the earthly, we shall also bear the image of the heavenly (v. 49). The representation here given and the language used must be explained by the recognized difference between *pneuma* in and for itself, and the renewing or renewed *pneuma*. On account of this difference arising from sin and regeneration—a difference which is obvious to the Christian view upon the recognition of regenerating grace—man as *psuche soma*, and therefore *psuchikos*, is different from man as *pneumatikos*, from man as ruled by the Spirit as the renewing and renewed life principle; and as *psuchikos*, man is a stranger to *ta tou pneumatos tou Theou*, so that the contrast is readily observed. (1 Corinthians ii. 13, 14.) It is clear that *psuchikos* is not synonymous with *sarkikos* or *hamartolos*, but signifies man as he is by nature; but as man by nature is *sarkikos* and *hamartolos*, he is a stranger to what is *tou pneuma*, and thus *psuchikos* comes to denote man as he now is, man as a sinner estranged from the divine life principle. It cannot be more fitly rendered than as Luther rendered it—namely, *the natural man*. It is a word which may be taken physiologically, but it has also an ethical import.

How fully in keeping this view was with Christian ideas, though foreign to most of classical Greek, is evident from Jude 19: "They are none other than they are by nature." It is not said that they have no *pneuma* so far as *pneuma* is a constituent part of human nature—this would have been expressed by *me pneuma echontes;* but they are not in possession of the spirit which they might have possessed. It means

something over and above the *pneuma* which belongs to man by nature, and which is necessary to his condition as *psuche zosa*.

Again, in James iii. 15, the three predicates, *epigeios*, *psuchikos*, *daimoniodes*, applied to "the wisdom which cometh not from above," express a logical sequence and enhancement: *epigeios* as the fit antithesis of *anothen;* because *epigeios*, therefore *psuchikos* (1 Corinthians xv. 43); therefore also destitute of the spirit, actually opposed thereto, *i. e.*, *daimoniodes*.

Thus Christianity has enriched the meaning of this word, adding to its physiological sense and ethical significance.

CHAPTER LVI.

Nous, Kardia, Suneidesis.

Nous signifies the organ of mental perception and apprehension, the organ of conscious life. *Nous* and *psuche* are often identified by the philosophers.

The *nous* is the organ of the consciousness preceding the act, or recognizing and judging the fact; it is (*a*) generally the organ of thinking and knowledge, the understanding, or (*b*) specially the organ of moral thinking or contemplation. Hence *nous*, meaning thinking, moral contemplation and knowledge, understanding, sense.

In the New Testament the word occurs (besides Luke xxiv. 45; Revelation xiii. 18; xvii. 9) only in St. Paul's epistles, and its meaning is clear and definite. Here *nous* is the reflective consciousness (1 Corinthians xiv. 14) as distinct from the impulse of the spirit apart from any act of consciousness, manifest, for instance, in speaking with tongues. *Nous*, as such, is the organ of moral thought and knowledge, the organ of moral sentiment. (Romans vii. 25.) It is spoken of as the organ of moral thought, knowledge, and judgment—in fact, as moral sense—in Romans xiv. 5. As it denotes the moral action of the mind, it is also used for the perversion of this caused by the *sarx*. (Colossians ii. 18; Romans i. 28.) It also denotes consciousness, not as a power, but as a *habitus*, a disposition or purpose. (1 Corinthians i. 10.) *Nous* can hardly be taken to denote clear consciousness as distinct from

perplexity or confusion. *Nous* seems to be used with the meaning of reflection, deliberation, in adverbial connections only. It denotes the faculty of the understanding in Luke xxiv. 45; Revelation xiii. 18; xvii. 9.

. . . .

It is peculiar to Scripture to refer the activity denoted by *noein* to the heart. (John xii. 40; Isaiah xliv. 18.) As the *nous* is the organ of the spirit (Geist), it is a function of the heart. It thus appears that the personal life of the man is concerned in the *noein*, which is of a moral character.

Noema is the product of the action of the *nous*, (*a*) thought, thinking, specially moral and reflecting thought (2 Corinthians iii. 14); (*b*) hence also is 2 Corinthians x. 5; it is not understanding or reason, but in the singular denotes collectively what is expressed by the plural in 2 Corinthians iii. 14, xi. 3; (*c*) thought, purpose, mind, way of thinking. (2 Corinthians ii. 11.)

Dianoia means a thinking or meditation, reflecting, and is used in the same range and with the same signification as *nous*, save that the preposition gives emphasis to the act of reflection, and the meaning activity of thinking precedes the former meaning, *faculty of thought*. As it is used more frequently than *nous*, we see how it happens that *nous* occurs so seldom in the LXX. and *dianoia* so often, when a reflective exercise of the heart is meant, with reference to what is said (Leviticus xix. 17); though of course there is a rule guiding this choice of the word.

In the New Testament *dianoia* denotes (*a*) the faculty of knowledge. (1 John v. 20; 1 Corinthians ii.

16.) Here it is not the natural faculty, but the faculty renewed and sanctified by the Holy Ghost. (1 Corinthians ii. 10–16; 2 Corinthians iv. 6.)

KARDIA, according to Cremer, denotes the heart (*a*) simply as the organ of the body; (*b*) the seat of life, which chiefly and finally participates in all its movements.

Accordingly it is not surprising that in some passages and expressions *kardia* is used as parallel both to *psuche* and *pneuma;* to the latter even more prominently than the former. The *psuche*, the subject of life, whose principle is the *pneuma*, has in *kardia* its immediate organ, the organ in which are concentrated, and which is the medium of, all its states and activities, and therefore occupies a position between the two: *pneuma*, *psuche*, *kardia*. As such, the heart is the seat of action of the *pneuma*, with the activities and states of which it is the principle. Accordingly, on the one hand, the emotions of joy, sorrow, etc., are ascribed both to the heart and the soul.

When heart and soul are spoken of in the Bible as conjoining, especially in a religious respect, it is not a combination of two synonymous expressions for the purpose of gaining force. We always find *kardia* first, *psuche* second. The design is distinctly to teach that the entire, undivided person must share in that which it has to perform with the heart.

On the other hand, we find heart and spirit used as parallels, or in the closest connection with each other. For as the personal life of the soul is conditioned by the spirit and mediated by the heart, the activity of the spirit must be specially sought in the heart, accordingly

it is possible to attribute to the heart what properly and in the last instance belongs to the spirit. As the spirit is *specially* the divine principle of life, and is therefore naturally particularly employed where manifestations, utterances, states of the religious, God-related life come under consideration, we can understand why religious life and conduct pertain mainly to the heart. It is of chief importance to recognize the heart as the seat of the activity of the spirit, of the divine principle of life.

This is the explanation of the connection existing between the heart and conscience. If the latter is the self-consciousness as determined by the spirit—*i. e.*, by the divine principle of life—it would perhaps be psychologically correct to describe it as the result of the action of the spirit in the heart. (Hebrews x. 22; Romans ii. 15.)

We can thus understand why in the Old Testament, and partly also in the New Testament, the activity of conscience is ascribed to the heart. Altogether, indeed, the heart, as the point in which the entire personal life is concentrated, is specially the *point of concentration for the religious life.* This is its function, because it is the seat or organ of that which is the distinctive peculiarity of man's personality, to wit, his *pneuma;* and *pneuma*, being ultimately and mainly the principle of divine life, must also be the principle of the God-related life. With this view is connected the significance of the heart as the *starting point* whence the particular developments and manifestation of personal life take their departure.

Both as the point of concentration and outgo of man's personal life the heart is the organ through

which all the states and expressions of the personal life, especially of the religious life, pass. It is the heart, by means of which man lives. In it are concentrated the emotions, which as such lay claim to the whole man. It is the organ for the reception of all that goes to mold the personal life, especially of the word of God and operation of grace. The heart is the proper seat and immediate organ of the resolves. But it is, above all, the seat and organ of belief and unbelief. (Romans x. 10.)

Metaphorically (Matthew xii. 40), *kardia*, the hidden inmost part of anything.

SUNEIDESIS, as defined in the New Testament, is not merely the testimony to one's own *conduct* borne by consciousness (Romans ix. 1; 2 Corinthians i. 21), but at the same time also that of moral obligation (Romans ii. 15), mainly the obligation to divinely ordered action, even where God is not known. Where there is knowledge and acquaintance with God, consciousness is modified accordingly. (1 Peter ii. 19.)

So far as man is compelled to testify to himself concerning his duty toward God and his relation thereto, *suneidesis* is the vehicle of the religious needs (Hebrews ix. 9, 14), and accordingly it has the duty of confirming the duty of divine revelation as intended to meet and satisfy the religious needs. (2 Corinthians iv. 2, v. 11.)

Suneidesis, accordingly, is the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony. So far as conscience reflects our actions, it may be appealed to as their surest witness (2 Corinthians i. 12); and so far

as conscience is the *suneidesis Theou*, it combines with the Spirit of God in man (Romans ix. 1); for it is a function of the spirit, of the divine principle of life in man. Conscience is essentially the self-consciousness determined by the spirit as the divine principle of life.

In conscience man stands face to face with himself. (1 Corinthians viii. 10.) It goes before action, anticipating the moral quality of the mode of action in question. Conscience is a function both of the mind and heart; as a function of the mind working in the heart. (Hebrews x. 22.)

The prophets, as the conscience of Israel, base their warnings on the fundamental facts of redemption experienced by Israel. Christ, however, without mentioning the conscience by name, appeals to it in the Sermon on the Mount. (Matthew vi. 23; Luke xi. 34–36.)

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