

Studies in the Life of Christ

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Dedication.

WRITTEN FOR THE GLORY OF THE MASTER AND
DEDICATED TO HIM WITH GRATITUDE FOR
THE PRIVILEGE OF TEACHING HIS
WORD FOR SO MANY YEARS.

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PREFACE.

The author does not propose to write a commentary on the Gospels; nor does he undertake to write another Life of Christ; nor does he aim to discuss disconnected incidents and fragmentary topics found in his life. He has, for thirty-five years, carefully drilled his college classes in the Gospels with such exposition as they seemed to need and time has allowed.

He has made no effort to set up doctrinal tenets in abstract categories. But his aim has been to make a wide and exhaustive induction of the facts, in the Gospel and elsewhere in the Scriptures, which throw light on the person, character, and work of Christ.

This method, if successful, would give a many-sided and complete view of him and his salvation. We may see him as the concrete Saviour in his completeness; and we may also get the absolute measure of his salvation. The painter adds touch to touch, till the portrait is complete, and so may we. In presenting complete and concrete truth, we may add bone to bone, till every joint is articulated, and flesh and blood and life find their place in the living concrete truth.

This little volume is the author's attempt to realize this for his classes. It begins with Christ's environment

and closes with a summary of the Gospel. It surely is not presumption to attempt these things. If this attempt in an untried field shall inspire some loving hand and heart to do the work better, the author shall be more than grateful.

J. B. SHEARER.

Davidson, N. C.

Studies in the Life of Christ.

CHAPTER I.

STATE OF THE WORLD AT THE CHRISTIAN ERA. THE FULNESS OF TIME.

PAUL says: "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The implication is that no previous time would have been suitable for the coming of Christ, and for the setting up of his kingdom, and that the affairs of this world had been so ordered and arranged by an all-wise providence as best to carry out the covenant of grace between the Father and the Son for the salvation of his people. We believe that redemption was central in the divine plan, and that Christ was, as he still is, "head over all things to the church." (Gal. iv. 4; Eph. i. 22.)

The seed of the woman was promised to our first parents after they sinned. His redemptive and mediatorial work was set forth in type and in prophecy for four thousand years. We may study the history of nations and peoples never so closely, and we can find no time, nor place, nor people, nor conditions suitable for the advent of the Messiah, in comparison with his actual coming.

The Abrahamic covenant was unfolded with varied

form and dress, all converging toward the fulfilment of the promise: "In thee shall all nations of the earth be blessed." Apostasy needed to try its own experiments and test its own devices. Human philosophies needed to try their substitutes for the knowledge of God. The oracles of God needed to be set up and verified against all comers. A people must be prepared to be the matrix of the Gospel, and conditions must be found favorable to its spread and propagation. It would be of great interest to trace the unfolding of history from the first promise down to the time of his coming. But this is not our purpose. We only desire to set forth the state of the world when Christ came, and to recognize it as the fulness of time for God to send his Son.

The civil conditions were favorable. The Roman Empire furnished the arena for the triumphs of the Gospel. The barriers of national boundaries were largely broken down. Roman citizenship was the ambition of all nations and peoples, and the protection of Roman law was felt and enjoyed everywhere. The Latin and Greek languages were spoken and written throughout the empire along with provincial dialects and tongues. Highways of travel radiated from Rome to the remotest provinces, and heralds of the cross went in safety to Spain and Britain on the west, and to Persia and India on the east. The most distant populations were, to a certain extent, cosmopolitan, or, at least, were accustomed to all the generic types of civic and social culture; and Roman manners dominated them all. Thus had the Roman Empire broken down the barriers and established a universalism of language, manners and accessibility.

Paganism had proven a failure and was growing effete. We believe that the human race was at first of one religion and of one faith and worship. We are not told the

nature of the general apostasy before the flood, except its extreme wickedness. After the flood, polytheism gradually superseded the worship of the true God, often overlapping and tolerating it for a season. Polytheism gradually crystallized into permanent systems of religion hostile to the religion of the living God, all of which we call Paganism. These false religions had their traditions, their literature, their gods and their demi-gods, their heroes, their devotees, their priesthoods, their hierarchies, their altars and their sacrifices. Of course, much of all this was lost in the lower and degenerate forms of Paganism, but even these give abundant evidence of a higher origin.

It is a mistake to suppose that pagan religions were wholly false and absolutely evil. Their institutions were of traditional origin; and their fundamental principles and practices were largely copied from the true, and were but partially perverted and emasculated. While it is true that no pagan religion provided and offered any sufficient plan for personal salvation, they were all of great value to society and to the state. All religion is, in a proper sense, conservative. Faith in any god and in any creed is an anchor to society. Even superstitions are of value for this purpose. For this reason, pagan peoples usually present substantially the same conditions from century to century. Many nations and peoples have been kept from decay in this way, until the dawn of a better day.

Some students of comparative religion, observing these facts, have maximized them in such a way as to make them the peers of Bible religion, and even superior to it for those peoples where the several pagan religions prevail. Others attempt to find that faith is the common saving element in them all. They forget that faith is of

no saving value, except it rest in a "thus saith the Lord."

Paganism has derived its strength and power from its moral and ethical systems. These conform largely to the teaching of the natural conscience, and are reinforced by tradition and by copying from others. Some of them are so excellent and so striking, that it has been charged that Moses and Christ are mainly indebted to paganism for their moral teachings. Paganism more commonly exalted the sturdy, manly, and heroic virtues and their imitations. At the coming of Christ, paganism had had its day. The experiment had been fairly made, and it was found wanting. In proof of this, several facts may be cited:

1. The ancient sturdy, manly virtues were disappearing before a growing immorality. With the growth of wealth and culture, the Greeks and the Romans yielded to sensuality, effeminacy, profligacy and immorality. The satires of Horace and Persius Flaccus were none too severe; and the scorpion lash of Cicero, laid on the backs of the senatorial party at Rome, fairly exposes the true condition. The only use they had for the effete systems of religion, was to help them control the ignorant masses.

2. The family had become unstable, and divorce was made easy. The decay of virtue makes easy divorce. At Rome, marriage became mercenary, and she set the fashion throughout the empire. Even at Jerusalem, it was openly taught that a man might put away his wife for every cause. The size of the dowry largely determined marriage at Rome, and a larger dowry insured divorce; and the shameless swapping of wives for money considerations excited no surprise.

3. The gravest immoralities were prevalent. Infanticide was common, just as it is to-day among pagan

nations. Especially were female children put out of the way. This was true of children born in wedlock as well as the illegitimate. Fornication was justified and sodomy was a boasted iniquity. Paul's picture of paganism, as it existed in the Roman Empire, is not overdrawn; Rom. i. 24-32. The heathen to-day admit that they also answer to his description of the Gentile world.

4. Lust flourished under religious sanctions. The passions were all deified. Bacchus was the god of revelry and drunkenness, and the Bacchanalian orgies were largely patronized and practiced. Venus was the goddess of lust, and her votaries made no secret of their licentious worship and their prostitutions in honor of their goddess. A thousand harlots were kept at public expense at her temple at Athens. The gorgeous magnificence of Daphne in Egypt baffles all description. Taste and culture, music, painting, and sculpture were exhausted to adorn and beautify the altars and temples and groves and gardens, where the foulest orgies were frequented by their votaries from all the world.

5. Human sacrifices were made to their gods in many places. These degenerated into gladiatorial shows and fighting with wild beasts in the arena. Rome's proudest day witnessed uncounted multitudes in the great amphitheatre, and conspicuous among them were Augustus and his court, all clad in their holiday garb of regal splendor, and the noblest Roman families, vying with each other in their magnificent display. We may almost hear their cries and shouts of frantic joy when a favorite gladiator draws the life-blood of his antagonist, or pours out his own in bravest fight; little cared they which.

All these several items tell us of a degenerate and effete paganism. But we must not overdraw the picture. These things were on the surface, and were the flowering

out of failing false religions; but the middle and lower classes were not so bad, else they had all perished in their own putrescence.

Philosophy had run a shorter career of failure. It had to be proven that "the world by wisdom knew not God," and the experiment was fairly made. The Greek philosophies prevailed throughout the Roman Empire without controversy or conflict with the superstitions of paganism, as suited to the exoteric circle; while the votaries of the popular religions aped the prevailing philosophies and sought access to their charmed esoteric circle. The natural and necessary result of all this was the more rapid decadence of popular faiths and a tendency to universal skepticism.

These philosophies covered the whole range of the learning of their day. They included an ontology, a cosmogony, a psychology, a theology, an ethical system, and a scheme of redemption, but in no proper sense a religion. They were atheistic, theistic, or trinitarian.

They were in no proper sense the original products of the philosophers whose names they bear. The systems were all eclectic, modified in the transmission from school to school. No man was considered a great teacher till he had travelled and studied in the East, which was regarded as the fountain head. Pythagoras and Plato, the two fathers of Greek philosophy, travelled and studied many years in the East. They studied Sabianism in Egypt; Magianism in Central Asia; the Brahminical philosophy in India; and Judaism in contact with all these. They copied, adopted, and taught what they fancied, and worked up the eclectic materials gathered thus; and as they taught admiring disciples, they elaborated the systems that bear their names.

Out of these grew the Epicurean and Stoical schools

with their rival ethical systems. Under these two banners, the civilized world was arrayed for several generations. The one culminated in a hopeless fatalism, and the other in a licentious materialism.

The experiment was fairly made. Philosophy fostered a universal skepticism, and had no power to renovate a decaying social and religious life. All man-made devices and hopes were set aside by the logic of results and looked vainly for vindication.

Judaism, like salt, averted universal decay. We find here the purpose and the value of the dispersion. Here was the first great fulfilment of the promise made to Abraham, "In thee shall all nations of the earth be blessed." We may not, in this connection, elaborate this great fact. Suffice it now to say that the synagogue was the centre of religious life in every hamlet, town and city throughout the Roman Empire, and great numbers of Gentile proselytes were gathered in, waiting for the "Hope of Israel."

Judaism had served its temporary purpose. It had saved the oracles of God against the time of universal apostasy, and stood as a witness-bearer to the truth against all comers. The time had come for its unfolding out of its protecting sheaf into Christianity. The synagogue and its Gentile proselytes largely accepted Christ, when they were convinced that Jesus was the Christ. So the fulness of time was come, "And God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4.)

CHAPTER II.

WHO IS THE LORD? WHO IS CHRIST?

IT IS the purpose of this chapter to show that the Hebrew name translated LORD, in capitals, in the Old Testament Scriptures, is the specific name of the second person of the Trinity, and was so used from the beginning. The Hebrew name is transliterated sometimes into Jehovah, especially in a few compound forms. It is translated "I AM," in Exodus iii. 7, 14. Modern scholars are disposed to transliterate it into Jahveh and other cognate spellings, contending that the name is a future tense, and ought to be so translated, if translated at all. This name is the only word in the Hebrew Scriptures, the pointing of which does not essay to give the traditional pronunciation, because the name was never pronounced in later times, on account of some superstition. One of the two other Divine titles was read for it wherever it occurred, and it was pointed accordingly. The unpointed Hebrew word is a future form of the verb "to be" following the analogy of very many other nouns formed on verbal roots. Such future forms do not *ipso facto* carry future signification with them. We are not justified therefore, in dogmatizing on the mere etymological structure of the name, certainly not at the outset of this discussion. Whatever value may attach to this hypothesis, will be cited for confirmation later on.

He is called "An Angel," and "The Angel of the Lord" in divers places, as in Exodus iii. 2. In all such connections, we find that Jehovah himself is the person so designated, evidently called an Angel, because he is a

messenger appearing for a purpose, in execution of a commission. Many maintain that "Malak Jehovah" are appositive words, which is probably true, though not necessary to this exposition. The theophanic manifestation of the Lord in creature form was as distinctly spoken of by the Lord himself in the third person as was the Incarnate Son, the Messiah, in after times, both in prophecy and history. We shall have occasion to illustrate this more fully in the sequel.

He is also called a "man" in numerous passages, as in Gen. xviii. 1, 2, 13; xxxii. 24; Josh. v. 13, etc. The context in each case shows that the Lord appeared in human form to instruct or to comfort. Hence the name man does not mislead.

It is now proper to determine the actual personality of this "Man," "Angel," "Jehovah," "Jahveh," by an induction of all the essential facts.

I. He was the Creator of all things. In the first chapter of Genesis and the first three verses of the second chapter, God is named as the Creator in the general outline account of the first seven days. But in Exo. xx. 11, the whole of those thirty-six verses is summed up in these words: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." These words were articulately spoken on the mountain by him who introduced himself as the "Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Creation is thus limited to him. This accords exactly with the added statement of details of creation as found in the second chapter of Genesis, beginning at verse four, where the Creator is in every case called "Jehovah God." This limitation of the personality of the Creator prevails throughout the Old Testament Scriptures.

II. He was the law-giver and the judge from the beginning. He was the author of the covenant of works in the Garden of Eden, and when it was broken, he passed sentence on all the parties as of right. That he was also the proper ruler of all need hardly be said, with full power and authority to enforce every sentence, or to mitigate and postpone the penalties in the interest of sovereign mercy.

III. He was the object and expounder of the earliest worship, as he was likewise of all that came after in later dispensations. This abundantly appears in the fourth chapter of Genesis, for Cain and Abel brought each an "offering unto the Lord." He decided the merits of each by accepting the one and rejecting the other; and in his rebuke of Cain, he expounded the necessity of the sin-offering for the sinner, while, at the same time, he convicted him of sin. There is no need to cite in this connection the sacrifices, prayers, vows and covenants of Noah and the patriarchs, and repeated theophanies, to show that they worshipped him and were taught by him. The first commandment spoken by him seals the case for all time: "Thou shalt have no other gods before me."

IV. He was the accepted God of providence from the beginning. Eve said: "I have gotten a man from the Lord." "The Lord set a mark upon Cain, lest any finding him should slay him." In covenanting with Noah, he gave assurance that, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The Old Testament Scriptures represent him as giving the early and the latter rains, as measuring the span of human life, as opening his hand and supplying every living thing, as guiding the wind in his circuits, and stretching out the heavens, and guiding all by his hand.

V. He claims to be divine; was so recognized everywhere except by apostates, and is called God throughout Moses and the Prophets. He says on Sinai: "I am the Lord thy God;" by Isaiah, "I am the Lord, and there is none else, there is no God beside me;" and so everywhere. "The Lord, he is the God," was the decision of the contest at Carmel against the apostate Ahab and the priests of Baal. Pharaoh in Egypt, who knew not Joseph, rejected his divine authority and entered the lists backed by the magicians to assert the supremacy of the gods of Egypt, and he and his people were ground to powder. All the names and attributes of essential divinity are ascribed to him and claimed by him.

VI. Israel entered into theocratic covenant with him at Mount Sinai, having made a preliminary covenant through Moses in Egypt. By this covenant at Sinai he became their civil head and king. In this double relation of God and king, he gave the law at Sinai, and set up the Sinaitic codes, moral, religious, ecclesiastical, political, civil and social. He was their leader out of Egypt, and Moses was his deputy. At Sinai and in the wilderness, he punished and pardoned their sins, and they were frequent witnesses of his glory, power, goodness and wrath. Did they understand all these things? There can be no doubt of it, though they were so often stiff-necked and rebellious. When they set up their ritualistic idolatry at Mount Sinai, contrary to the second commandment, they bore their punishments by the sword and the plague with some appearance of fortitude; but when the Lord announced a purpose to lead them no longer, but to commit them to the leadership of a mere angel, a creature of limited power and wisdom, they were filled with the greatest grief and amazement and broke down utterly. They wanted their divine leader or none, even at the

risk of being consumed in the way for their stiffness of neck. Moses shared their grief and consternation, and so interceded with him, that he not only resumed suspended relations, but renewed his covenant to "do marvels" and to put them in possession of Canaan. In Exodus xxiii. 20-25, he is called "An Angel" and "Mine Angel," who was under covenant appointment to do the same for them. From this, and from similar passages, theologians derive the name "Angel of the Covenant," and the reason is obvious. Israel was familiar with the fact that their Lord God was a "messenger," and so far at least occupied a subordinate position.

VII. Did they not also recognize his position as mediator? The answer is easy, if we admit that they understood the simplest symbolisms of their own system. Their priest was a type of the true mediator; their prophet also did mediatorial work for another; their king was only a viceroy, a typical mediatorial king. Their Lord God administered and executed his several functions of prophet, priest and king in three typical forms of human office and officers, which directly symbolized him. The three were gods to the people in the same sense in which Moses was a god to Aaron and also to Pharaoh. Every bloody sacrifice spoke of a ransom by a Redeemer. Redemption is a mediatorial function. Redeemer was his darling name, and redemption his specific prerogative. Jacob and Job spake of him as their Redeemer. David and Isaiah abound in extolling this supreme relation of the Lord to his people. His redemption is set forth as past, present and future. His favorite name is Goel, the one who, as a blood-brother, redeems blood with blood, life with life. Here the mediatorial idea is fundamental, and was far more familiar to the oriental mind than to us.

Every theophany was a prophecy of the incarnation, every sacrificial victim pointed to the sin-bearer, every burnt offering proclaimed the body to be prepared for him, the shed blood foreshowed his blood, his life, to redeem forfeited life. He promised to come in person to glorify the second temple, and to compensate its other deficiencies. He promised to send himself as Messiah, Servant, Redeemer, Prince of Peace, Immanuel, and Saviour, suffering and triumphant.

VIII. The doctrine of the Spirit is equally as prominent and patent from Genesis to Malachi, called "God's Spirit," the "Spirit of the Lord," "My Spirit," and having a divinity and personality as indisputable as the Lord himself. His position and relations to Jehovah in his specific works of creation, providence and redemption make him the co-ordinate agent, or rather, the efficient instrument (words may not properly define it), and equally subordinate in execution, with a super-added procession from the Lord himself.

We are now in a position to recognize "Elohim," to whom are ascribed, in a general way, all divine attributes and works, as the First Person in the Godhead centering in himself the three personalities, and so giving his name to the Three in One, and before whom, and to whom, and by whose commission the Lord executed his mediatorial work under the covenant of grace.

The word "El"—Elohe—plural Elohim—is used in three senses in the Old Testament Scriptures, just as the word "God" in English and Theos in the New Testament.

1st. Divinity or deity as opposed to humanity; 2nd. The Godhead, embracing all three persons; and 3rd. The first person, God the Father. It is easy to determine from the connection in which sense the term God is used to-day; and in the same way we determine, from the context, in which sense it is used in the Scriptures.

There is no categorical statement and definition of the Trinity in either Testament, nor of either person in the Godhead. The facts were universally accepted and were as well understood as the duality of man. The duality of man was never attacked until the rise of Sadduceeism, which sect also seemed to be the most malignant opponents of the claims of Christ. It is now so plain that the doctrine of a Tri-une God was held outside of the Jewish people and anterior to Mosaic writings, that the enemies of the Bible openly charge that the doctrine is of heathen origin and was adopted from Egypt by the Hebrew law-giver: In New Testament times, the Pharisees did not so much question the doctrine itself as the claims of Christ to be the "Son" and "Lord."

It would seem sufficient to rest the argument here, but for these facts: The Jews of the present day are Unitarians, and some who call themselves Christians are of like faith; and, what concerns us more, many of the strictest orthodoxy, when answering the question, "what think you of Christ," fail to recognize the name Jehovah as the specific name of the second person in the Trinity, but make it the "incommunicable name of God," and apply it loosely to the Godhead and to either person of the Trinity. Others tell us that it is the "covenant name of God," but may, or may not signify the second person. Others again, who agree substantially with the theory of this paper, are free to admit that they have not recognized it in a clear-cut way in their reading of the Scriptures and in their prayers and preaching.

IX. It becomes necessary, therefore, to go to the New Testament for confirmation of these views. This we can do without contravening the fact that Christ and his apostles rested all their claims on the older Scriptures. It is legitimate to show that the men of Christ's day held

this view prior to and independently of his claims and teaching. It is legitimate for confirmation to show that those who rejected him and those who accepted him, alike accepted the sonship of the Lord Jehovah. The burning question was this: "Is the man Christ Jesus our Lord of glory?"

It might be well to notice here that the name Jehovah is used over seven thousand times in the Old Testament, and is uniformly rendered "*kurios*" (Lord) in the Septuagint version. It is often qualified by the appositive "*adonai*" (my Lord), which often displaces it, and is rendered in the same way. The use of the name and its equivalent, both in the Hebrew and Septuagint, is so numerous and closely continuous that we are irresistably led to conclude that the name Jehovah and *kurios* (Lord) belong to the same recognized personality. And wherever *adonai* and its equivalent, *kurios*, refers to any one else, it is clearly so indicated in the context. The same means of discrimination is easy in the New Testament, where, in the sense of sir, master, or my lord, it is found applied to persons lower than divinity.

Except as thus applied, the New Testament use of the word Lord is to name the Lord Jesus Christ, the God-man, the Second Person, the Eternal Son, "*which is and was and is to come*," the "Lord God Almighty."

X. It remains to identify the Lord of the Old Testament with the Lord of the New. If a man familiar with the Septuagint should read on for the first time into the Gospels and then on into the Acts and into the Epistles and on through Revelation, he would find himself strangely at home, in familiar scenes, familiar names, familiar ideas, and familiar terminology. At no place will he pass, even by insensible gradations, into new applications and significations of the words and names which

were the common property of all that generation; otherwise, the trend of the teaching would be fallacious in the last degree.

Let him start with Luke's Gospel. In the account of Zachariah's vision, he reads such words as these: "Walking in the commandments and ordinances of the Lord blameless;" "An angel of the Lord;" "The temple of the Lord;" "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost (Spirit), even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (who?) in the spirit and power of Elias;" "to make ready a people prepared for the Lord." What an array of the "stock phrases" of the Old Testament repeated in their invariable and necessary significance.

He reads further: "His wife Elizabeth conceived and hid herself five months, saying, 'Thus hath the Lord dealt with me'—'to take away my reproach among men.'" He reads next of Mary: "a virgin" "of the House of David," and the "angel Gabriel." He says to Mary, "The Lord be with thee;" "Thou shalt bring forth a son and shalt call his name Jesus;" "He shall be called The Son of the Highest;" "and the Lord God shall give him the throne of his father David;" "He shall be called the Son of God." He reads again of Mary's visit to Elizabeth, who said: "whence is this to me that the mother of my Lord should come to me?" And then Mary's wondrous song, beginning, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Passing by familiar landmarks, he reads again the burning words of Zacharias: "Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up a horn of salvation in the house of his

servant David; as he spake by the mouth of his holy prophets which have been since the world began;" "and thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."

In the second chapter he reads in the story of the shepherds, and of the presentation, and in the prophecies of Anna and Simeon, repeated expressions like these: "Angel of the Lord;" "Glory of the Lord;" "A Saviour, which is Christ the Lord;" "To present him to the Lord;" "Law of the Lord;" "Lord's Christ;" "Mine eyes have seen thy salvation."

These numerous quotations are taken from these two chapters of Luke, at the risk of being tedious, to illustrate the use of the term Lord, by those familiar only with the Hebrew and Greek usage of "Jehovah" and "Lord" in Moses and the Prophets. A glance identifies their Lord with the Babe of Bethlehem, and John as his promised forerunner. Zacharias, Elizabeth, Mary, the Angelic host, the shepherds, Anna, and Simeon all so understood it. As we read through this Gospel and the others, and the remaining Books of the New Testament, we find the same obvious identification of the Lord Jehovah as the incarnate Christ, at the very foundation of the history and the doctrine alike.

Some minds, however, are much more impressed by more definite categorical statements. We may, therefore, cite a few of these. In John i. 1-14, the Word who "became flesh" is declared to be divine and of eternal co-ordination with God, the Creator of all things, the true Light of whom John was sent to bear witness, "the only begotten Son which is in the bosom of the Father," and much more to the same purpose. The identification is obvious, but the tenth verse needs special emphasis: "He

was in the world and the world was made by him, and the world knew him not." A careful reading will show that verses 11, 12, 13, also refer to his mediatorial and redemptive work before he "became flesh and dwelt among us." It is pertinent here to cite the fact that the "Word" in John is the "Wisdom who was set up and anointed from everlasting before all worlds, first to create, then to uphold and govern, and judge, and afterwards to redeem and save the world; all which works are, in Scripture, ascribed to the Son of God." (Cruden). Compare the eighth chapter of Proverbs, in which this glorious attribute, "Wisdom," is made also the eternal fellow of the Creator, Revealer and Redeemer, and is adopted as his name. It would be interesting here to trace the use of this name Wisdom, Logos, Word, Memra, in the Targums and in the Hindoo and Greek philosophies, to express this second person in the Godhead, but time would fail, to say nothing of the difficulties of the exploitation.

In 1 Corinthians x. 4, 9, we have the identification complete: "They did all eat the same spiritual meat and they did all drink of the same spiritual drink; for they drank of that spiritual Rock which followed them and that Rock was Christ." "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." No comment is needed. So also in Hebrews iii. 14, 15: "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end: While it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation;" and in iv. 2: "For unto us was the Gospel preached as well as unto them."

Abraham saw the day of the LORD. Christ says: "Abraham rejoiced to see my day; he saw it and was glad." When the Jews cavilled he said: "Before Abra-

ham was, I am." They took up stones to stone him, so enraged were they that he should identify himself with Abraham's Lord and theirs. (John viii. 56-59.)

These quotations might be multiplied indefinitely. It is much more to the purpose to insist upon it that the Scriptures represent him as the mediator of all the covenants, "the one mediator between God and man," and that the quotations and applications of Old Testament history, type, and prophecy are so numerous and continuous as to constrain us to recognize the two Lords as one Jehovah—Jahveh—Christ. The only escape from this conclusion is the recent hypothesis that all these quotations from the Old are but fanciful adaptations made by the admiring, but ignorant, writers of the New Testament.

If now we accept the suggestion that the true name of the LORD is Jahveh, and carries with it the future sense as is apparently implied in its future participial formation, then the very name points to the promised seed—"He that will be." The Septuagint renders it by the present participial form, "he that is," which form of his name is found expanded in Rev. i. 8: "He that is and was and is to come." This triple designation is used as a proper name, and governed by a preposition, and under that designation he is twice called "The Lord God, the Ruler of all things."

I find but one serious difficulty in accepting the conclusions of this discussion. There are numerous passages like these, "I will send mine Angel;" "The LORD said unto my Lord, thou art my Son;" "He shall send them a Saviour;" and such like. Such passages abound in the Prophets. The LORD speaks of the Son, the Saviour, the Servant, the Messiah, the Shiloh, the Redeemer, in the third person as one commissioned by him, sent by him, and executing his will. How then can he be speaking

of himself? The answer is easy as to the Messiah. The man Christ Jesus, the personal God-man, was and is and will always continue to be two natures in one person forever; but he was not yet born of the Virgin Mary. It was, therefore, both natural and right that the LORD speak of his own Incarnate Self in the third person. The same principle applies to the theophanic manifestations of himself in some form of concrete visible bodily presence, which itself also was a type and prophecy of the incarnation.

We may sum up the conclusions reached in this discussion:

1. The doctrine of the Trinity is the surface doctrine, the foundation principle, and the all-pervading teaching of the Scriptures, from Genesis to Revelation.

2. The name Jehovah is the specific name of the second Person, and all the works of creation, providence and redemption are ascribed to him.

3. He is the mediator of all the covenants, the seed of the woman, the seed of Abraham, Lord and Christ, prophet, priest and king, God blessed forevermore.

We may be allowed to suggest one inference from this doctrine. We find here the highest unity in the Scriptures. The one personal LORD is the Creator, the Revealer, the Mediator, the Saviour, the Redeemer, and will be the final judge. He is the author, agent, and end of the whole; type and anti-type, prophecy and fulfilment, originate and meet in him. Bible teachings of doctrine and morals are all as holy, just, and good as himself. He ever has been and still is head over all things to the Church, and shall reign till all his enemies are put under his feet; and then cometh the end.

CHAPTER III.

HIS NAMES AND TITLES.

WE ARE now prepared to assume, without further proof, that the Lord of the Old Testament is the Lord of the New, and that Jehovah, the eternal Son of God, is the incarnate Son as set forth in type and prophecy. We may assume, further, that all the names and titles given him in either Testament need careful consideration. We shall find these names and titles to be very numerous. Indeed, language seems to be exhausted in setting forth his person, his character, his attributes, his offices, his work, his relations to God and man, and especially to the redemption of the human race. While the entire Scriptures testify of him, the best introduction to our study of him would seem to be found in his names and titles. These are so numerous, overlapping each other so in their significance, and are all so pertinent and necessary to each other, that they reveal him fully to our faith. His names and titles give us the entire Gospel in brief and exhaustive definition.

We shall not attempt a scientific classification of them, but shall seek to follow a natural and easy order, grouping those that are nearly synonymous, and then those that may be cognate. Definition and illustration, rather than discussion, is our aim. A portrait is the combined result of truthful strokes of the artist's brush. May we not aspire so to combine his names and titles that we shall have a portraiture of himself and his glorious Gospel? It is competent for us to gather his names and titles

from both Testaments, for he is the author of them both, and both treat of him.

1. His specific name is Jehovah. It occurs seven thousand times in the Old Testament, and is translated Lord. His disciples called him Lord throughout the New Testament, recognizing loyally his divine authority over all. The terms "King of kings" and "Lord of lords" are properly grouped here, so also "My Lord and my God." Also the "Lord God" numerouslly.

2. He is called the "Son of God," "The well-beloved Son," "The only begotten of the Father," "The Son," and such like. These names make him the second person in the Trinity, the eternal Son of God. All evangelical and orthodox Christians so understand it.

3. He is also called "The Son of Man," because he was "born of a woman," in the "likeness of sinful flesh." He was human as well as divine—"Very man and very God"—"two distinct natures in one person forever."

4. The name "Immanuel" emphasizes his proper divinity and humanity—God with us. It is expressed by John: "The word became flesh and dwelt among us." He was "God manifest in the flesh," and we call him the Incarnate Son of God.

5. "The Almighty" is his name, because he is infinite in power, as seen in creation and providence. This is beautifully and sublimely set forth in Job, chapters xxxviii. to xli., and in Isaiah, chapter xl. See Rev. i. 8.

6. He is called "The Ancient of Days," because age and wisdom meet in him. He said, "Before Abraham was I am." The Psalmist says: "From everlasting to everlasting thou art God." Eternal self-existence is his.

7. Cognate to this is his name, "The Counsellor." He guides his people with his counsel. When we lack wisdom and ask him, "He giveth to all man liberally." "We took sweet counsel together.

8. He is "The Wonderful." He combines in himself all the wondrous attributes of the Infinite God. "He is glorious in holiness, fearful in praises, doing wonders." "Thou art the God that doest wonders." "Thy testimonies are wonderful." He is wonderful in his works.

9. He is called "The Angel," *i. e.*, the messenger. The prophet says: "My Messenger." In the earlier mention he is the Messenger of the Covenant with Israel, and the theocratic leader out of Egypt. In the later mention, he is the Messenger of the Covenant, (Mal. iii. 1,) the Lord himself coming to his temple to save and purify his people.

10. Isaiah names him: "My righteous servant," because he was appointed to hard and dangerous service, in order to justify many, and bear the sins of many." The Son of Man came not to be ministered unto, but to minister." "He took upon himself the form of a servant"—a bond slave.

11. He is called "David My Servant" and "David My King" several times in the later prophets, who promise his coming to his temple and to rule over his people. King David was a type of the true king, who was born into the world to this end. "He shall sit upon the throne of David his father, and of his dominion there shall be no end."

12. He is called "The Lion of the tribe of Judah." The lion among beasts represents courage, strength, and valor. In Christ is fulfilled Jacob's prophecy of Judah. He compares him to a lion's whelp, to a lion, to an old lion; "Who shall rouse him up?" (Gen. xlix. 8-10.)

13. He calls himself "Alpha and Omega," the beginning and the end, the first and the last. Three times he so names himself and gives no explanation (Rev. i. 8, etc). He may refer to his supreme agency from creation to the consummation of all things. The context would,

however, seem to make him the beginning and the end of our salvation. Or it may include both, and do no violence to truth.

14. Three times he applies to himself as a proper name, the phrase, "He, which is, and which was, and which is to come." This would seem to express all that is included in the name Jehovah, or Jahveh, throughout the Old Testament—the eternal self-existent Son of God, who promised to come, has come, and is yet to come in clouds and great glory. (Rev. i. 8, etc.)

15. John called him "The Word." Wisdom was his name in Proverbs and other places. Under this name John (i. 1-18) sums up and ascribes to him divinity, creation, providence, life, light, adoption, regeneration, incarnation, grace, truth and revelation of the Father. This name marks the proper transition to those names and titles which more definitely belong to him as the friend of sinners.

16. His personal name is Jesus—designated to Mary in vision and given to the child when born. This was the name by which he was known at home and abroad, by his friends and by his enemies; Jesus of Nazareth, to distinguish him from any other Jesus or Joshua. His name Jesus was inscribed on his cross. "Thou shalt call his name Jesus, for he shall save his people from their sins." This name and the reason of it contains the entire Gospel in a word. It is salvation from sin, its guilt, its consequences, its dominion, and its power.

17. Cognate to this is the name "Saviour," found so numerous in the Old Testament and in the New, but it is not always identical in meaning and usage. In the Old Testament, the "Saviour" was the deliverer of his people from such temporal evils as famine and pestilence; while, at the same time, he was none the less their

Saviour from sin. Disasters often befell his people because of sin. Their salvation was deliverance from both, wrought by their theocratic ruler and Saviour. Compare Psalm xxvii. This sense is not excluded from New Testament usage, but has less prominence, because of changed administration. Compare Matthew xiv. 30.

18. He is called "The Christ," and "Christ" as in compound forms "Jesus Christ," and "Christ Jesus." He is called "The Lord's Anointed" also, and "The Holy One," and also "The Messiah." These several names may be grouped as one, because they are all translations of one and the same generic idea into several languages. Men were set apart in the olden times to official position and function by anointing with oil. Aaron and his sons were anointed to be priests; David was anointed to be king; Elijah anointed Elisha to be prophet. Those who were anointed with holy oil were holy to the Lord, set apart, consecrated to special service. These all were types of the Lord's Anointed, The Holy One, The Messiah, The Christ, The Man Jesus, whom the Lord anointed to be prophet, priest, and king of his people.

19. He calls himself the "Light of the world," "The bright and morning star." Peter calls him the Day star; Zacharias calls him the "Day-spring from on high." Malachi calls him the "Sun of Righteousness." These several names and titles are substantially one, and may properly be grouped in one, "The Light of the World." The pertinency of the name is obvious, and will be more apparent when we consider other cognate names and titles.

20. He calls himself "The Way." Man is lost in ignorance and sin. He is far from hope and God, wandering in pathless deserts, exposed to eternal death. The only road to salvation is Christ. "No man cometh unto the Father but by me."

21. He calls himself "The Truth." He came to bear witness to the truth against all comers. Sin and Satan are false in every utterance and in every aspect. The father of lies is the prince of this world, and men believe him because he is a liar. Christ came to vanquish him with the truth, and to scatter the darkness of sin with the light of his truth.

22. He says: "I am the Life." John says: "In him was life, and the life was the light of men." Hence these titles overlap each other. He is the source of life to the dead in sin. Natural life originates with him, but it means more than this. "The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "You hath he quickened who were dead in trespasses and sins." "As the Father hath life in himself; so hath he given to the Son to have life in himself." He said to Martha: "I am the resurrection and the life." He claims these among the prerogatives of sonship. (John v. 17-30.)

23. Peter calls him the "Prince of Life." This recognizes his jurisdiction over life, temporal and eternal. Life is the pervading principle of his kingdom—light and life; but darkness and death reign in the kingdom of Satan.

24. He is also called "The Prince of Peace." He is the the only purchaser and procurer of peace between God and man, between man and man, and between man and his conscience. He shall rule till they shall learn war no more, and till they shall not hurt nor destroy in all his holy mountain. He has left his peace as a legacy to his disciples.

25. He is the one "Mediator" between God and man, in all ages and dispensations. He mediated all the covenants, and is the only revealer of God to man from Eden to the resurrection. By him we have access to God. A

mediator is a peacemaker. "God is in Christ reconciling the world unto himself."

26. He is the "Great High Priest." This is part of his mediatorial work. All other priests were but types of him, and derived all of their value from him. The blood of bulls and goats represented his blood shed for sin. As High Priest he has entered the vail of the Holy of Holies in heaven with his own blood, covered with the halo and incense of his intercessions for his people.

27. He is called "The Lamb," "The Lamb of God that taketh away the sin of the world." The lamb was brought to the Tabernacle; the sinner laid his hands on its head confessing his sins; the lamb died, the sinner lived. Why? Christ fulfills the bloody sacrifice; the blood of Christ cleanseth from all sin; Blood for blood; Life for life; "He gave his life a ransom for many." This is the vicarious atonement. Christ was our penal substitute. This would seem to be the very culmination of his titles. Without the shedding of blood there is no remission.

28. John calls him "My Redeemer." Redeemer is a favorite name throughout the Scriptures, and Redemption is the name for his salvation. The redeemer pays a purchase price, a ransom. The price was blood. (Rev. v. 9.) So everywhere. The word Job uses is Goel—blood brother—sometimes rendered blood avenger, whose duty it was to redeem blood with blood, life with life. In this sense Christ is our blood-brother and redeemer.

29. In further execution of his mediatorial work he is called the "Shepherd," the "Good Shepherd." David declares him in lyric numbers, "The Lord is my Shepherd, I shall not want." In John x. 1-29, Christ expounded his relation of shepherd to his people much more fully and in terms most endearing. "I am the good shepherd; the good shepherd giveth his life for the sheep." Their

eternal safety is assured by himself and his Father. "He is the Shepherd and Bishop of our souls."

30. He says again: "I am the door; by me if any man enter in he shall be saved and shall go in and out and find pasture." The true church, the spiritual kingdom is the sheepfold. He is the only way of entrance to salvation and to God. Faith in him admits to the true Church on earth, and opens the gates of heaven.

31. "The first born among many brethren." He is not ashamed to call us brethren. Those who are conformed to his image are his brethren. Believers have the adoption of sons and are brethren in that one family which is named of Jesus Christ. But he is the First-born, entitled to all the honors belonging to the name.

32. Christ is the First Fruits in the resurrection. (1 Cor. xv. 20.) The offering of first fruits was made to the Lord on the first day of the week after the Sabbath in Passover week. It was the earnest and pledge of the harvest which was then ripening. This was the type and prophecy of Christ rising from the dead on the first day of the week. His resurrection is the pledge of ours. "If the first fruits be holy, the lump is also holy." (Rom. xi. 16.)

33. He is called the Advocate with the Father. "If a man sin we have an advocate with the Father, even Jesus Christ the righteous." This does not refer to the repenting sinner. But the reference is to the sins of believers. These do not bring us into condemnation, but they offend a loving Father and expose his children to his chastening rod and to his sore displeasure. But when we repent and ask forgiveness and reconciliation, Christ pleads for us as our advocate and friend. "If we confess our sins, he is faithful and just to forgive our sins."

34. He is also the Judge. Abraham called him

the "Judge of all the earth." This is one of the prerogatives of sonship as expounded by himself. "The Father judgeth no man, but hath committed all judgment to the Son." "And hath given him authority to execute judgment also." (John v. 22, 27.) The context shows that the resurrection call is the call to judgment. "Before him shall be gathered all nations." (Matt. xxv. 31). "Behold I come quickly; and my reward is with me, to give to every man according as his work shall be." Who shall abide the day of his coming?

35. He says I am the "Resurrection." Other agents are mentioned in connection with the resurrection; but he is the supreme power. He laid down his own life and took it again. He raised Lazarus and the widow's son. He says: "The hour is coming when all they that are in their graves shall hear his voice and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Perhaps there are other names and titles that ought to be cited in a complete portraiture. These may suffice. They are so coherent with each other, that they are unified in him. The effort to explain away one or more only mutilates the portrait and the person, and stultifies the unbelieving critic.

CHAPTER IV.

CHRIST'S PRAYERS.

THE definition of prayer given in the Westminster Catechism does not exactly fit Christ's prayers. Sinners need to pray in the name of a mediator, and also to make confession of sins and crave forgiveness. It may not be amiss to give a somewhat more generic definition in the form of an analysis. We find in prayer, invocation, adoration, confession, pleading, petition, dedication, thanksgiving, blessing, and intercession. These elements may not all be found in every prayer, but are all found in prayer, if we make any considerable induction of the prayers of sinners, of saints, of angels, and of Christ.

We may here inquire why Christ prayed, and whether it was necessary for him to pray. There would seem to be no reason why the second person in the Trinity, co-equal and co-eternal with the Father, should pray. Prayer is the language of a person occupying an inferior and dependent position toward God, along with a sense of need that he only can supply.

The Son of Man—who was God and Man in one person—occupied an inferior position, born of a woman and made under the law. He took the place of the sinner, except that he was free from sin. His prayers were not preceptive and exemplary, as some suppose. But they grew out of the necessities of the case. As man, he was a dependent creature, as much as any other man. He was subject to the same infirmities as other men, except sin—the same joys, the same sorrows, the same temptations,

the same need of help and strength as other men—the same relations to the Holy Ghost, the same loyalty to the Father in heaven. Intercession for his friends was of the very essence of his mediatorial work, as well as prayer for them who spitefully used him. We need hardly stop to argue these patent facts.

While we propose to discuss Christ's prayers so far as they are noted and recorded, we may emphasize the fact that prayer was his habit, and was in no sense limited to special and scenic occasions. In Luke ix. 18, we read: "As he was alone praying," etc., and in Luke xi. 1: "As he was praying in a certain place." These are natural and easy references to an evident habit of prayer; and then it shall appear that he met all exigencies with prayer.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death
He enters heaven with prayer."

The poet might well have written these same words of Christ. If prayer were necessary for him, how much more for his people!

His religious life and experience, until he was thirty years old, is summed up in a few words. "The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him;" "Wist ye not that I must be about my Father's business?" "And Jesus increased in wisdom and stature, and in favor with God and man." (Luke ii. 40, 49, 52.) There is no evidence that he was different from any other pious youth, except that he was "holy, harmless, undefiled and separate from sinners."

In a study of his prayers during his ministry, so far as recorded, we find some of his utterances quoted in

brief; the burden of other prayers may easily be gathered from the occasion and the context, as we shall see.

I. He was praying while John was baptizing him, according to Luke, perhaps in an audible tone of voice. "It came to pass, that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said: "Thou art my beloved Son; in thee I am well pleased." He evidently was praying for the baptism of the Holy Spirit, and for a divine attestation of his mission; and he received a prompt answer. (Luke iii. 21, 22.) And in Luke iv. 1: "Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness." There is no reference here to personal holiness, for he was always perfectly holy, but he here received the baptism with the Holy Ghost, which he afterwards promised his disciples, and which they received at Pentecost; and by which both he and they received those extraordinary prophetic and miraculous gifts which were necessary. Failure to recognize this fulness of the Holy Spirit has led to mischievous error.

II. He fasted and prayed in the wilderness, when he was tempted of the devil, forty days. (Luke iv. 1, 2.) Luke does not say that he prayed, but fasting means nothing without prayer. This was a gigantic and heroic struggle, and he gained the victory by fasting and prayer, and by the right use of the "word of God which is the sword of the Spirit." This is a lesson for us in temptation.

III. He had extraordinary and protracted seasons of prayer on occasions of great importance.

1. All night on the mountain. (Luke vi. 12, 13, 17, 20.) The occasion was momentous, for "When it was day, he

called unto him his disciples, and of them he chose twelve." "And he came down with them and stood in the plain." And there was a great multitude, and he healed them all, and then he spake that crisis sermon, beginning: "Blessed are the poor in spirit, for their's is the kingdom of heaven." That night of prayer was well spent, and its answer echoes down the ages, working ever enlarging results.

2. On one morning, "rising up a great while before day," he went out into a solitary place and prayed till his disciples found him. This was his preparation for his first circuit of Galilee, upon which he entered that day. (Mark i. 35-39.)

3. On another occasion, "he withdrew himself into the wilderness and prayed." This seemed to be his preparation for confronting a great company of Pharisees and doctors of the law from every town in Galilee, and Judea, and Jerusalem, "and the power of the Lord was present to heal." (Luke v. 16, 17.)

IV. He prayed for little children. They "brought unto him little children that he should put his hands on them and pray." (Matt. xix. 13). Mark says: "He put his hands upon them and blessed them," (x. 16.) This blessing, therefore, was a prayer, and we are entitled to consider other acts of blessing as prayers. Even the official blessings of the Old Testament, and the apostolic benedictions of the New Testament are prayers, as readily appears from the very forms of invocation. This is not to be confounded with the declarative blessedness of Psalm xxxii. 1, 2, and of the Beatitudes of Matt. v. 3-11.

V. So also when he blessed the five loaves and two fishes and fed the five thousand. Matthew says: "he took the five loaves and the two fishes in his hands, and looking up to heaven, he blessed and brake and gave the loaves to

his disciples, and they to the multitude." (xiv. 19.) This notable miracle was wrought in answer to prayer. We learn from John that he gave thanks in addition, and so also says Matthew in his account of the feeding of the five thousand. (John vi. 11; Matt. xv. 36.)

VI. From these things we may fairly conclude that the blessing of the bread and the wine of the Lord's supper was a prayer of thanksgiving, for Matthew and Mark use both terms, "blessed" and "gave thanks." Luke and Paul both say "he gave thanks."

VII. He was praying when the Transfiguration scene occurred. "He took Peter and John and James and went up into a mountain to pray. And as he prayed, the fashion of his countenance was changed and his raiment was white and glistening. And behold, there talked with him two men, Moses and Elias, who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem," or "of his departure which he was about to accomplish at Jerusalem;" (Luke ix. 28-31.) This departure included his death, resurrection and ascension. No doubt this was the subject of his prayer. Moses and Elias "appeared in glory," doubtless resurrection glory, sent to confer with him about it, and he was transfigured into the same glory that he might "see of the travail of his soul and be satisfied." This was an adumbration of his glorification. John was permitted to see the consummation in vision on Patmos. (Rev. i. 13-16.) In the Transfiguration, his prayer was answered, and he was strengthened and comforted. This was no mere scenic and spectacular lesson to the three disciples. They were to be witnesses to tell of it, but were not permitted to speak of it till after the consummation. Their immediate lesson was in the voice that came out of the cloud after the conference was over: "This is my beloved Son; hear him."

VIII. He prevailed in prayer at the grave of Lazarus. (John xi. 33-42.) We are twice told that he "groaned in spirit" or "groaned in himself"—not a mere sympathetic grief, in which he shed tears along with his friends, but it must have been the unutterable groaning of the spirit in sympathetic intercession. (Comp. Rom. viii. 26.) The proof of this is that when he came to the grave, and the stone was taken away he "lifted up his eyes and said: Father, I thank thee that thou hast heard me." Here we may find implied intercession, petition and thanksgiving. We need not recite the answer, except to note that Lazarus was raised, his friends comforted, and many believed on him.

We may note these words of his thanksgiving: "Father, I know that thou hearest me always." His prayers always prevailed, and never returned empty on his own head. Why? He had the mind of the Spirit, and he asked for things agreeable to God's will. Our salvation depends on the prevalency of his intercession. (Heb. vii. 25.) He said to Peter: "I have prayed for thee that thy faith fail not." He said to Peter in the garden: "Put up thy sword; thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. xxvi. 53.) He said again: "I will pray the Father and he shall send you another comforter."

IX. His last prayer with his disciples—John xvii. 1-26. This is the longest and most comprehensive of his recorded prayers. It consists of three parts:

1. He prays the Father for their mutual glory—John xvii. 1-8: "Father, glorify thy Son, that thy Son may glorify thee." I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the

glory which I had with thee before the world was." The pleas that he makes are almost pathetic, when we consider that Gethsemane and the cross were even then casting their shadows upon him.

We learn from this and other Scriptures that the glory of God is the ultimate ground and reason of all things, and as for man, his "chief end is to glorify God and enjoy him forever."

2. He prays for his disciples who were with him—verses 9-19. He recites lovingly and loyally all that he had done for them, and prays that they may be kept from evil, and sanctified through the truth. He knew that the ties which had been growing in strength for three years, were about to be severed, and the yearnings of his heart found their expression in these petitions. They realized it later.

3. He prayed for all the elect—verses 20-26: "Neither pray I for these alone, but for them also which shall believe on me through their word"—"Whom thou hast given me"—For thou lovedst them before the foundation of the world.

The burden of the petition is for their oneness. The term unity has been so abused and made to imply a visible external unity, that we prefer the term oneness. This is the mystic indwelling, "As thou, Father, art in me, and I in thee, that they may be one in us."

It is also a oneness in glory: "The glory which thou gavest me I have given them; that they may be one, even as we are one." It is also a oneness in perfection; "I in them, and they in me, that they may be made perfect in me." It is also a oneness in knowledge and love; "I have known thee, and these have known that thou hast sent me." "That the love wherewith thou hast loved me may be in them, and I in them."

This is the "oneness of the Spirit in the bond of peace;" and "the oneness of the faith, and of the knowledge of the Son of God." (Eph. iv. 3, 13.) This mystic oneness has been secured to every believer by this prayer of our Lord. There is here no hint of external unity.

X. His prayer in Gethsemane. Some great, crushing sorrow came upon him, and he said: "My soul is exceeding sorrowful, even unto death." It was sufficient to destroy life; "and his sweat was as great drops of blood falling down to the ground." He must have died then and there, but "there appeared an angel from heaven, strengthening him"—evidently seen by the three disciples. "This cup" must have been the anguish and agony he suffered and which was about to kill him—it was, no doubt, the analogue of the remorse of a sin-laden soul in despair. His prayer was answered—this sorrow passed—his life was spared—his body and soul were strengthened for the finishing of his work on the morrow. Paul seems to refer to this prayer and its answer in Heb. v. 7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, and was heard in that he feared." There is no other recorded experience of Christ that fits this reference in Hebrews. No prayer of Christ was ever unanswered; "Father I know that thou hearest me always."

XI. His prayers on the cross. We have a record of three:

1. He prays for his crucifiers: "Father, forgive them, for they know not what they do." (Luke xxiii. 34.) Some think that he prays only for the Roman soldiers who executed the cruel deed, and not for the surging, howling, scoffing mob. But others say, It would seem that this

prayer was answered, when three thousand at Pentecost, and five thousand another day, repented and were saved.

2. His expostulation to God after three hours of darkness: "My God, my God, why hast thou forsaken me?" The darkness did but symbolize his suffering and despair, because God had forsaken him when the sins of a lost world were laid upon him. This prayer was also heard, and the light of his countenance shone again in his soul.

3. His dying prayer. His work was done. He cried, "It is finished." And he said, "Father, into thy hands I commend my spirit." Need it be said that this prayer was heard when "he bowed his head and gave up the Ghost?" His first martyr, Stephen, uttered a similar petition addressed to him: "Lord Jesus receive my spirit." (Luke xxiii. 46; Acts vii. 59, 60.) "Lay not this sin to their charge."

XII. He blessed his disciples at his ascension. Luke xxiv. 50, 51: "He led them out as far as to Bethany, and he lifted up his hands and blessed them." This lifting up of the hands is the posture of prayer and especially of invocation, as may appear from numerous Scriptures, and the blessing was a prayer, as we have already seen. "And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen."

The Lord's prayer is an invaluable prayer lesson, as against the futile prayers of the Pharisees; but Christ's prayers are exhaustive prayer lessons to us. It is true, here, as in all things else, that he has "left us an example that we should walk in his steps."

CHAPTER V.

CHRIST'S CONTROVERSIES.

EVERY reformer excites antagonisms. Every new invention has won its way in the face of opposition. Every new thing must run the gauntlet of suspicious and hostile criticism.

How much more has this been true of the prophets of all ages. God has sent them to a hostile people. The hostility was already there, and often well organized. The prophet's mission has always been aggressive and has aroused opposition, which may have seemed indifference. His mission has been to vindicate truth and to condemn and destroy the false. He has always been raised up for a special purpose, and at a necessary time, and to meet a crisis—not sent to refute an abstract principle, but to attack evil forces and to confute erring and sinful persons. Lashed to fury by the truth, they have persecuted the prophets in all ages. There was always a timeliness in their coming and commission. This is not far to see as we read the story of the prophets. Samuel was no accident in the history of his period. Elijah had a commission to break the yoke of Baal from the necks of Israel. Isaiah and Jeremiah had crisis work to do, and they aroused the bitterest antagonisms and persecutions.

Christ was no exception to the rule. "He came to his own and his own received him not." The four Gospels record his oppositions, antagonisms, and persecutions. The Scribes and Pharisees and their followers attack him and his teachings at every point, until the truth is vindicated against all comers. It was a life-and-death struggle

for the truth. His baffled enemies had nothing left but to kill him in malignant hate and fury. So their fathers had killed the prophets and for the same reason. Heresy and falsehood has always been cruel, malignant, and murderous, because sin and Satan are the inspiration of it, and the Spirit of God has no fellowship with it.

It was a warfare—truth and falsehood—holiness and sin—Jesus and the Jews—God and the devil—both parties on the alert. It was one man against a thousand; and two against ten thousand. The odds seemed fearful as men saw it. The enemy were wary and cunning and skilful; Christ was equally ready for the offensive or defensive, and the rout was complete in either case.

The devil made two attacks upon him before he entered upon his work. He stirred up Herod the Great to kill him in tender infancy. Herod knew and believed in the popular expectation of the Messianic King to be born at Bethlehem, and he slaughtered the innocents, thinking to defeat the sure word of prophecy in the interest of his own personal and family ambitions. Within two years he himself died in horrible agony of body and soul, such as no others may have ever suffered, unless it was Philip II. of Spain, and a few other great persecutors. Afterward the devil measured strength with Christ in the wilderness for forty days, and was so defeated that he left him for a season.

We shall rapidly consider some of the more acute controversies between Christ and the Jews.

1. He drove the traders from the temple. (John ii. 13-25.) He went from Galilee to Jerusalem to his first Passover. "And he found in the temple (*i. e.*, in the temple area and in the buildings connected with the temple), those that sold sheep and oxen, and doves, and the changers of money sitting; and when he had made a

scourge of small cords, he drove them all out, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house a house of merchandise." He repeated the same thing during the last week, after he entered Jerusalem in triumph, riding on the colt, and he said: "Take these things hence; it is written, my house shall be called a house of prayer, and you have made it a den of thieves." The disciples who witnessed it remembered that it is written, "The zeal of thy house has eaten me up." This was the meek and lowly Jesus. We hardly realize the hardihood of the assault; the righteous indignation and fury with which he drove them all out, smarting under the indignant lash. Such was the majesty of his bearing and the power of his truthful proclamation, that no one dared resist him in their headlong flight. They had profaned the temple with the connivance of Pharisees and High Priest, who doubtless shared their iniquitous and extortionate gains, but they had no redress in law or equity. The king was come into his temple. Some of the less timid spectators came cringing with the question: "What sign shewest thou us seeing thou doest these things?" Like a flash came his reply: "Destroy this temple, and in three days I will build it up." He pointed forward to his death and resurrection as the supreme witness to his authority. We are told that many at the feast believed on him when they saw the miracles which he did.

2. On a certain day in Capernaum he challenges their thoughts and vindicates his right to forgive sin. Pharisees and doctors of the law out of every town in Galilee and Judea and Jerusalem were sitting by, watching him in his teaching and miracle-working, apparently by a pre-concerted arrangement. When the man, sick of the palsy,

was let down through the roof he said: "Son, be of good cheer, thy sins be forgiven thee." They said in their hearts: "Who is this that speaketh blasphemies? Who can forgive sins but God only?" He challenged their thoughts and vindicated his equal right and power to heal body and soul. "And he arose and departed to his own house." That self-constituted tribunal was vanquished, and the multitude glorified God.

3. Controversies about the Sabbath. These seem to have been numerous. They had covered over the Sabbath with many puerilities, and practically forbade works of necessity and mercy. We may note several cases:

He healed the impotent man at the Pool of Bethesda on the Sabbath. (John v. 1-15.) Jesus said to him, "Rise, take up thy bed and walk." The Jews said to the man: "It is the Sabbath day; it is not lawful for thee to carry thy bed." Then the Jews sought to slay Jesus because he had healed the man on the Sabbath.

On a Sabbath in the synagogue there came a man with a withered hand, and they watched him that they might find an accusation against him, and they asked him: "Is it lawful to heal on the Sabbath day?" He confuted them with their own usage, if a sheep fall into a pit on the Sabbath, and he asked: "How much better, then, is a man than a sheep?" And they were filled with madness and communed with the Herodians how they might destroy him. (Matt. xii. 9-14. Also Mark and Luke.)

He again healed a woman sorely afflicted for eighteen years, and the ruler of the synagogue was filled with indignation because he healed her on the Sabbath day, and gave directions to the people to come and be healed on six days, but not on the Sabbath. Jesus confuted him with his own custom of loosing his ox or his ass and leading him to water. (Luke xiii. 11-16.)

On another Sabbath, Christ and his disciples were passing along, probably on their way to the synagogue, for there were Pharisees in the company. They plucked the ripe corn by the wayside to satisfy their hunger, a thing allowed by Moses. (Duet. xxiii. 25.) The Pharisees said it was not lawful to do this on the Sabbath. Their glosses made it both reaping and threshing. He confuted them by citing David's eating the shew-bread, and the work of the priest at the altar on the Sabbath which they justified. He claimed the right to expound the Sabbath both by precept and example, because he was Lord of the Sabbath; he made it for man, and not man for it, and therefore had put upon it the law of mercy and not sacrifice.

4. His arraignment of Pharisaic traditions. This is done in the most sweeping and comprehensive way in the Sermon on the Mount. He discusses Phariseeism under four heads—Literalism, Formalism, Covetousness, and Censoriousness. He sets up the true standard of morals, doctrine, and practice, as found in the Old Testament law, as against Pharisaic glosses and interpretations, which made void the law and rendered it of none effect. His challenge is in Matt. v. 20: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!" The full discussion of this is found in another little volume by the author.

5. Christ had a running controversy with Pharisaic traditions during his entire ministry. It was liable to break out any time, for they sat in Moses' seat and taught their traditions in his name. Their doctrines of marriage, divorce, filial obligation, baptism, ceremonial purifications, sinful defilements, self-righteousness, social and civil caste, and so on, were all so vicious, and so prominent in

their teaching and practice that antagonisms and controversies were the constant and inevitable result. Christ struck the root of the evil when he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, for there is no truth in him." "Because I tell you the truth ye believe me not." (John viii. 44, 45.)

6. They said: "He casteth out devils through Beelzebub, the prince of devils." They could not dispute his power over devils, but ascribed it to Satanic agency. His retort was scathing: "If I, by Beelzebub, cast out devils, by whom do your children cast them out?" Jewish exorcists pretending to cast out devils were notorious impostors, and they judged Christ by them. After confuting their charge by apt parables, he lays to their charge the unpardonable sin, the sin against the Holy Ghost, in that they ascribed his mighty works to the Father of lies. (Matt. xii. 24-32.)

7. They deride him for his relations to publicans and sinners. A woman—a penitent sinner—washed his feet with her tears and wiped them with the hairs of her head, and they blamed him for it. He defended her manifestation of gratitude. She loved much, for she had been forgiven much.

When he ate with publicans and sinners they murmured at him. But he justified his course with three parables: The Hundred Sheep, The Ten Pieces of Silver, and The Prodigal Son.

8. The last week fairly bristles with controversies and antagonisms. It almost seems that it was his deliberate purpose to drive them to fury with the truth about themselves. He silenced successively Pharisees, Sadducees, Herodians, Scribes, and Lawyers, and then denounced

woes against them on eight different counts. They retired from his denunciations to compass his death by treachery.

Conclusion. We are so accustomed to look at the love of Christ and his meekness and gentleness in the hands of his enemies, that we often overlook the heroic side of his life, his sturdy manhood, his staunch advocacy of truth, and his fearless rebuke of falsehood and sin. He had a mission—to overcome evil, to restrain and conquer all his and our enemies. He stood in the very forefront of the battle. He faced every foe and conquered every enemy. Death and hell, men and devils are vanquished foes. He is still the captain of our salvation, made perfect through suffering. His strong right arm strikes down our enemies. We read of the “Wrath of the Lamb.” When the great day of his wrath is come, who shall be able to stand? (Rev. vi. 16, 17.)

CHAPTER VI.

PARABLES.

THERE are in the Scriptures three classes of stories used for didactic purposes—Parables, Fables, and Allegories. These all are often called parables, but it would seem best to distinguish them according to the definitions of the older rhetoricians, thus:

1. The fable is a story, in which animals and inanimate things are represented as speaking and acting like rational, speaking men; and the story is told for its lesson or moral, which may usually be summed up in a single brief sentence. The story is fictitious, and impossible of a literal realization. There are a few fables in the Old Testament. Jotham's fable of the trees seeking a king over them, (Judges ix. 8-15), is the oldest fable extant, and is as apt as any made since. Joash's fable of the thistle proposing to marry the daughter of the cedar of Lebanon is equally pertinent, though grotesque. Æsop's fables transmit to us much of the wit and wisdom of the ages. The fable is adapted to wit, both serious and ludicrous, and also grotesque, and is better suited to teach the lower forms of truth in every-day life, rather than the higher forms of intellectual and spiritual truth.

2. The allegory is a fictitious story, in which the narrator tells a literal story, in which an entirely different story is meant, and there is enough verisimilitude in the one to suggest the other. The literal story need not be in all points true to nature as in the fable and parable, and may be, in some points, impossible, but the story intended is some truth to be exemplified and elucidated.

Nathan's reproof of David, (2 Samuel xii. 1-4), and the cunning story of the wise woman of Tekoah, (2 Sam. xiv. 4-7), are allegories. Nebuchadnezzar's dreams were allegories; and this form of teaching was not uncommon among the prophets, and sometimes occurs in the New Testament.

3. The parable is a story told for illustration by comparison. It always starts with a personal agent or actor, and, though usually fictitious, it must be true to nature in all its details, and possible of realization. The word *mashal* in Hebrew means primarily a similitude, but is translated both "parable" and "proverb." A proverb is the moral or lesson of a story expressed in terse and aphoristic form, easy to be remembered. The parable and the proverb are so logically related that we may start with the parable and discover the proverb, or we may start with the proverb and construct a parable that teaches it.

Christ's parables are so numerous and varied that we need to give especial attention to the principles of their interpretation. They are stories told for illustration—*e. g.*, Matthew xiii. 31, 33, 47: "The kingdom of heaven is like a grain of mustard seed"—"Is like unto heaven"—"Is like unto a net"—also in Matthew xviii. 23; Matthew xx. 1: "Is likened unto a certain king"—"Is like unto a man that is an householder." This formula is not always used, but the comparison is always implied. Indeed, this is the meaning of the Greek word *parabole*—something put alongside for comparison.

In argument, the parable illustrates—"throws light on"—by means of the obvious similitude, and makes the apprehension of the truth more easy. It also has the force of an argument from analogy, which is not a mere likeness, but is an identity of relations, *quoad hoc*. While

this form of argument is perhaps the most common and the most satisfactory in its results, it is liable to abuse and is dangerous, because of false analogies, mistaken identities, and careless conceits, and fancied similitudes, which must needs lead astray. So taught Solomon, (Prov. xxvi. 7): "The legs of the lame are not equal; so is a parable in the mouth of fools." This fact is emphasized by Christ in Mark iv. 11, 12: "Unto you it is given to know the mystery of the kingdom of God; but to them that are without all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they may be converted and I should heal them." So also in Matthew xiii. 10-16.

This danger and abuse of the parable is not the fault of the teacher, but of the hearer. His folly and sin make the parable dangerous. (Prov. xxvi. 7.) Compare John viii. 45: "Because I tell you the truth, ye believe me not;" verse 44: "Ye are of your father the devil and the works of your father ye will do." Isaiah denounced this perverseness as judicial blindness. (John xii. 37-41.) Paul gives the ground and scope of the judicial blindness in 2 Thess. ii. 10-12: "Because they received not the love of the truth that they might be saved; even for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

There are, however, sound principles of interpretation of parables, which may be easily recognized. The true lesson of the parable is its moral, or application. This is the real point of likeness, the true analogy, and the actual point of the comparison. This is implied in the very act of comparison. In what does the likeness consist, is the only question.

The moral or point of the parable is often stated; *e. g.*, "The laborers in the vineyard." The moral is stated (Matt. xix. 30) in aphoristic form: "Many that are first shall be last; and the last shall be first." "For the kingdom of heaven is like unto a man that is a householder," etc. (Matt. xx.); and it is repeated and amplified at the close of the parable (Matt xx. 16): "So the last shall be first, and the first last; for many be called, but few chosen."

The point or moral is sometimes to be gathered from the surroundings and from the occasion, or, as we say, from the context; *e. g.*, Luke xv. 1, 2. The Pharisees and scribes murmured because Christ received sinners and ate with them. Then he spake the parable of the lost sheep and others.

Sometimes the point or moral is self-evident, and needs no explication; *e. g.*, Matthew xiii. 31, 33: "The grain of mustard seed;" "The leaven a woman hid in the meal."

Some parables are compound, with one general and several specific morals. For example, the parable of the sower, (Mark iv. 3-20), of which the general lesson is: "He that hath ears to hear let him hear," (verse 9), and it is repeated in verse 23; and in verse 24 we find the lesson: "Take heed what ye hear;" and in Luke viii. 18, "Take heed how ye hear." These are three several statements of the general lesson of the entire parable. Besides this, the parable has four sections, and the lesson of each argues and reinforces the general lesson of the whole.

A few of the parables are allegorical. The parable of the sower, just considered, is largely allegorical. The parable of the tares of the field is distinctly so; (Matt. xiii. 24-30, 38-43). Christ expounds both of these and guards them against the dangerous tendency to an ex-

cessive allegorizing in our interpretation of these and other Scriptures. Such parables are not to be considered pure allegories.

Some parables, so-called, such as "The vine and the husbandman," (John xv. 1-8), are not proper parables, but rather sustained and elaborated figures of speech, based on genuine and instructive analogies. The 23rd Psalm is a similar expansion of the shepherd and his sheep. Christ takes up the same figure and unfolds it along different lines: "I am the good shepherd; the good shepherd giveth his life for the sheep." (John x. 11.) These, and similar passages, are beautiful and instructive beyond expression, but ought hardly to be considered parables. They are not stories told for illustration, but they might easily be thrown into parabolic form.

Some parables are presumably histories, but not necessarily so, *e. g.*, the parable of the rich man and Lazarus. (Luke xvi. 19-31.) So also the parable of the prodigal son, (Luke xv. 11-32); so also the parable of the wicked husbandmen, (Luke xx. 9-18); and others. In fact, as already said, all parables must be true to nature and possible of realization.

We have seen that every parable has its specific lesson, or moral, or basic principle. Now, it is important to emphasize this principle of interpretation; only the point or moral of a parable may be used for doctrine, that is, to set up and prove any dogma, doctrine, or truth. The drapery of a parable may not be so used. Mistake here may lead, and has led, to the most serious errors. In the parable of the laborers in the vineyard, it is said, they all received a penny, whether they wrought little or much. From this it has been argued that the rewards in heaven shall be the same for all. This certainly contradicts the teaching of other Scriptures. It is argued also, that the

eleventh hour men are not to be blamed for standing all the day idle, because "no man had hired them," and so on. If the drapery of the parable may be used for doctrine, then every man will find doctrines such as suit him, and there will be no limit to his conceits. Devout allegorizing has been the bane of a sound exegesis in all ages, and the parables of Christ have been wrested to support the vagaries of heretics, mystics, and fanatics in every generation, and especially in our day.

But, is the drapery of a parable of no value for didactic purposes? Yes, often of great value, to illustrate doctrines taught elsewhere in the Scriptures; but we are limited in such use of the drapery, by the analogy of Scripture. The drapery may also be used to illustrate any fact or truth we may have gotten from observation or experience. In the parable of the prodigal son, it is said: "Not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living." This may be used to illustrate how rapidly young men sometimes rush to ruin when they cut loose from home and its restraints under the mad impulses of selfishness and lust.

Not only the drapery of parables may be used in this way to illustrate truth otherwise established, but all history and its drapery, all the facts of science, all God's handiwork in nature, and all the best products of poetry and fiction may be used in the same way.

But what check have we against the abuse of parables, and what further guide have we in finding the right interpretation of parables? A great safeguard is found in the fact that Christ gives companion parables in so many cases—sometimes doublets, sometimes triplets, sometimes quartettes.

In Matt. xiii. 31, 33, we have two companion parables,

illustrating the same truth, but with different drapery. In the fifteenth chapter of Luke we have three parables illustrating the same truth. The stories differ widely in their plot, and in the unfolding of the details, but we easily trace a common lesson. In Luke v, 33-39, we find a quartette, four parables, all short, and very unlike in details. These companion parables serve to point out the true lesson and to check false interpretations in this way; the companion parables cross each other like intersecting lines which have one point in common, and but one. That point in common is the analogy sought, the true similitude, and may be discovered by simple inspection. This common point is the lesson of each, and the only moral of each parable; all the rest is drapery. In the parables of the leaven and the mustard seed, to which the kingdom of heaven is likened, we discover the principle of life and growth in both parables, nothing more, nothing less. In the quartette of parables just cited, we find that Christ is questioned about the fasting of John and of the Pharisees, while his disciples ate and drank. He replies by four parables, the one common lesson of which is "there is a fitness in things," and with this homely word, with this obvious principle, he justifies the fasting of John's disciples, condemns the fasting of the Pharisees, defends the conduct of his own disciples, and clarifies the whole doctrine and usage of fasting for all time.

Many will consider these views narrow and cramping, and so they ought to be, as against the licentious use of the marvelous teaching of Christ by parables.

CHAPTER VII.

MIRACLES.

THE supernatural is the general name for all revealed manifestations of divine operations, whether in the physical or moral world. The natural is the general name for all the operations of second causes in the material and moral universe, so far, at least, as they come within our observation and experience.

There are five modes or manifestations of the supernatural, which exhaust all that is revealed in the Scriptures—Creation, Providence, Inspiration, Miracle and Redemption. We propose to discuss only the miracle in this chapter.

Miracles are called by several other names in the Scriptures: "Signs," "wonders," "mighty works," the "finger of God," the "works of the father," "spiritual gifts," the "Holy Ghost," etc. These numerous names furnish such a definition of the miracle that the plainest mind can apprehend its true significance, and make it so simple, that a scientific or logical definition sometimes seems difficult. Its claim to be supernatural is universally understood, even by those who dispute such claim. It is conceded also that the Scriptures claim a supernatural origin for the miracle, and the only way to minimize the miracle is to minimize the intelligence and authority of the witnesses who have recorded them. This discussion, however, assumes the plenary inspiration of the Scriptures and the truthfulness of the witnesses to the miracle and to all else in the book. This chapter only proposes to make a

study of the miracle as set forth in the Scriptures, and to differentiate it from God's other works, as already named, and as constituting other modes of the supernatural.

It is important, at the outset, to define the relation of the miracle to nature's laws, and also to creature agency. Some define it as a violation of nature's laws—a definition obviously unfortunate, because the same God who set up nature and its laws and upholds them all by his power, is also the author of the miracle. Some have defined it as supra-natural—a term that it would be hard to distinguish from supernatural; and it is also hard to see why Providence, and the redemptive processes are not equally supranatural and miraculous; and, as a matter of fact, the advocates of this definition do extend the term miracle so as to include the others, and especially the redemptive processes.

The creature agent, who is, by courtesy, said to work the miracle, has no such power. He only announces the miracle, but God works it, and he only. Elijah, in calling down fire from heaven, only announced and declared the miracle. Moses' rod stretched over the sea, had no power to open the road through its waters; and Moses committed a great sin when he smote the rock at Meribah, and cried: "Ye rebels, shall we fetch water out of this rock?" The true miracle-worker was, in every case, divine. The result was always something that could have never taken place in God's ordinary providence, which works always through second causes, and the witnesses recognized the presence of a new cause or agency. This is not a mere reasoning from a strange and wonderful event back to a cause, which ignorant and superstitious people have done in all ages; but the cause and the result were announced and declared beforehand, and the miracle must needs be accepted as evidence of the pres-

ence of God working such a result, and that for a sufficient reason.

We believe in the uniformity of nature's laws, or rather we believe that the same causes under the same conditions always produce the same effects. In the laboratory or in every day life, a new cause introduced, wittingly or unwittingly, always modifies the result. In the miracle, God intervened as a competent cause, or agent to produce any result that he might please, and for such purpose as he might declare.

The miracle was wrought primarily and mainly for confirmation, and may be called a prophet's testimonials. A prophet claims to be a spokesman for God. His testimonials were miracles of power or of knowledge. Miracles of power had precedence of miracles of knowledge, in time certainly. When the prophet spoke for God, and the miracle was wrought for confirmation, there was God on the witness stand with the prophet, speaking through the miracle, and testifying to the messenger and his message. This is the simplest possible statement of the Bible doctrine of the miracle, its nature and use.

Christ so understood it, and so represents it. Matt. xi. 20-24: "Woe unto thee, Chorazin! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes," etc. John v. 36, 37: "But I have greater witness than John: for the works that the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me," etc. John x. 37, 38: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works," etc. John xiv. 10-12: "The Father that dwelleth in me, he doeth the works." "Believe me for the very work's sake," etc.

The Scriptures so represent it from the very earliest recorded miracles. The Lord at Horeb gave Moses three signs to confirm his own faith, by working which he was also to confirm his mission and his message to his own people. And when Pharaoh rejected these same signs in the interest of his own gods, which claimed precedence of Jehovah, the Lord wrought "wonders in the land of Zoan," until the gods of Egypt were all overthrown, and their arrogant hierarchy was utterly destroyed in the death of the first-born in every house. Before crossing the sea, Moses said: "Stand still and see the salvation of God." At Mount Sinai, the fire, the smoke, the thunders, the lightnings, and the quaking mountain attested the presence of the Lord on the mountain, and attested the ten words he spake, and confirmed forever the claims of Moses as his great prophet. And so we might traverse the Old Testament Scriptures in confirmation of this view.

The Jews of Christ's day so understood it. John iii. 1, 2, Nicodemus said: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John xi. 45, 47, 48, at the raising of Lazarus: "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." The chief priests and Pharisees held a council about it and said: "What do we? for this man doeth many miracles. If we let him alone, all men will believe on him," John xii. 10, 11. They even consulted to put Lazarus to death in order to get rid of the evidential power of that miracle. John ix. 30-33: The blind man restored to sight challenged the unbelief of the Pharisees in clarion tones: "Since the world began, was it not heard that any man opened the eyes of any one that was born blind. If this man were not of God he could do nothing."

The miracles of Christ, and of his apostles, and others after him, were numerous and varied for obvious reasons. They were open for inspection and criticism. They could not deny that he healed the impotent man, but they criticised him for doing it on the Sabbath. They could not deny that he cast out devils, but with a self-stultifying criticism, they said he did it through "Beelzebub, the prince of devils." There was no place to charge him with being a cheat and impostor, juggling with the ignorance of a few superstitious witnesses with obscure tricks of legerdermain and sleight-of-hand performances. His power brought the dead to life; he quelled the storm and the sea at a word; he healed all manner of diseases, which ran through the whole gamut of human suffering and woe; and he crowned it all at last with his own resurrection. Impostors in all ages have wrought lying wonders to sustain their claims, from Jannes and Jambres, who withstood Moses in Egypt, to Elymas, the sorcerer, and on down to the annual liquefaction of St. Januarius' blood at Rome, or the pretended healings at the shrine of "My Lady at Lourdes." But we need not compare Christ's miracles with theirs, much less with the delusive miracles of mind cure, Christian science, and faith cure amongst us; which three profess to do substantially the same miracles of healing, but by means contradictory and wholly irreconcilable. May we not quote of them all 2 Thess. ii. 9: "Whose coming is after the working of Satan, with all power and signs and lying wonders?"

Miracles illustrate the divine character, and the same may be said of his works of creation and providence. Psalm xix. 1: "The heavens declare the glory of God and the firmament sheweth his handy-work." Acts xiv. 17: "He left not himself without witness, in that he did good,

and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." The miracles are worthy of our careful study, because they do embody and reflect the divine attributes in great glory. The miracles recorded in the Bible are always worthy of him; there is nothing puerile, or fanciful, nothing at all like the foolish and superstitious conceits and fabrications of designing impostors, or ignorant fanatics. God's works, whether great or small, are all worthy of him, and his miracles are all wisely adapted to the conditions which called them forth at his hand; and they fill us with never-ending admiration, as they show forth his "Being, wisdom, power, holiness, justice, goodness, and truth."

In Christ's miracles we realize his personality as perhaps nowhere else—"the brightness of his glory, and the express image of his person." (Heb. i. 2.) "The image of the invisible God." (Col. i. 15). "In him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.)

It is maintained by some that miracles are mainly didactic in their purpose, and may be called "Parables in Action," and are to be expounded like parables; or, to state it differently, that every miracle is intended to teach some great spiritual truth, and that the processes of the miracles are the reflex and expression of spiritual processes. Those who hold this view are in danger of minimizing and even overlooking the primary evidential character of the miracle. Besides this, they do certainly fall into methods of interpretation, which are not legitimate even for parables, if the theory set forth in the last chapter be true.

There are certain transactions in the Scriptures which are sometimes called parables in action. They are properly complex symbolisms, which are always explained. The symbolism arrests the attention and gives vividness

to the explanation given. The prophet Abijah met Jeroboam (1 Kings xi. 29-36), and he rent his own new garment into twelve pieces and gave ten of them to Jeroboam, and the same time expounding the symbolism. In the prophets are found similar symbolisms, notably the yokes of wood and iron of Jeremiah, and the explanation was always given by the prophet. Now, there is no hint of any such symbolism in the miracles of Christ, and no explanation of such symbolism is ever given.

The same rules may be laid down for interpreting the incidents and drapery of the miracle as for the parable. They cannot be used to set up doctrine, but may be used cautiously to illustrate truth otherwise conceded and established; and all attempts to use them so must be limited by the analogy of Scripture.

As a matter of fact, however, the best expositors who attempt to parallel miracles and gracious spiritual operations, find it necessary to point out contrasts as well as likenesses in the parallel, in order to escape absurdities of doctrine. In doing this, they logically surrender the theory.

It is legitimate to study these works of God as expressing his character and his perfections, as already indicated, and it is legitimate to illustrate any truth by the incidents and drapery of the miracles, just as in the case of the parables; and if this is all that is meant by these expositors, then it has always been done, and ought always to be done without the doubtful nomenclature of "Parables in action."

CHAPTER VIII.

TYPOLGY.

THERE is a strong disposition to degrade the types of the Old Testament Scriptures to mere symbols and visible figures or signs, used to teach some spiritual truth; and in some cases to mere memorials analogous to the bread and wine of the Lord's Supper; or to signs like the water in Christian baptism. Such interpreters do thereby minimize the supernatural, both miracle and prophecy. They eliminate the prophetic element in the type just as they minimize, if they do not deny, the literal predictive element in written prophecy. They are, at least, consistent, but they are very far from the traditional and the Bible view. A proper definition of types can be gotten only by a study of them in the light of the entire Scriptures. The word type is the English form of the Greek *tupos*, which means, primarily, a blow. The anti-type, *anti-tupos*, is the result of the blow. The type and the anti-type correspond as the die and its imprint, or as the die and the casting. The ancient type was a piece of metal with some character or figure upon it, and a similar figure was made upon something else—metal, wood, or clay—by a blow or some form of pressure, exactly as it is done to-day. The name type, transferred to ordinances of religion as found in the Old Testament Scriptures, is so used because of correspondences similar to those of material types and anti-types which suggest such usage of the terms.

We are now prepared for a definition of these terms in

their religious usage. By analysis, we find three elements in a type:

1. It had a distinct present use and value when instituted or whenever repeated. We may illustrate this by the Passover. The sprinkled blood of the lamb on the door posts of the Hebrews in Egypt saved the lives of their first-born, because the angel passed over the houses when he saw the blood. The present use and value was obvious. And when the Passover was repeated in after years, it was a memorial of the transaction in Egypt, and also a sacramental pledge of the divine care and protection.

2. The type also foreshadowed and set forth something in the future of far more value than the literal type, and was, therefore, distinctly prophetic of that future thing. The lamb slain and the sprinkled blood set forth Christ slain and his blood sprinkled, and the safety of his people when the destroying angel passes by. 1 Cor. v. 7, 8: "Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Here we quote the likeness of the type and anti-type in minute detail. The type was prophecy.

3. The third feature of the type is this: Its present use, efficacy, or value, was derived from its future significance. The anti-type was the embodiment of the type, and the thing signified gave value to the sign.

Illustrate again from the Passover. The literal blood of the lamb had no real virtue, nor protecting power in it. The real protection was in their covenant relations with him who should redeem them with his own blood. His blood only was the true blood of sprinkling.

We are now prepared to state our definition in a single proposition. A type was something that had a present use and meaning of its own, while pointing to and setting forth something future, from which its present value was derived.

The ceremonial usages of the earliest ages, afterwards embodied in the law of Moses, were typical of Christ. He fulfilled them all. Col. ii. 16, 17: "Let no man judge you in meat, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the body is Christ.." Heb. x. 1-14: "The law having a shadow of things to come," etc. (Verse 1.) This is the ceremonial law as indicated by the context which refers to sacrifices and offerings made by priests. This law was the shadow of things to come and pointed to Christ, who (verse 14) "by one offering perfected them that are sanctified."

This law was the Gospel in elaborate object lessons, constantly enacted and re-enacted, and expounded by inspired patriarch, priest, and prophet. When this was waxing old the volume of written prophecy was rapidly expanded. In the book of Hebrews is set forth the fulfilment of it all in its more obvious details. We do not understand that Paul set up any new significance to these types, but rather that he cited their known and accepted meaning in order to set up the claims of Christ and the Gospel which fulfilled them all.

It is difficult to give an exhaustive classification of the types of the Old Testament, nor is it necessary. But the following classification may suffice for the purpose of vindicating the definition reached, and may also enable us to set forth in one bird's eye view the fulfilment of all in the Gospel.

I. Personal types. Christ fills the offices of prophet,

priest, and king, and we may expect to find each of these offices set forth in personal types.

1. Moses, and every prophet after him, was a type of Christ. Moses says, (Duet. xviii. 15, 18, 19): "The Lord, thy God, shall raise up unto thee a prophet from the midst of thee like unto me; unto him shall ye hearken." We learn from verses 18-22, that every true prophet was of the same order and authority as Moses; and we learn also from Acts iii. 22, 23, and also from Acts vii. 52, that Christ was the true prophet to be raised up like unto Moses and all the rest, and they all were types of him. Christ was the revealer in all the ages, and every prophet represented him and derived his authority from him.

2. Melchizedek, and every other priest in every true hierarchy was a type of Christ. Melchizedek evidently belonged to a hierarchy older than the Aaronic priesthood, and superior to it, as Paul plainly shows in Heb. vii. 1-17, and was, therefore, a type of Christ. Every priest appointed of God from among men was a mediator between God and man, to offer gifts and sacrifices, make intercessions, and have compassion on the ignorant. Compare Heb. v. 1, 2. Christ was the true priest, the one mediator between God and man; the true intercessor, having compassion and superseding all other priests who represented him till he should come, and who derived all their authority from him. Compare Heb. iv. 14-16; v. 4-6; vii. 24-28.

3. David was a type of the true king. It is a mistake to suppose that a king was no part of the original plan for the government of God's ancient people. The theocratic covenant at Sinai made the government regal, with the full consent and choice of the people expressed in a constitutional way, and the Lord—Jehovah—was the head of the civil commonwealth, as well as of their eccles-

iastical system. And the chief ruler, whether judge, or king, was the divinely authorized viceroy of the true king. Now Moses, in Deut. xvii. 14-20, provides for a king, and sets forth his qualifications and his duties—really a constitution for the kingdom. And when they demanded a king, it was necessary to rebuke and punish the spirit in which they did it by the utter failure of their first king; but the next king was chosen of God to be the highest earthly type of the true king.

In Psalm lxxxix. 20-29, we find a wonderful covenant, full of promises, made to David and his seed, promises which culminated in his son's eternal kingdom. This is because David is a type of the true king, Christ Jesus. Isaiah evidently refers to this in chapter lv. 3, 4: "I will make an everlasting covenant with you, even the sure mercies of David." "Behold, I have given him for a witness to the people, a leader and commander to the people." Who is this David? It is Christ. These chapters in Isaiah are Messianic, beyond question. The promised Messianic king is called David again and again by the prophets. Jeremiah xxx. 9: "They shall serve the Lord their God, and David their king, whom I will raise up to them." Ezek. xxxiv. 23, 24: "I will set one shepherd over them, even my servant David." "My servant David shall be a prince among them." So also in Hosea iii. 5.

II. Sacrificial Types. Under this head are included all offerings made upon the altar by the priest. The lamb without blemish was brought to the altar; confession of sin was made with hands laid upon its head; its blood was shed in place of the sinner's blood; the lamb died, the sinner lived; the blood was sprinkled on the altar, or before the Lord, or on the sinner; certain parts were consumed on the altar with fire from heaven; the re-

mainder was to be eaten by the priests, or by the officer. All these steps were but types of the Gospel and its salvation. Christ is the lamb without blemish; our sins are laid on him; his blood cleanses from all sin; he died that the sinner might live. "It was not possible that the blood of bulls and goats should take away sins." (Heb. x. 4.) "By one offering he hath perfected forever them that are sanctified."

III. Tabernacle Types. These were continued in the temple and its furniture. It will suffice to recount the more obvious of these. The tabernacle was the Royal Pavilion, and the temple was the palace of the Great King. The Holy of Holies was a type of the heavenly tabernacle into which Christ should enter with his own blood, and with incense also, making atonement and intercession for his people. The veil, the mercy seat, the cherubims, the shew bread, the golden candlestick were evidently types. And many other things in the royal pantomime worship of the sanctuary were types either in themselves or by reason of their necessary connection with actual types. This is the more apparent from the elaborate visions of Ezekiel and his lessons therefrom.

IV. Special Types. There were a number of isolated transactions which are certainly typical, but belong to no group like those already enumerated. The Passover is in this respect, unique. It stands disconnected with others. The offering of first fruits on the day after the Sabbath during the Passover is also unique, and it sets forth the resurrection of Christ, who is the "first fruits of them that slept." The brazen serpent was also a type of Christ, as elaborate as the Passover in its symbolism. Compare John iii. 14, 15; viii. 28; xii. 32; xix. 18.

The manna is another one of those special types, and it is beautifully expounded by Christ himself in John vi.

30-35: "I am the true bread that came down from heaven." The scape goat on the Great Day of Atonement is another special type. (Lev. xvi. 6-22.) The High Priest laid his hands on the head of the goat, confessing the sins of the people, and the goat was led away into the wilderness, and turned loose to bear their sins away into forgetfulness. The parallel is obvious, familiar and comforting.

V. Historic types. There is a wonderful parallel between the history of God's chosen people of old, and the unfolding of the Gospel and the setting up of Christ's kingdom. Some of these types are familiar and obvious, such as the bondage in Egypt, the deliverance, the promised Canaan, the cities of refuge, the Prophet Jonah, Queen Jezebel, Zion the Holy City, and many others. Many prophecies of the latter days are expressed in historic terms, embodying the experiences of the prophet's generation; the one is made a type of the other. Many prophecies have a double fulfilment, one historic and within the horizon of the prophet and his generation, and the other reaching far away into the distant future; and the transition from the one to the other is possible and easy because of this typical relationship.

It is necessary, however, to put in a caveat against a fanciful typology, not warranted by Scripture. It does not follow, because many things in the tabernacle were types, that the curtains of goat's hair, badger skins, and ram skins dyed red, had a typical and spiritual meaning. Several things connected with bloody sacrifices were certainly typical; it does not, therefore, follow that the skinning and the quartering of the sacrificial victim had a typical significance. A mistake here has led to a spiritualizing and allegorizing mode of interpretation limited only by the fancies and vagaries of the interpreter. What

criterion have we, then, by which to test the claimed typicality of anything? There are two rules which mutually re-enforce each other. The first rule is that we must find a Scripture warrant, expressed or implied, for such typicality. The second rule is that we must reject all non-essential features and find the type only in essential analogies, just as we rule out the drapery in the interpretation of parables, confining ourselves to genuine and necessary identities. And just as in miracles we may not use the incidents of a miracle to teach doctrine; so here, there are numerous details connected with types which are non-essential and accidental and have no typical significance. The safe application of these rules requires a thorough knowledge of Scripture, and a reasonable amount of common sense.

CHAPTER IX.

PROPHECIES FULFILLED IN CHRIST.

WE HAVE seen that the entire ceremonial system of the Old Testament Scriptures, and many other things found therein, constitute an elaborate system of prophecy, expressed in object lessons, and that these are all fulfilled in the Gospel. The word prophecy, however, usually suggests spoken and written prophecy.

The prophet was a spokesman for God, and was divinely inspired so to speak and write. Prophecies fall under two distinct and well-defined classes or heads—inspired teaching and expounding of truth, and the prediction or foretelling of future events—or in other words, Teaching prophecy and Predictive prophecy.

There is found in the Old Testament a large volume of Messianic prophecy, which finds its fulfilment, either partial or complete, in the New. Some of this Messianic prophecy is still to be completely fulfilled in the final triumphs of the Gospel.

Christ says: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." (Matt. v. 17.) There is a proper sense, in which Christ is the embodiment of all the truths of doctrine and morals found in the Old Testament Scriptures, as well as the fulfilment of typical and written prophecy. It is a most interesting study to note that all his teachings, all his thinking, and all his actions, are but the expression, the conscious expression, the sympathetic expression, of truth as set forth in the Old Scriptures, which was his Bible. This grew out of the very necessities of the case,

for he was the author of those Scriptures. All the truths of both Testaments were evolved out of his own conscious subjective experience. In this highest and best sense he fulfilled the Law and the Prophets. We propose here, however, to cite an outline of the more obvious predictive prophecies, whose fulfilment is noted by the writers of the New Testament, and which make their appeal to the plain, common sense of the ordinary reader.

If there were but a few of these prophecies, they might be explained away as fanciful adaptations or accidental coincidences, as has been sometimes attempted. They are, however, too numerous, varied, and comprehensive to be treated in this way.

1. His supernatural conception and his dual nature are plainly foretold. Isaiah vii. 14: "A virgin shall conceive and bear a son, and shall call his name Immanuel." Matthew and Luke tell of the Virgin Mary and her son Jesus, and all the succeeding Scriptures are based on his supernatural origin. His name Immanuel means "God with us." "The Word became flesh and dwelt among us." (John i. 14.) No wonder Isaiah (ix. 6) broke out in that triumphant pæan: "Unto us a child is born, to us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." These passages set forth his humanity and his divinity, both of which he claimed for himself so constantly.

2. The time of his birth was foretold. The time, first by Jacob, Genesis xlix. 10: "The sceptre shall not depart from Judah nor a law-giver from between his feet till Shiloh come." Christ was twelve years old when Archelaus, Herod's son and successor, was degraded from the throne in Judea, and banished to Gaul, and his kingdom

abolished, and Judea degraded into a mere Roman province, and so the sceptre departed.

But the time is more definitely set in Daniel's prophecy of the seventy weeks. (Daniel ix. 24-27.) Interpreters may differ about some points in this wonderful prophecy; but there can be no question that the sixty-nine weeks—four hundred and eighty-three years—reached to "Messiah the Prince." The entire Jewish people and many of the pagan world were expecting the Prince about this time, and this fact made it possible for so many false Christs to rise up in this period and deceive many.

3. The place of his birth was foretold in Micah v. 2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Christ was born in Bethlehem, and the Jews told Herod it should be so. (Matt. ii. 1, 6; Luke ii. 4-7.)

4. The mission of John the Baptist, the forerunner, the herald of the King, was foretold in Mal. iii. 1: "Behold, I will send my messenger, and he shall prepare the way before me." Mal. iv. 5: "Behold, I will send you Elijah, the prophet, before the coming of the great and terrible day of the Lord." Isa. xl. 3, 4: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," etc. The angel applied these prophecies to John the Baptist before he was born, and Zacharias, his father, did the same when his tongue was loosed, and he was "filled with the Holy Ghost and prophesied." (Luke i. 17, 67, 76.) Matthew and Mark, and Christ do the same. (Matthew iii. 13; Mark i. 2. 3.) Matthew xi. 14: "And if ye will believe it, this is Elias which was for to come."

5. The prophets foretold that Christ should preach

glad tidings and work miracles. Isaiah lxi. 1-3: "The Lord hath anointed me to preach glad tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," etc. The fulness of that Gospel and its glorious fruits are set forth in chapter lxv. of Isaiah and in many other places—the same glad tidings that Christ did preach. We have already sketched, in chapter vii., the extent of his miracles which the prophets foreshadowed: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. There shall the lame man leap as a hart, and the tongue of the dumb sing." John sent to Jesus out of the darkness and gloom of his dungeon, and asked: "Art thou he that should come, or look we for another?" Note the answer: "Go and shew John what ye do see and hear: The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them."

6. It was foretold that he would be opposed and rejected by Jews and Gentiles. The fifty-third chapter of Isaiah reads like history—it is history, written by inspiration, before the time. The twenty-second Psalm, quoted further on, also reads like history. The prophet sees it all enacted in vision, or otherwise, with the eye of inspiration, and he testifies like a contemporary witness, only because God sees the end from the beginning. "A root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." (Isaiah liii. 2, 3.) "He came to his own, and his own receiveth him not." (John i. 11.)

"Neither did his brethren believe in him." (John vii. 5.) In the second Psalm we read: "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed." (Psalm ii. 1, 2.) Peter tells us, (Acts iv. 25-27), that these words were fulfilled when both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together against the Holy Child Jesus, whom God had anointed.

7. His betrayal and the purchase of the potter's field with the price of blood was foretold. Zech. xi. 12, 13: "If ye think good, give me my price; if not, forbear, so they weighed me thirty pieces of silver. And the Lord said unto me, Cast it unto the potter, a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them unto the potter in the house of the Lord." Compare Matthew xxvii. 3-10.

8. Next we note his quiet submission to the scourging and other cruel indignities. Isaiah liii. 7: "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah l. 6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." "Psalm cxxix. 3: "The plowers plowed upon my back, they made deep their furrows." A full record of these things is found in Matthew xxvii. 13, 14, 26-31; xxvi. 67, 68.

9. Then his crucifixion along with others. Psalm xxii. 16: "For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet." Zech. xii. 10: "They shall look upon me whom they have pierced." Isaiah liii. 12: "He was numbered

with the transgressors." Compare Mark xv. 27, 28: "And with him they crucify two others; the one on his right hand and the other on his left." "And the Scripture was fulfilled, which saith, And he was numbered with the transgressors."

10. Then we read of the mocking and the vinegar, the gall, the lot. Psalm xxii. 7, 8, 18: "They laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing that he delighted in him." "They part my garments among them, and cast lots upon my vesture." Psalm lxix. 21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Matthew, Mark and Luke tell how they mocked him and reviled him: "He saved others, himself he cannot save." "If thou be the Son of God, come down from the cross." Matthew, Mark and John tell how they divided his garments, and cast lots for his coat, woven throughout without seam, "that the Scripture might be fulfilled." All the Evangelists tell of the vinegar they gave him for his thirst; only Matthew tells of the gall, given probably in compassion to deaden his sensibility to suffering, which, when he had tasted, he refused to drink.

11. His intercession and his death for sinners, and his burial are also set forth in prophecy. Isaiah liii. 12, 5, 6, 9: "He hath poured out his soul unto death;" "He bore the sin of many and made intercession for the transgressors;" "The Lord hath laid on him the iniquity of us all;" "For the transgression of my people was he stricken;" "For he shall bear their iniquities." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes are we healed." Comp. Luke xxiii. 34:

"Then said Jesus, Father, forgive them for they know not what they do." Matthew, Mark, Luke, and John tell how Joseph of Arimathea, an honorable man and a counsellor and evidently rich, secured the body of Jesus and laid it in his own new tomb, hewn out of a rock, and rolled a great stone to the door of the sepulchre; "with the rich in his death." Peter confirms the language of Isaiah, but cannot say it plainer or better, (1 Peter ii. 23-25): "Who, when he was reviled, reviled not again; when he suffered, he threatened not;" "Who, his own self, bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls."

12. The last group we mention foretells his resurrection, his ascension, his glorification, and his gifts to men. His resurrection is foretold in Psalm xvi. 9, 10: "My flesh shall rest in hope. For thou wilt not leave my soul in hell (sheol, the realm of the dead, the grave), neither wilt thou suffer thy Holy One to see corruption." Peter in Acts ii. 25-32, shows that David was not speaking of his own grave and his own body, but, "Being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." In 1 Cor. xv. 4-8, Paul sums up the evidence of his resurrection, and puts "according to the Scriptures" first in the summary. Luke, in Acts i. 3, says: "He showed himself by many infallible proofs for forty days."

In Psalm lxviii. 18, we read: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men." Psalm cx. 1: "The Lord said unto my

Lord, sit thou on my right hand till I make thine enemies thy footstool." Acts i. 9: "While they beheld, he was taken up, and a cloud received him out of their sight." Stephen saw him in his ascension glory. Acts vii. 55, 56: "Being full of the Holy Ghost, he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God."

The Prophet Joel foretells his ascension gifts; (Joel ii. 28, 29: "I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy; you old men shall dream dreams, and your young men shall see visions, and also upon the servants and the handmaids in those days will I pour out my spirit." These wonderful ascension gifts were given at Pentecost, as explained by Peter, Acts ii. 6-21. These pentecostal gifts, called sometimes charisms of the Spirit, were not limited to a few men and women, specially called and set apart to the prophetic office in an official way, but old men, and young men, men-servants and maid-servants, a whole generation of believers, with no respect to rank or social or official position, were practically an inspired generation of prophets and teachers. The remainder of that prophecy of Joel seems to point to that great and terrible day of the Lord which culminated in the destruction of the Jewish state, temple, and holy city, and these charisms seem intended, in part at least, to deliver his own elect in the "Great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be," for "Whosoever shall call upon the name of the Lord shall be saved."

CHAPTER X.

CHRIST'S PROPHECIES.

WE have seen that Christ was the prophet—the revealer in all dispensation, sometimes in his own person, but more commonly by prophets and by his Spirit, in vision, or by direct inspiration, or both. All previous prophets were types of him, received their commission from him, and spake the messages given them by him. When they foretold future events, as they often did, they saw the future with his omniscient eye. “Holy men of God spake as they were moved by the Holy Ghost.” (2 Peter i. 21.) All prophets subsequent to him also spake in his name and by his authority, delivering his messages. There is a proper sense in which he was the only prophet; the others were only agents employed by him, and they derived all their power from him. Other human prophets were called prophets because they spake for him—they were his spokesmen. He was called a prophet because he spake for the Father. The Son, Jehovah, the second person in the Trinity, was spokesman for the Father. In the theophanies he appeared in temporary incarnations, in fire, in a cloud, and in other forms; but in the fulness of time, he came in permanent incarnation, the Son of God the Son of Man, the Man Christ Jesus. He himself spake many prophecies, foretelling future events, some of which have been fulfilled, and some are yet to be fulfilled. We shall consider some of them:

1. He foretells the persecution of his disciples—persecutions, cruel, relentless and unnatural. Matt. x. 16-25:

"Behold, I send you forth as sheep in the midst of wolves. Beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues; and you shall be brought before governors and kings for my sake: And the brother shall deliver the brother up to death, and the father, the child; and the children shall rise up against their parents, and cause them to be put to death, and ye shall be hated of all men for my sake. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household." See also Mark xiii. 9; and John xv. 18-21. For the fulfilment, we need only cite the persecution that began with Stephen, the first Christian martyr, Acts viii. 1-4: "At that time there was a great persecution against the church, which was at Jerusalem." And later on, came the ten great persecutions by the Roman Empire, and then all the blood of the martyrs, down to the present day.

2. The baptism of James and John. Matt. xx. 21-23: When their mother came to Jesus and asked promotion for her sons in his kingdom, he said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I shall be baptized with? They said unto him, We are able. And he said unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." The cup to be drained means suffering. Psalm lxxv. 8: "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Christ prayed in Gethsemane: "O my Father, if it be possible, let this cup pass from me." So also the word baptism, Luke xii. 50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished."

3. He foretells his betrayal and Peter's denial of him, and how they all forsook him and fled. Matthew tells the story in chapter xxvi. Judas covenanted with the chief priests to deliver him for thirty pieces of silver, and Christ said at the Passover supper, "One of you shall betray me," and when Judas, reclining on his left, said, "Master, is it I?" Christ replied: "Thou hast said." He said again, "What thou doest, do quickly," and Judas went out. Christ also told his disciples that they would all be offended and forsake him that night, and that Peter should deny him thrice before the cock crowed twice. Peter and all the rest said that they would die with him. The story of the fulfilment need hardly be recounted; how he was betrayed in the garden; they all forsook him and fled, and Peter denied him at the high priest's house.

4. He foretells the manner of Peter's death by crucifixion. John xxi. 18, 19: "When thou wast young, thou girdedst thyself and walkedst whither thou wouldst: But when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." Tradition says that Peter asked to be crucified with his head downwards, because he thought himself not worthy to be crucified upright like his Master.

5. He foretells his own death and resurrection several times. Matt. xii. 39, 40: "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt. xvi. 21: "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and rise again on the third day." Matt. xx. 17-19: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the

chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him, and the third day he shall rise again." We hardly need to recount the story of his suffering, death, and resurrection, to show the fulfilment of these prophecies. The story is the foundation of the faith and hope of every believer.

6. He foretells the destruction of the Jewish nation; (Luke xiii. 1-5.) When some one told him of the Galileans, whose blood Pilate mingled with their sacrifices, he said: "Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen on whom the tower of Siloam fell, etc. I tell you, Nay; but, except ye repent, ye shall all likewise perish." The emphasis is on the "all likewise," foreshowing great disaster on that entire people—great temporal disaster. It was for this he wept over Jerusalem. Matt. xxiii. 37, 38: "Behold your house is left unto you desolate."

7. The destruction of the city and temple is but a part of this great national overthrow. (Matt. xxiv. 1, 2.) When Jesus went out of the temple for the last time, his disciples showed him the wonders of the structure, and he said: "See ye not all these things? Verily I say unto you, There shall not be left there one stone upon another, that shall not be thrown down." (Luke xix. 43, 44; xxi. 20-24.) We need quote only in part, "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee." "For these be the days of vengeance; . . . and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of

the Gentiles, till the time of the Gentiles be fulfilled." The Jewish campaigns of Vespasian and Titus left nothing unfulfilled.

8. He foretells his going away and return. John vii. 33: "Yet a little while I am with you, and then I go unto him that sent me." He said the same unto his disciples again in John xiii. 33. In John xvi. 16, he says: "A little while, and ye shall see me; and again a little while, and ye shall not see me, because I go to my Father." And in John xiv. 2, 3: "I go to prepare a place for you; I will come again, and receive you unto myself; that where I am ye may be also." By comparing John xiv. 19, 28, 29, with those others just quoted, it is obvious that this promised coming back refers, primarily, if not entirely, to his coming back for individual believers to carry us to the Father's house, which has many mansions.

9. He foretells his resurrection call. In John v. 17-31, he claims the prerogatives of quickening, of judgment, of regeneration, and of the resurrection, as given him by the Father, and each is the pledge and guarantee of all the rest. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son." "Verily, verily, I say unto you, The hour is coming, and now is, when the dead (dead in sin) shall hear the voice of the Son of Man, and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." Compare Eph. ii. 1. Then he adds as the climax of these correlated prerogatives: "Marvel not at this, for the hour is coming in the which all they that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

10. The general judgment is also foreshown by him—a just judgment—an authorized judgment, given him to execute, of which God hath “given all men assurance, in that he hath raised him from the dead.” The principles of that great assize are announced in Matt. xxv. 31-46: “When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats,” etc. “These go away unto everlasting punishment; but the righteous into life eternal.” Christ revealed this same to John in Apocalyptic vision, Rev. xx. 11-14: “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire.”

11. He made emphatic mention of his second coming, and so do several of the apostles. But there is a great diversity of opinion as to their exact meaning, and these differences turn largely on the time of his coming, whether pre-millennial or post-millennial. The full consideration of these differences of opinion call for a special discussion, and are now passed over. But there are some points on which all agree, literally or typically:

1. He shall come suddenly; when not expected. Matt. xxiv. 37-39: “As the days of Noah were, so shall the coming of the Son of Man be,” etc. Luke xvii. 24-30: “For as the lightning, that lighteneth out of one part

under heaven; so also shall the Son of Man be in his day."

2. He shall come in clouds and great glory to gather his people. Matthew xxiv. 30, 31: "Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in clouds and great glory. And he shall send his angels with the great sound of a trumpet, and they shall gather his elect from the four winds, and from one end of heaven to the other."

3. It will also be a day of vengeance of our Lord. 2 Thess. i. 8: "The Lord Jesus shall be revealed from heaven with his holy angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Malachi iii. 2: "Who may abide the day of his coming; and who may stand when he appeareth?"

While several of these and similar prophecies refer primarily to the destruction of the Jewish polity, all agree that there shall be a later and higher fulfilment.

12. His promises are all prophecies. His power and his truth stand pledged to the fulfilment of every promise. They shall surely come to pass. 2 Corinthians i. 20: "All the promises of God in him are yea, and in him are Amen." Both Testaments are full of his promises. Matthew xi. 28, 29: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." John vi. 37: "All that the Father hath given me shall come unto me; and him that cometh unto me I will in no wise cast out." Isaiah i. 18: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

CHAPTER XI.

THE PAROUSIA, OR THE COMING.

THERE are two comings of Christ which are evidently taught in the Scriptures, and are spoken of as the first and second comings. He came first in the flesh to redeem the race, and this coming includes all his life, from his birth to his resurrection and ascension. He will come a second time in clouds and great glory to judge the living and the dead. This much is conceded by all interpreters of the Scriptures. After this, there is a wide divergence of views.

There are a large number of terms and phrases, which all confessedly refer to a coming of Christ, either directly or by necessary implication. We may quote some of them: "The coming of the Son of Man," "Thy kingdom come," "The day of the Lord," "He shall come in clouds and great glory," "The glorious appearing," "The Lord is at hand," "Behold I come quickly," "Come, Lord Jesus," "He that is and was and is to come," "When the Son of Man cometh," "Then shall the end be," and such like. Such terms and phrases are freely used in Messianic prophecy, in Christ's prophecies, in the Epistles, and in the Book of Revelation.

There is hardly a difference of opinion about those that refer to his first coming in the flesh, and some do necessarily refer to his second coming in person. It is claimed by some that all such terms and phrases refer to one or the other of these two comings. They interpret the prophecies of Christ and his apostles as referring to the

second coming only, and they so interpret all references to the Parousia, or Coming, wherever found in the New Testament.

Besides this, there are diversities as to the times, relations, and manifestations of the second coming; also as to the place it should hold in the faith of the church. Some, in exalting it, interpret prophecy with intense dogmatism, and seem chargeable with violating the proportion of faith, and of minimizing fundamental teachings of the Scriptures.

We do not expect to solve all the questions that arise here, within the compass of this discussion, if indeed, it can be done at all. We may not dogmatize about the details of unfulfilled prophecy, much less can we make the best attainments in holiness to depend on the acceptance of such dogmatic interpretations as some do. And if it shall be made to appear that the Parousia designates a number of things distinct from the second coming and not to be confounded with it, then their whole system of exegesis falls under suspicion, if it be not entirely overthrown. We pass by the Old Testament prophecies of the coming of the Messiah, as the Lord, as David the King, as the Saviour, as a Son born, as Immanuel, as the Prince of Peace, as the Suffering Servant, as the Seed of the woman, as the Seed of Abraham, as the Son of a virgin, and such like; all of which were confessedly fulfilled in the Incarnate Son of God, born of the Virgin Mary, God manifest in the flesh, the Man Christ Jesus, the author of eternal redemption, the Good Shepherd, crucified, dead, buried, risen, ascended, and set down at the right hand of the throne of God.

Now, Old Testament Messianic prophecy does not stop with this first coming, but spans the whole arc of Gospel times, under the oft-repeated formula: "It shall come

to pass in that day;" and covers the whole Christian dispensation, and outlines the progress and the final triumph of the Gospel until the resurrection and the general judgment.

The New Testament takes up these same prophecies in the same terms and in varied expression, and by frequent reference, covering all the ground from Pentecost to the final glory. We propose to show that the whole of Christ's administration, in person and by the Spirit, from Pentecost to the general judgment, is the real Parousia or coming. This will be the more evident if we shall succeed in classifying the various leading acts of his administration as set forth in the Scriptures, both prophetically and historically.

He is prophet, priest and king. His administration continued in all three offices, but we are mainly concerned in this discussion with his administration as king. We speak of his spiritual kingdom, which also has a parallel visible form and organization, and we speak of his providential kingdom. These two are not separate and independent kingdoms, but are both included in his mediatorial kingdom; "For he is head over all things to the church." We also speak of his moral government over moral beings, and his government of animal and physical creation. We may very properly make these distinctions and others in our analysis, but we must guard against the idea of separate and independent administrations.

These several governments or kingdoms have been coeval with the race, and no new rule was given him at any time. The seven thousand in Israel, who had not bowed the knee to Baal, were as truly members of his spiritual kingdom as the three thousand who entered it at Pentecost. He was the providential ruler and guide of

Joseph in Egypt, and of John on Patmos. His moral government has always included angels, men, and devils. His mediatorial kingdom extends from Eden to the resurrection.

The invisible spiritual kingdom has no organization in this world. The visible church has its organization and government, including spiritual and carnal elements, and is not purely a spiritual body like the invisible church, which it overlaps and represents. He is not the spiritual head of the visible church in the same sense in which he is the head of the spiritual kingdom, but only so far as every believer has the kingdom in his heart. His government of the outward kingdom is rather providential.

Having made these distinctions, we are prepared to see that the Parousia or the administration of his kingdom embraces some things that refer only to the spiritual kingdom, some that refer only to the visible church, some that refer only to individuals, some only to nations, some only to the race, some only to devils, some only to the physical universe, and some only to the final consummation of all things. He was and is equally connected with them all as mediatorial king. We may note several manifestations of the Parousia:

1. The coming in his kingdom. Christ says: "There be some here that shall not taste death till they see the Son of Man coming in his kingdom." (Matt. xvi. 28.) Mark says: "Till they have seen the kingdom of God come with power." (Mark ix. 1.) Luke says: "Till they have seen the kingdom of God." (Luke ix. 27.) Whatever these equivalent expressions may mean, it came in the lifetime of his disciples. Pentecost only fulfills this prophecy. We are confirmed in this by the fact that so many other extraordinary prophecies converge on that day. This hardly needs to be argued. At any rate, this

coming of the Son of Man can have no possible reference to his personal second coming at the end of this dispensation, whether pre-millennial or post-millennial.

2. His coming to overthrow the Jewish people, the temple, and the Jewish polity. (Matt. xxiv. 1-42.) The disciples were told that there should not be one stone left on another of the temple, that should not be thrown down. They asked him privately: "When shall these things be, and what shall be the sign of the coming, and of the end of the world?" He answered with a rapid sketch of what should transpire before the end; verses 4-14, and says: "then shall the end come." "End of what?" "The world"—the aeon—the age—the Jewish polity, as we shall see.

Then he gives more elaborate answer of the coming of the end—the Roman armies—the false Christs—the great tribulation, unequalled before or since. Verses 15-28. He says that the coming of the Son of Man should be like the shining, sudden lightning; the carcass and the eagles shall be unmistakable signs. Without attempting here to expound fully Daniel's prophecies in the eleventh and twelfth chapters of that book, it sufficeth to say that the abomination of desolation, the eagles, and the taking away of the sacrifice, refer to the siege of Jerusalem by Roman armies, the destruction of the city and temple and the end of the Jewish polity. And they who asked him when these things should be, were told they should see these things in their life-time.

Then he cites the portents that should accompany his coming, verses 29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." These symbolisms express the direst calamities. "Then shall

appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "When ye shall see all these things, know that it is near, even at the door."

One will say: "Surely these things refer to his second coming." Not at all. For Christ adds, verse 34: "Verily I say unto you, This generation shall not pass till all these things shall be fulfilled."

Language, and symbols, and figures of speech, and the direst cataclysms possible in nature fail to set forth fully the horrors of his vengeance when he came to overthrow the Jewish people, the temple, and the Jewish polity. Then he bids them watch, because they know not what hour the Lord doth come, and gives counsel and promise to insure safety. It will be shown later on how he passes from this to another coming.

3. He cometh to avenge his people. Paul says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. xii. 19.) See Deut. xxxii. 35; and in numerous places in the Old Testament Scriptures. The imprecatory Psalms teach us that he makes his people's cause his own.

He comes to avenge his people in answer to their cry. (Luke xviii. 1-8.) "He spake a parable to this end that men ought always to pray and not to faint"—the parable of the unjust judge. This is evidently a prayer lesson to persons who pray. The application he makes of the parable is this: "Shall not God avenge his own elect which cry day and night unto him, though he bear long

with them? I tell you he will avenge them speedily." Then he adds: "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" That is, when he comes to answer prayer, our faith will in no sense be commensurate with the answer.

In order to escape this lesson of the parable, and the caveat which is added, and in order to make this purely a second coming parable, they do allegorize the entire parable, and make the widow represent the widowed church, oppressed and persecuted, crying almost hopelessly to an apparently hard-hearted judge, who will avenge her after long delays; and they say that the "speedily" has no reference to lapse of time, but only refers to the imminent expectation of the second coming, the sole hope of the church. Then they say that when he shall come, be the time long or short, there will be but little true faith on the earth, and his second coming will be a day of vengeance on an unbelieving world—the great and terrible day of the Lord.

In support of this last contention, they cite the parable of the leaven hid in three measures of meal, and they tell us that the leaven is the sin of unbelief, and that it shall so leaven and corrupt the whole earth that Christ must needs come to destroy the world, and rescue his elect bride, "The lamb's wife," from her oppressions and persecutions.

These are fair samples of the allegorizing exegesis, which is made to do duty in proving that all references to his coming mean his second coming in person. By such methods, any truth may be perverted or set aside, and any subjective conceit set up in its place.

4. His presence with his people to answer prayer. We here note the true meaning of the Parousia. This word has been adopted by convention to include all comings of

the Lord Jesus Christ for any and all purposes in the administration of his mediatorial kingdom. This word is a compound of the neuter verb, "to be." It means "to be present," "to be alongside of," "to be at hand." This root idea is present in all forms of the verb and its derivatives. They are often rendered "come" and "coming;" but the notion of coming is not in the words themselves, but in the context, and the rendering is proper. Other words, expressing action, are also used to express the comings. The distinction is not far to see. In one case, active intervention is the prominent idea; in the other case, continuous presence or ever-presence for the purposes expressed, is evidently the prominent idea.

We find, then, his presence with his people to answer prayer, with a special warrant for social prayer. (Matt. xviii. 19, 20: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.")

5. His presence to provide for his people and bless them by his providential care. Phil. iv. 4, 5, 6: "Rejoice in the Lord always." "Let your moderation be known to all men; the Lord is at hand. Be careful for nothing, but in everything with prayer and thanksgiving, let your requests be made known unto God." The Lord is at hand, or near, with providential care. This is the same doctrine that is taught more fully in Matthew vi. 25-34. Nothing but a foregone conclusion can find in it the imminency of the second coming.

6. His presence with those who spread the Gospel. Matthew xxviii. 19, 20: "Go ye therefore and teach all nations," etc.; "and lo, I am with you always, even unto the end of the world."

In fact, the Scriptures teach a universal Parousia, and ever-presence with his people in all conditions and emergencies. In proof of this, we need only to cite the twenty-third Psalm in the Old Testament, and its companion piece in John x. 1-18.

7. His coming to reckon with individuals, both during life and at death—to reckon with both the righteous and the wicked. This is the very essence of a moral government. The parables of the Ten Virgins, the Ten Talents, and the Ten Pounds, all converge to this point, so far as they enunciate the principles of his government. This reckoning is consummated at death, and declared at the general judgment. "As the tree falleth, so it shall lie. As death leaveth us, so shall the judgment find us." "It is appointed unto men once to die, and after this the judgment. It has been held by believers that Christ comes for his people at death in a true and proper sense. What else did Stephen mean when he said: "Lord Jesus, receive my spirit?" What else did the Psalmist mean when he said: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

A plausible exegesis may make these passages mean something else, but God's people will still cherish the popular and traditional view that the dying believer is safe in the arms of Jesus, and that the whole trend of Scripture sustains it. John xiv. 3, is a personal promise. Yet we are told that it is wrong to talk about preparing for death, or, at least, that it is a very low and groveling faith that makes one expect to die when we ought to be ever watchful and on the alert for the coming of the Son of Man. They quote Titus ii. 11-13: "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ." Paul uses this term

"appearing" five times. Once it certainly refers to his second coming to judge the quick and the dead. Four times it means as many distinct things, which is evident from each context, just as we claim for the coming. The word "appear" is also used in two or more meanings, which can only be decided by the context.

8. His coming to execute judgment on nations. Nations, as such, have no resurrection, and cannot be arraigned, as such, at the final judgment. But they are under his moral government, and he executes judgment on them in the unfolding of history. These facts are revealed in the Scriptures, and there we find the key to history. Sodom and Gomorrah, Ammon and Nineveh, Edom and Moab, Tyre and Babylon, attest his visitations. The ninety-eighth Psalm is a song of praise and joy, "Before the Lord, for he cometh to judge the earth. With righteousness shall he judge the world, and the people with equity." This cannot be the general judgment only, because part of it was already accomplished, and was a matter of joy and praise, as is recounted in verse 1. Compare Psalm xcvi. 13.

In recounting these eight manifestations or subdivisions of the Parousia or coming, we have sought an exhaustive, rather than a scientific classification of his administrative activities in his mediatorial reign in this world, prior to the millennium, at least, and certainly prior to the general judgment. Some of these items overlap each other and really imply each other.

9. His second coming in person. That he shall come a second time in person, is conceded by all, however much they may differ as to the time, purposes, mode, measure, and continuance of his administration therewith. We rely on such passages as these, Acts i. 11: "This same Jesus which is taken up from you into heaven shall so

come in like manner as you have seen him go into heaven;" John i. 51: Christ said, "Verily, verily, I say unto you, Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the Son of Man;" Matt. xxvi. 64: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven."

It is proper here to put in a much-needed caveat. It is difficult to dogmatize about unfulfilled prophecy. The literal and the figurative are often so blended that it is difficult to distinguish between them. There is a great deal of symbolism, which is not always easy to explain, even in fulfilled prophecy, and it is much more difficult in unfulfilled prophecy. Perhaps that is what Peter meant when he said: "No prophecy of the Scripture is of any private interpretation," (2 Peter i. 20), or better, "No prophecy is its own interpreter," or "Furnishes its own interpretation." The Greek word rendered "private" seems to justify this exegesis.

Certain outlines of facts are stated clearly and boldly in prophecy, and may not easily be set aside; other facts in detail are far more difficult of explanation. The literature of the matter under discussion is abundant illustration of this. We need, therefore, to proceed cautiously.

There are two widely divergent views, the pre-millennial and the post-millennial. One says that Christ will come in person at the close of the millennium, and the other says that his personal coming will usher in the millennium, and that he will remain till the final consummation of all things earthly. We shall consider the post-millennial view first, for this is the one usually received, and most in accordance with the creeds of the Reformed Churches, which seem to limit his personal presence to the resurrection and the general judgment.

This view assumes that the Gospel will be preached by the church, as at present organized, until the whole world shall, slowly or rapidly, be won to Christ, and the race shall be redeemed from paganism and idolatry, and the Jews won back to Christ. Then there shall be a thousand years (perhaps three hundred and sixty thousand years) during which the Gospel shall prevail over all the earth, perhaps in the same sense in which false religions previously prevailed, and during which the powers of evil shall be so restrained that Christ and his saints shall rule the world, just as Satan and his host had ruled it previously. This view does not recognize the personal presence of Christ in the millennium, except as he is present with the church to-day, which presence has been shown to be one phase of the Parousia. The church holds a commission to disciple all nations and preach the Gospel to every creature, and has the promise of his presence, guidance, and help till it be accomplished.

The full accomplishment of this is amply set forth in Messianic prophecy. The covenant with Abraham guarantees that all the nations of the earth, and all the families of the earth shall be blessed in him and his seed; and Paul tells us: "That the seed is Christ." Isaiah sets forth the glorious triumphs of the Gospel when the "knowledge of the Lord shall cover the earth as the waters cover the sea;" (Isaiah xi. 1-9.) So also in Micah iv. 1-7; Isaiah xlv. 22, 23; Phil. ii. 9-11. "Look unto me and be ye saved, all the ends of the earth: for I am God and none else. I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return, that every knee shall bow and every tongue shall swear;" "And that every tongue shall confess that Jesus Christ is Lord to the glory of God the father."

Two great events are certainly connected with his second coming, the Resurrection and the General Judgment.

First, the Resurrection. Christ said, when discussing the prerogatives of the sonship, "The hour is coming when all they that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." (John v. 28, 29.) Paul says: "There shall be a resurrection of the dead, both of the just and the unjust." (Acts xxiv. 15.) And so everywhere in the Scriptures; notably 1 Cor. xv.

The resurrection of the dead and the sudden change of the living shall attend the "Coming of our Lord;" "For the Lord himself shall descend from heaven with a shout, with a voice of an arch-angel, and with the trump of God," all of which we learn from 1 Thess. iv. 15-18.

Then, certainly, comes the General Judgment. We learn from Jude that the fallen angels shall be judged in that great day. (Jude, verse 6.) The righteous and the wicked will stand before the Judge, as we learn from Matt. xxv. 31-46. All the dead shall be judged. (Rev. xx. 11-15.)

When Christ had replied to the questions of his disciples concerning the coming of the Son of Man to destroy Jerusalem, the Temple and the Jewish polity, as already noted, he passes on to tell them of his second coming to judge all nations and peoples at the general judgment. The one was a type of the other. The wonderful portents and cataclysms which described his coming to judge the Jewish nation, also should signalize the general judgment and therefore made it logical to pass from the discussion of one to the other. The doctrine of historic types is familiar to every Bible student, and therefore we need not expand this further.

The principles regulating the general judgment are already set forth in Matt. xxv. 31-46, and also in Rev. xx. 11-15 and elsewhere; and also the justice of the sentences pronounced. It is hardly pertinent to discuss this at present, except to quote "These go away into everlasting punishment, but the righteous into life eternal."

Beyond this nothing is revealed except this—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." "Then shall the Son himself be subject unto him that put all things under him that God may be all in all." (1 Cor. xv. 24, 28.)

We may now consider the pre-millennial view, usually called millennarianism. The main features are: That Christ shall come in person and establish his kingdom on the earth; that the martyrs shall be raised from the dead to rule with him; That he and they will overthrow all earthly powers and his universal kingdom shall occupy the whole earth for a thousand years; that he and they shall rule over the righteous and the wicked; and that peace and happiness shall prevail; and that at the end the rest of the dead shall rise; and then the general judgment.

There are, however, so many variant views, advocated with so many shades of difference, that we cannot define this doctrine much beyond this single proposition, "That Christ shall come again in person to live and reign with his saints a thousand years." Very many writers have elaborated their views variously, according to their skill in expounding history, prophecy, parables, and all references to the Parousia, literally and allegorically, so as to fit and elucidate this proposition with which they start their investigations. Their voluminous discussions sound like special pleadings and foregone conclusions.

They start with a dogmatic interpretation of the twen-

tieth chapter of Revelation, which is confessedly one of the most difficult portions of a book which has such an admixture of fact, figure and symbol that interpreters have been at their wits end, and doubtless will be till it shall all be fulfilled. Starting with it, they re-inforce their interpretation in every possible way from other Scriptures.

The Jews held to a millennium—that the Messiah would set up universal empire at Jerusalem for a thousand years. When Christ repudiated this mission, they crucified him. This was to be their golden age. Judaizing teachers introduced this doctrine into the early church, and Justin Martyr was its ablest expounder then, and little improvement has been made upon him since. After the able refutation of this doctrine by the leading fathers early in the fourth century, we hear little of it till the Reformation. Since that time it has had some able expounders. It fell into disrepute because of the extravagances of the Anabaptists, and other fanatical mystics, and was condemned alike by Protestants and Catholics.

It was revived about the middle of the eighteenth century, and ably advocated by Bengel, the great preacher and commentator, and was advocated by the Irvingites in England, and more recently by the Millerites in this country. It has reached its most fanatical culmination in the Mormon Zion and in Dowieism.

All recent mystics make this the leading feature of their eschatology, and they profess to hold the imminent expectation of his personal coming in glory at any moment as the sum of their hopes and expectations, and as their highest and best motive to holy living. They even claim the certain witness of the Spirit to the truth of their teaching. They charge a low and groveling life to those who do not agree with them.

The Jewish commonwealth was a theocracy, and the Lord, the Second Person of the Trinity, was the civil head and king. But he was not present in a visible body, but he ruled by viceroys, who held communication with their King by prophet and oracle only. Besides the civil commonwealth, he was the head of the true spiritual kingdom just as he is to-day; and he was also the head of their ecclesiastical system, which must not be confounded with the civil commonwealth, though they were coterminous.

Now, millennarianism says that the Lord Jesus—the second person in the flesh—is to come as the glorified Son of Man, in visible form and actual bodily presence, and set up a kingdom, a civil commonwealth, and preside over it as a king for a thousand years, and that at the end of that period, the last earthly battles shall be fought; Gog and Magog encompassing the camp of the saints and their city, and waging fiercest warfare till overthrown by fire from heaven. They claim that the kingdom heralded by Christ and promised by him, is this millennial civic commonwealth, and that it is this we pray for when we say “Thy kingdom come.”

But, in rebuke of all this, Christ told his disciples, who evidently held the Jewish doctrine of a civic Messianic millennium over which he would preside, that his kingdom was a spiritual kingdom, already set up in the hearts of men. And when Pilate asked him: “Art thou a king?” he answered: “My kingdom is not of this world, else would my servants fight.” He asserted his kingdom as the very object of his birth; and he was the real and only king over his real and spiritual kingdom at that time, as he has been ever since. It would seem that his repudiation of all claims to the civil rule of a civil commonwealth on earth ought to be a sufficient answer to the pre-millennarian.

We have examined all the leading passages in the Gospels and Epistles, and in the Old Testament also, which refer to the Parousia or coming, and we have found that they may be classified under eight heads, not one of which refers in any way to his second coming in person.

We have shown also that he shall come in person to raise the dead and conduct the judgment of the great day. Besides this, the twentieth chapter of Revelation—itsself an undeciphered hieroglyph—has not a single word in it to indicate that he will establish a civil commonwealth of the saints, and preside over it in a visible personal presence. And yet, there is a proper sense in which we may say with John: “Even so, come, Lord Jesus, come quickly.” “The Spirit and the bride say come.”

CHAPTER XII.

FOUR LAST DAYS OF CHRIST'S PUBLIC MINISTRY.

WE usually speak of the closing week of his work as The Last Week, beginning with the first day of the week preceding the Passover, and ending with the first day of the next week, on which he rose from the dead and appeared to many.

He closed his Perea ministry, crossed the river, passed through Jericho, stopping a little season, and then moved on with his disciples and others on their way to the Passover, teaching as they went, and then "he went on before, ascending up to Jerusalem." (Luke xix. 28.) John (xii. 1) says: "Then six days before the Passover Jesus came to Bethany, where Lazarus was," etc. There had been much controversy as to when he arrived there and how to count this six days. It is not to be supposed that he and his disciples, much less the crowd, reached there on the seventh day of the week, the Sabbath. It was contrary to Jewish usage to travel any distance on the Sabbath. Some claim that we must count six intervening days between the day of his arrival and the Passover, which all concede to have been on Friday. This would put him at Bethany on the Friday before the sixth day of the week. Others claim that he spent the Sabbath at Jericho, or on the way, and reached Bethany on the first day of the week. The Jews, in counting time, usually counted the day at each end of the period. According to them, Pentecost was fifty days after; we say forty-nine; with them "eight days after" was a week; we say seven

days after. We claim, therefore, that the count stands thus:

Sun. Mon. Tues. Wed. Thurs. Fri.

1 2 3 4 5 6

Accordingly he reached Bethany on the first day of the week, Sunday. This was the view taken by Robinson in his "Harmony." This puts the supper at Simon's house on Sunday evening; the triumphal entry into Jerusalem on Monday; and so on.

The papal tradition of Palm Sunday is urged against this view as proving that the triumphal entry took place on Sunday. The reply is easy; the tradition is not proved as is the case with so many traditions. It is a curious fact that some who accept this tradition as certain, reject the far more certain tradition that Christ was crucified on Friday. They say he was slain, the Passover lamb, on Thursday, the fourteenth, and that this was necessary to fulfill the type; and they further claim that the triumphal entry into Jerusalem was his public setting apart as Passover lamb, which was under the law on the tenth, and it must of necessity have been on Sunday.

We shall consider these views later. They are cited here to show that their advocates must of necessity so count the time as to put Christ at Bethany on Friday before. John tells us that many Jews went up before the feast to purify themselves, and that they were on the alert, inquiring for Jesus, whether he would come to the feast, and when they heard that he was at Bethany, much people came out to see him and also to see Lazarus, who had been raised from the dead, and many went away believing. But the chief priests took counsel to kill Lazarus to get rid of his witness.

If we follow John's account, the order of events is easy and natural. First, the arrival at Bethany on Sunday;

Second, The supper at Simon's house that evening, where Lazarus was a guest, and Martha served, and Mary anointed Jesus' feet with spikenard and wiped them with the hairs of her head; Third, on the "next day" (after this supper), he rode the ass's colt into the city. (John xi. 55-57; xii. 1-15.) The other evangelists give no hint of the chronological order.

MONDAY. This "next day" great multitudes went out to meet him when they heard he was coming to Jerusalem, to welcome his coming and to join a great escort. Up to this time Christ had discouraged all popular demonstrations, perhaps, because they savored of civil commotions and did not sufficiently recognize the spiritual nature of his kingdom. But now he and his immediate disciples seem to have planned the procession, and ordered its details. They deliberately secured the ass's colt on which he rode in the center of the procession. A multitude went before, and a multitude brought up the rear. He rode as a king, making a royal progress. Many provided themselves with palm branches and went forth to meet him; a multitude spread their garments in the way; and a multitude cut down branches of trees and strewed them in the way.

The whole multitude of the disciples rejoiced and praised God for all the mighty works they had seen. Those in front and those behind seem to have answered back and forth: "Hosanna; Hosanna in the highest; Hosanna to the Son of David; Blessed be the king that cometh"—all in ceaseless refrain.

Some Pharisees asked him to rebuke the enthusiasm of his disciples; he replied, "If these should hold their peace, the stones would immediately cry out." Thus heartily did he approve and accept their homage and praise. The Pharisees said among themselves: "Perceive ye how ye

prevail nothing? Behold the world is gone after him." This was no howling mob crying Hosanna to-day and "crucify him" to-morrow. It was a great host of disciples gathered to the Passover from every town and city during his public ministry. His enemies were overawed and discomfited, and henceforth they dare nothing against him except by treachery, darkness, and cowardly, lawless haste.

This great procession followed the road directly over the Mount of Olives, instead of winding about its foot, as they might have done. When they came to the crest of the mountain, and the beauty of the Holy City, and the golden splendors of the temple burst upon their vision, they evidently stopped in silent and devout admiration, as did every pious Jew who passed that way. And Jesus sat weeping on his royal seat as he looked upon the city, and said, "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! But now they are hid from thine eyes." Once more, in prophetic vision, he outlined her doom.

When they entered the city, the whole city was moved, saying, Who is this? And the multitude said: This is Jesus, the prophet, of Nazareth of Galilee. The procession ended at the temple area, and he entered into the temple, and when he had looked round upon all things, and now eventide was come, he went out unto Bethany with the twelve. So ends the second day of the week.

TUESDAY. They returned to the city, and on the way Christ cursed the barren fig tree, which, the next day, was dried up to the very roots. We may consider this incident and miracle to better advantage in the transactions of that day.

They went direct to the temple, and he repeated the cleansing of the temple, driving out the dishonest and

lawless traders and money changers. Compare John ii. 13-17; Mark xi. 12-19. This time he says "My house." On the former occasion he said "My Father's house." The tabernacle was the royal pavilion. The temple was the palace of the great King. His kingship had been recognized and asserted the day before, and none dared challenge it. He was, by covenant, their theocratic king, their civil and religious head, and now he publicly claims the temple as his own house, and no one challenges his claim. And he denounces those in possession of it as a "den of thieves." Their dishonest practices and their unlawful occupation of the temple were only too well known to be disputed. Compare Mal. iii. 1.

He spent the day in teaching and healing, and the very children caught up in the temple the refrain of the great royal procession of the day before, "Hosanna to the Son of David!" When the chief priests expressed their displeasure, though they dared not interfere, he quoted from the eighth Psalm—a Messianic psalm—and silenced their cavils. The entire verse reads: "Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Then they sought to destroy him, but availed nothing, for "they feared him" and they were afraid of the people. And he went out to Bethany again at night.

WEDNESDAY. This is the last day of his public ministry. We have no record of any other day so full of labors. They evidently started early to the city. The disciples, as they passed, marvelled that the fig tree was so soon withered away.

Commentators differ greatly as to the significance of this miracle, while all concede serious difficulties. Was it merely a spectacular miracle as some suppose? Hardly;

for we are told that he was hungry, and he saw a fig tree and sought fruit thereon. Why did he expect to find fruit on it if the "time of figs was not yet?" We may not be able to answer, but we may be sure that Christ was at home among fig trees, and knew their habits of fruit bearing; and it impugns his intelligence to suppose that he had no right to expect to find fruit among the leaves so early in the season, either fruit dried on the tree from the last season, or more probably, a few figs of an early crop that came out on the new wood of the last year and attained some size before the leaves were full grown. We may only say that he was looking for figs in good faith because he was hungry.

Another difficult question: Why should he be hungry so early in the day and so soon after the morning meal? Perhaps they left Bethany before the hour for the morning meal, for we are told that "All the people came early in the morning to the temple, for to hear him." (Luke xxi. 38.) Or perhaps their means to supply a morning meal was scant. We may not suppose that thirteen men taxed the bounty of Lazarus and his sisters for a week, when it was the custom for those who attended the feasts to bear their own expenses, and not be burdensome to the people in and near the city. The law enjoined a special tithe for this purpose. (Duet. xiv. 23-26.) There are indications that he and his disciples went hungry on other occasions than this.

There are other questions. Was this a case of petulance on account of the disappointment? Impossible. No one but a blatant infidel can entertain such a suggestion.

Was the fig tree blasted on account of its barrenness? There is no evidence, or even hint, that it was a barren tree. Then, what was the motive for blasting it? It is

not given. Then what is the spiritual lesson taught by this miracle? The obvious reply is that we may not allegorize and spiritualize the miracles. There is a pet theory that miracles are parables in action. We show elsewhere that this theory applies false principles of interpretation, both to parables and miracles.

The disciples marvelled that the fig tree was dried up so soon, and Christ took occasion to give a last lesson on the "Faith of miracles." And then he passed from that by an easy transition to a last lesson in prayer. The blasting of the fig tree gave the opportunity for these lessons in faith and prayer, and this was doubtless, part of the motive. Beyond this, we cannot go. We have dwelt upon its recognized difficulty. Common modesty, however, would bid us refrain from adding another lesson to the one he gave.

We propose only to sketch the work of this day, and not to discuss it. We may easily trace its trend and scope. All his enemies seem to have measured their strength with his in every form of cavil, and he put them all to rout in a fair field, and then he turned his batteries upon them as they fled in consternation before him. He used parables all day long with a climax of versatility and power. His enemies had rallied from the consternation of the last three days. We may note the principal incidents of the day by number:

1. The chief priests and elders came and interrupted his teachings, and said: "By what authority doest thou these things? And who gave thee this authority?" He retorted with the question about the baptism of John, "Whence was it? from heaven, or of men?" When they evaded the issue, he refused to answer at their hypocritical tribunal. Then he spake three parables to them; The two sons; The wicked husbandmen; and The marriage

of the king's son; and then quoted and applied the prophecy of the Rejected Stone. They perceived that he spake of them and left him and went their way. They would have laid hold on him, but they feared the people. (Matt. xxi. and xxii.; Mark xii.; and Luke xx.)

2. Then the Pharisees and the Herodians, with the aid of spies, came with the question about tribute to Cæsar: "Is it lawful to give tribute to Cæsar or not?" How adroitly he turned the tables on them with the image and superscription on a penny. The right to coin money has always been jealously guarded as one of the regalia of government. They held their peace.

3. Then came the Sadducees, with their puzzle of the woman that had seven brothers as husbands: "Whose wife shall she be in the resurrection?" His reply out of the Scriptures silenced them also, and after that they durst not ask him any question at all.

4. Then came a scribe, a lawyer with far more honesty of purpose, but still tempting him, and asked: "Which is the great commandment of the law?" Christ gave him the summary of the two tables. The lawyer answered so discreetly that Jesus said: "Thou art not far from the kingdom of God." (Mark xii. 28-34.) "And no man after that durst ask him any questions."

5. Then he asked them a question: "What think ye of Christ? Whose Son is he?" They said, David's. And he said: "How then doth David call him Lord?" (Psalm cx. 1.) They could not answer. Still they asked no more questions, but the common people heard him gladly. (Matt. xxii. and Mark xii.)

6. Then he summed up all his former indictments against the Scribes and Pharisees, and denounced eight woes against them for their hypocrisy and iniquity, and proclaimed their speedy doom. His heart seemed to re-

coil from the picture, and he cried: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till you shall say, Blessed is he that cometh in the name of the Lord." Matthew xxiii. 1-39.)

7. Toward evening he sat over against the treasury, perhaps resting after the labors and excitements of the day; and commended the poor widow that cast in two mites of her penury—all that she had, even all her living. (Mark xii. and Luke xxi.)

8. Certain Greeks desired to see him, and they told Jesus. But he answered them saying: "The hour is come that the Son of Man should be glorified." He had no time to gratify an idle curiosity. We have but a summary of his last formal address and exhortation to his disciples, as found in John xii. 20-36. As he departed he made his last call, his last public proclamation of the Gospel. (John xii. 44-49.)

9. When he went out from the temple with his disciples he uttered his prophecies concerning the destruction of the temple, and city, and the Jewish polity, and then on to his second coming and the scenes of the general judgment. He seems to have continued this discussion as they returned to Bethany, as was their custom. We consider these prophecies more fully in another place.

10. After he had finished all these sayings, he told them that he should be betrayed after two days, the day after to-morrow at the Passover, and be crucified. "Then," evidently on Wednesday, his enemies held a council at the palace of the high priest to consult how

they might take Jesus and kill him. "Then" Judas went to them and covenanted to betray him for thirty pieces of silver; and from that time he sought opportunity to betray him in the absence of the multitude.

CHAPTER XIII.

THE PASSOVER, THE LORD'S SUPPER, THE BETRAYAL.

THURSDAY: Christ seems to have spent the fifth day of the week in much-needed rest at Bethany. The fifteenth of Nisan fell on Friday, the sixth day of the week. The Jews counted their days from sunset to sunset. The Passover lamb was killed on the fourteenth, at three o'clock, the time of the evening sacrifice, and was eaten after night-fall, and this was on the fifteenth. No other time was lawful, except on certain conditions, which are not pertinent here. Thursday, the fourteenth, was called the first day of unleavened bread, because on that day they put away all leaven out of their houses, preparatory to the Passover week. (Exodus xii. 6, 18.) Matthew, Mark and Luke agree in this nomenclature. Mark and Luke say that the Passover was to be killed that day, and Matthew's account agrees. (Mark xiv. 12; Luke xxii. 7; Matthew xxvi. 17.)

It has been generally held that Christ and his disciples ate the Paschal lamb at the usual time, and that he was betrayed late that night, and tried and crucified Friday morning. Some object and put the crucifixion on Thursday, because of the assumed necessity of his death at the exact hour of killing the Paschal lamb, in order to fulfill the type. Now, there is no indication in the Scriptures that this was necessary. It is not legitimate to press the accidental details or drapery of types beyond Scriptural indications, and beyond their obvious substance and necessary identities. The only limits to such allegorizing would be the subjective conceits of the interpreter.

Some claim that Christ and the apostles ate the Passover proper on the fourteenth (the evening of the thirteenth of our count, *i. e.*, Wednesday evening), twenty-four hours earlier than the regular time. This would have been unlawful, and impossible to him who fulfilled all righteousness. Others say that they did not eat the Paschal lamb at all, but only a preliminary meal, antedating the Passover proper twenty-four hours, a preliminary meal, beginning the eight days feast of unleavened bread. Both these theories are designed to reinforce the theory that he was crucified, dead, and buried on Thursday. Does this agree with the record?

Matthew, Mark, and Luke give the same account of the preparations and arrangements of Christ and the Apostles for eating the Passover. Mark describes the day: "The first day of unleavened bread, when they killed the Passover." Luke says: "When the Passover must be killed." Matthew uses the words, "Prepare the Passover," "Keep the Passover." All three say "Eat the Passover." He sent two disciples, Peter and John, into the city to prepare and "Make ready the Passover." This service would seem to devolve on Judas Iscariot. Perhaps he was absent intriguing with the Jews; or perhaps Christ did not propose that he should know in advance where they would eat the Passover, lest they should be interrupted by betrayal. They followed his directions and found an "upper room furnished and prepared." It is evident that Christ had already spoken for the place. It is generally supposed to be the house of John Mark. All this transpired before night-fall. "They made ready the Passover." (Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13.)

Those who reject this view, argue further that it was necessary that Christ die on Thursday, in order to lie in

the grave three full days and three full nights. We shall consider this supposed necessity later on.

Now, Matthew says: "When even was come, he sat down with his disciples." Mark says: "And in the evening he cometh with the twelve." What evening? Why, the evening of the fourteenth, about which they had just been writing. Luke says: "When the hour was come, they sat down."

This, then, was Friday, the fifteenth, which began at six o'clock P. M. We come now to the Passover meal. If there were any doubt whether this was a real Passover it disappears with the first words Christ spake after sitting down with his disciples. "With desire have I desired to eat this Passover with you before I suffer, for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." (Luke xxii. 15, 16.) It was fulfilled when "Christ, our Passover, was sacrificed for us." (1 Cor. v. 7.)

This was, evidently, the first Passover kept by him and the apostles as a family, or as the Apostolic College. No former Passover attended by him furnished the necessary conditions. The question of place and rank at the table was both natural and proper, to be settled, however, by the Master of the feast. He properly rebuked their unseemly strife and ambition. (Luke xxii. 24-30.)

Christ presided and distributed the food, according to Jewish usage. Peter and John were responsible for the service, and passed the food to him for distribution. They all reclined, leaning on the left elbow, John on his right, and Peter exactly opposite. The table extended a few feet beyond Peter and John on the right, and the various dishes of food and drink were placed on this extension. The other ten apostles were arranged on each side of the table to his left. Judas Iscariot was next to

Christ on his left, the post of highest honor, because of his official rank as treasurer. John on the right, occupied the highest place socially, for he was the disciple Jesus loved. Christ, Peter, and John also occupied the post of service, the real post of honor as he expounded it. We do not know how the others ranked, but he promised them a kingdom and thrones, presumably in the same order, rank and position, as now assigned them, Judas excepted.

During the supper, which began with the cup distributed to them all, and before eating the Passover, Jesus emphasized his lesson of service by washing their feet. This was often done by a serving host. Peter loyally objected, but soon understood that he was also the serving Saviour, and that there was no salvation without his cleansing service. This was the important lesson, but he told them he meant it also for an example to them to render service to each other. There is no evidence that he intended to institute the rite or sacrament of foot-washing, as some suppose and practice. (John xiii. 1-20.) There are other obvious lessons taught in his exposition of what he had done. He expressly exempted one from the statement that they were all clean. He indicated the betrayal by quoting Psalm xli. 9: "He that eateth bread with me hath lifted up his heel against me."

While they were eating, he made the more definite statement: "One of you which eateth with me shall betray me." They every one began to say, "Lord, is it I?" The commotion and the consternation, and the questioning among themselves concealed the by play in which he indicated the traitor to John by the sign of the sop given to Judas, for Peter had beckoned to John to ask him. Not to be behind the others in manifestation of interest, Judas said: "Master, is it I?" With the answer and with

the sop that Christ gave him, Satan entered into him. Jesus said: "What thou doest, do quickly," and he went out and "it was night." They had, perhaps, assembled and sat down after sunset, before it was entirely dark. Christ then said some things concerning his departure and glorification, which he said much more fully later on. In the meantime, Judas went to find the officers, intending, no doubt, to entrap and betray him in that upper room. But the exact hour had not yet come.

Christ then proceeded to institute and expound the sacrament of the Lord's Supper, to be observed ever after by his people, as we learn from Paul in 1 Cor. xi. 23-25. It was and is a monumental custom. Its institution and observance from the beginning is both the illustration and the proof of all it represents, just as a monument of stone, with its inscriptions, bears witness to the truth of that which it commemorates. In this sense, the Passover is a monumental custom. Without attempting here any full discussion of this ordinance, it is sufficient to say that it is a memorial, a witness, a seal of covenant promises on the Divine side, and a seal of faithfulness on man's side. Under the form of a symbolic feast, the Spirit applies and the believer receives the benefits of redemption purchased by Jesus' Christ.

Some hold that it is a blood covenant. Christ says: "This is my blood of the New Covenant." The circumcision blood is called the "blood of my covenant" in the Old Testament. When a blood covenant was made and ratified between two parties, they both became partakers of each other's blood by infusion, or by tasting, actually or symbolically, and the two parties became partakers of the same life, and so became blood brothers. The goel or blood brother is called the avenger of blood, the redeemer. So Christ is our blood brother and redeemer,

when we partake of his blood; and we are all partakers of a common life, his blood and his life. This is a fascinating theory and probably true. At least it comports with the facts and illustrates them.

The prophecy of Peter's denial of him, and the persecutions and the dispersion have been considered under the head of Christ's Prophecies. (Matthew, Mark, Luke, and John.) His words of comfort, in view of his departure, his promise to return, and the promise of the Comforter, have been considered elsewhere. (John xiv.) His last prayer with his disciples and his agony in the garden have been considered under the discussion of "Christ's Prayers."

Judas, traitor and coward as well, lost several hours in getting a band of soldiers and officers from the chief priests and Pharisees, who had charge of the local police, and in drumming up a multitude with swords and staves—a tumultuous rout. They overtook Christ and his disciples as they were about leaving the garden of Gethsemane.

Christ challenged them, "Whom seek ye?" They said, "Jesus of Nazareth;" and he said, "I am he." They were so overawed by the majesty of his presence that they went backward and fell on their faces. All former attempts to arrest him had failed for the same reason, and this would have failed also, but for his voluntary surrender. He evidently sought to dismiss his disciples in safety, for he said: "If ye seek me, let these go their way." Either then or before, Judas kissed him, and Christ reproached him for his perfidy. It is hardly fair to charge the disciples with wholesale cowardice, for, instead of leaving as he suggested and indicated, they prepared to fight their way out and to save their Master, though they had but two swords against such odds. Peter had one

of these swords, and he inflicted a wound, which Christ at once healed, bidding him put up his sword.

When they saw him submit to be bound, and when he rebuked their intemperate zeal, and defended his present course out of the Scriptures, and then rebuked the multitude of his captors—then the panic came and they all forsook him and fled as he wished them to do at first. The soldiers evidently sought to arrest them also, probably on account of Peter's rashness. Mark tells of a young man who fled, leaving a linen garment in the hands of the soldiers. It is supposed that it was Mark himself. Why he should have followed is a mystery, unless Judas and the multitude called at his house to find Christ, and then he followed to see the result; and he was scantily clad, because he was just out of bed.

They led Jesus away to trial. It was now after midnight.

CHAPTER XIV.

THE TRIAL.

WE NOTE several things personal and official concerning the judges who were to arraign Jesus and compass his death:

1. The Pharisees and Herodians had conferred together to destroy him, because he confuted them in the controversies about the Sabbath.

2. When Lazarus was raised from the dead, they gathered a council and determined on the death of Christ. The prophecy and the advice of Caiaphas confirmed them in their purpose.

3. They took counsel to kill Lazarus also for no crime except that Jesus had raised him from the dead.

4. Before the last Passover they had laid their plans to arrest him, but were overawed by the great popular demonstrations in his favor.

5. They bribed one of his disciples to betray him by night, for fear of the crowds by day.

6. They suborned false witnesses to testify against him, and they found many ready perjurers, to whom they doubtless paid their price.

7. They sought to kill him according to the forms of law, judicial murder, though they had sometimes stirred up a mob against him to kill him. No wonder Christ said, "Ye are of your father, the devil."

8. We learn from Josephus that the high-priesthood had become a venal office; that the appointment was made yearly for money or for political purposes; and that the

office might be vacated at the will of the Romans. Annas was made high priest A. D., 7 or 8, and the office remained in his family for thirty years or more, with brief exceptions; such was the political influence of himself and family. Caiaphas was his son-in-law, and filled the office at this time for nine or ten years.

9. Josephus also tells us that the council or Sanhedrim of seventy members was a court of large jurisdiction, both in the city and throughout the province. We learn from the Book of Acts that their jurisdiction extended as far as Damascus. The power of life and death had been taken away from them for good and sufficient reasons, possibly as early as A. D. 12, when the scepter departed from Judah and a law-giver from between his feet, as Jacob foretold. (Genesis xlix. 10.) If it was not done so early, it certainly was done four years before the crucifixion. Capital offences could only be tried before a Roman tribunal.

10. The Talmudists tell us that there was a smaller council or Sanhedrim, of twenty-three members, who had a local jurisdiction, subject to the review of the greater council. Josephus tells us that other towns and cities had each a local council of seven, subject to the great Sanhedrim.

11. The great Sanhedrim usually met in a room in the temple pile, and the smaller usually met in another room in the temple area. Pilate's judgment hall was in the tower of Antonia, which overlooked the temple. The high priest presided over both these councils by virtue of his office, which was become political as well as religious and ecclesiastical. To him and them were entrusted local self-government and general police powers, and required of them as well. Indeed, this was the usage in all Roman provinces.

12. It seems evident, also, that Annas, the ex-high priest, lived with Caiaphas, his son-in-law, in the high priest's palace, hard by the temple area; and it is evident also that he held high official position. Some agree that the "palace" or "hall" or "house" of the high priest was not their private dwelling, but the "hall" of judgment, where the council usually met. This can hardly be true, because servants of the high priest, both men-servants and maidens, seem to have occupied the "hall" around a fire built for their comfort, for it was cold. John got in, because he was an acquaintance of the high priest and had a welcome there. He brought in Peter to warm himself. This "hall" must have been the court of the palace into which the rooms opened on three sides, after the fashion of the day.

We are now prepared to follow the course of events after the betrayal and arrest of Jesus. Owing to difficulties in the harmony, there is room for a difference of opinion as to the exact order and nature of some of the rapid series of events which transpired in six hours between the arrest and crucifixion. We follow Robinson in the main:

Christ was carried before five different tribunals. When Judas and his band of temple guards set out to arrest him, they probably went down the stairs from the temple area to the valley of Jehoshaphat and across the brook Kedron, to the garden of Gethsemane, unless they went by the upper room, where they had eaten the Pass-over, which is more probable. They, no doubt, returned by the temple stairs, instead of by the circuitous route through the city. In fact, this was the usual route for temple traffic and for military expeditions.

1. They carried him first to Annas, the ex-high priest, called, sometimes, the high priest. He was evidently

awake, and all his household, including Caiaphas and also the scribes and elders, all on the alert for the great event. Annas probably sat as a committing magistrate. We are not told exactly what he did except that he sent him to Caiaphas. It would seem to have been an official act.

2. They carried him to Caiaphas, and the scribes and elders assembled. This was before day, no doubt, and after three o'clock, as the two cock crowings would indicate. There is no certain way to decide whether this was an informal gathering for conference, waiting for the assembling of the great Sanhedrim, who had to be summoned from all parts of the city, or whether it was a meeting of the council of twenty-three for a preliminary trial. We seem to be shut into the latter conclusion for several reasons: He was detained there for a considerable length of time; he stood bound before them as a criminal; the high priest questioned him of his disciples and his doctrine, hoping to make him incriminate himself and his disciples, after the usual mode. When he replied in a dignified way and referred him to those that heard him for information, one of the officers smote him with the palm of his hand—a dastardy deed—and said, “Answerest thou the high priest so?” He answered with quiet dignity, “If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?”

3. As soon as it was day, possibly an hour before sunrise, the great Sanhedrim, or council, had been gotten hurriedly together in their hall in the temple area. They consisted of “chief priests and scribes,” “elders and all the council,” and they took charge of the prisoner, and “led him into their council,” the high priest presiding and directing the prosecution and inquisition.

They had suborned many false witnesses, but their witness did not agree. Then came two drilled witnesses

to testify that when he purged the temple three years before, he said: "I will destroy this temple that is made with hands, and in three days I will build another made without hands." But their witness did not agree. No two of his enemies had the same impression of anything he had said or done. One could almost imagine that Nicodemus, or Joseph of Arimathea, or Gamaliel were there to expose these witnesses with relentless cross examination. But they and the other chief rulers that believed on him had hardly been summoned to this untimely and perjured court.

Then Caiaphas adopted his last resource to escape utter failure. He put Christ himself on oath. He had not till then answered a word. There was no need, for the witnesses were all self-convicted liars. Caiaphas said: "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God." This was the gravamen of all their charges, and the secret of all their fiendish animosity. He will hear him confess it. Jesus said, "I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The high priest rent his clothes in frantic wrath, crying, "Blasphemy." "What think ye?" "And they all condemned him to be guilty of death." All, not one vote to stay the malice of this packed and perjured jury.

Up to this point they had acted with some show of regard for the forms of law. But now they rush upon him like a mob, as they did on Stephen afterward, and they spit in his face and buffeted him, and smote him with the palms of their hands, and mocked him and blindfolded him, and smote him on the face and bade him prophesy who smote him, and many other blasphemous words and deeds. They would, no doubt, have torn him in pieces, had they dared do so.

4. But they could not carry out their sentence, for it was not lawful for them to put any man to death. (John xviii. 31.) So they led him away to Pilate's judgment hall. But they would not go in, lest they defile themselves with pagan contact during the Passover festival, though they stood ready to defile their hands with innocent blood, and their souls with falsehood, perjury, hate and murder.

Every time that Pilate communicated with them, or they with him, he had to leave his judgment throne and hall and go out to confer; though, later on, it does seem that they forgot their scruples in their effort to control and direct the howling mob, and overawe the governor into compliance with their demands.

Pontius Pilate was a weak and vacillating governor, with some sense of responsibility for the righteous rule of Roman law. He made a number of efforts to get rid of the case, or acquit the prisoner, and at the same time save his popularity as governor. He misread the mob before him. They were in no sense representatives of the real public sentiment in Jerusalem, nor of the multitudes that had joined in the triumphal procession, and who had seen and heard Christ all the week, and whose righteous indignation the rulers feared. The crowd in Pilate's judgment hall were evidently the tumultuous rout that went with Judas to the betrayal, increased by the sycophantic dependents and hangers-on of the scribes and Pharisees, hurriedly gotten together for the occasion in the early morn.

PILATE'S SEVERAL EFFORTS:

1. He declined jurisdiction and referred the matter back to them. They answered that he was a malefactor, deserving to die, and that he must take the case.

2. Then he resumed the case, and they brought three

charges: Perverting the nation, forbidding to pay tribute to Cæsar, and claiming to be Christ, the King. Not one word of blasphemy, on which charge they had passed sentence on him. They brought no witnesses, not even a perjured one. Pilate asked him of his kingdom, and when told that his kingdom was spiritual, he went out to the Jews again and said: "I find in him no fault at all."

3. Then they accused him of many things, to which he made no answer, so that Pilate marvelled. Still, no witnesses. Pilate reported again: "I find no fault in this man."

4. Then they grew the more fierce. "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." They evidently charge sedition. When Pilate heard that he was a Galilean and belonged to Herod's jurisdiction, he sent him to him, for he was in Jerusalem at his palace, attending the feast. His accusers followed him there, but made no impression.

Herod was so pleased with the courtesy shown him by Pilate, that they made friends that day. They had been at enmity. This was foretold in the second Psalm. Peter expounds it so in Acts. After Herod and his soldiers had "set him at naught, and mocked him, and arrayed him in a purple robe," he sent him back to Pilate.

5. Pilate announced to the Jews that neither Herod nor himself had found anything worthy of death in him. He, therefore, proposed to chastise him and let him go, thinking thus to compromise the case, and set him free as a donative to the people at the feast. This last would have been accepted joyously, if only a fair representation of the constituency had been there. But the chief priests moved the people to ask the release of Barabbas, guilty of sedition and murder, perhaps the tool of these seditious rulers. And they demanded that Christ be crucified.

Pilate asked three times: "Why, what evil hath he done?" But they cried out the more, "Crucify him, crucify him." At this crucial moment, the chief priests and elders evidently mixed with the mob, inspiring and directing and leading their cries.

6. In the midst of the tumult, Pilate took water and washed his hands before the multitude, saying: "I am innocent of the blood of this just person; see ye to it." Then answered all the people, and said: "His blood be on us and our children." "Willing to content the people, he released Barabbas unto them" and "delivered Jesus to their will." He had him scourged by the soldiers, as was the cruel custom before crucifixion. The soldiers—the whole band—put a scarlet robe on him, a crown of thorns upon his head, and a reed in his hand, and bowed the knee and mocked him. "Hail king of the Jews," and they spit on him and took the reed and smote him on the head.

7. Pilate made one more effort to save him. He brought him out to them wearing the crown of thorns and the purple robe, and said: "I find no fault in him," repeating it a second time, but they cried out: "Crucify him, crucify him." Then they showed their true colors in the face of the trumped-up accusations and they said: "We have a law, and by our law he ought to die, because he made himself the Son of God."

8. This seemed to perplex Pilate greatly, and he went back into the judgment hall for a conference with Christ. "Whence art thou?" He gave no answer. Pilate rebuked him for not answering, and he said: "Knowest thou not that I have power to crucify thee and power to release thee?" Jesus answered: "Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." Pilate was greatly mystified. He had a little while

before received a message from his wife, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

He seems to have set himself still more resolutely to release him. Then the Jews made their last and fatal thrust: "If thou let this man go, thou art not Cæsar's friend." Then Pilate brought him forth to the judgment seat in the Pavement. He said to the Jews, in irony and derision, perhaps: "Behold your king." "Shall I crucify your king?" The chief priests answered: "We have no king but Cæsar." Then he delivered him to be crucified.

The utter shamelessness of the chief priests and elders is obvious at every point in their prosecution before Pilate, and this last pretended zeal for Cæsar was eclipsed only by their shameless reply to Judas, when, stricken with remorse, he brought back the thirty pieces of silver, saying: "I have sinned in that I have betrayed innocent blood." They said, "What is that to us; see thou to that;" themselves the most criminal. When he threw down the money in the temple and went and hanged himself, they took counsel and said they must not put it in the treasury, because it was the price of blood—"tainted money." They, therefore, expended it for a charity; they bought the potter's field, to bury strangers in, and so perpetuated their own infamy.

CHAPTER XV.

THE CRUCIFIXION.

AFTER the soldiers had mocked Jesus, they took off the purple robe, and put his own raiment on him, and led him away to crucify him. It was the custom for the convict to carry his cross to the place of execution in ignominy and shame. So they laid the cross upon him and started, as John tells us; and Paul says: "He endured the cross, despising the shame." But he was not equal to it; his strength was exhausted. He had fasted since the paschal supper; he had borne the agonies of Gethsemane, under which he must have died, bleeding at every pore, had not an angel strengthened him; he had been dragged in fetters to five different tribunals, with all the indignities to which he had been subjected; the soldiers had scourged him as only the Roman soldiers knew how to do; "They ploughed upon my back, and made deep their furrows;" and with all, he had not one moment of rest or sleep. No wonder he was crushed under the cruel beam, and they found it necessary to compel another to bear it for him, one Simon, a Cyrenian coming out of the country. They would put that indignity on no one of themselves. Two malefactors also were led with him to be put to death. A centurion and his band, a hundred men, constituted the military escort, and four soldiers were detailed to each convict to execute the cruel sentence.

A great company followed him, consisting of the chief priests and scribes, who had compassed his death, and the mob who thirsted for his blood. But the events of the

night and morning had become known to his intimate friends, and many of them, including John and his mother and other ministering women, came upon the scene and followed, bewailing and lamenting him. But Jesus turned to them and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." He told them of the impending doom of the city, and said: "If these things be done in a green tree, what shall be done in the dry?"

They came to Calvary outside the gate—the place of a skull—so called, either because it was the usual place of public executions, or because the little conical hill bore some resemblance to a skull. This last is usually accepted. The exact location is of small import.

They offered him a stupefying draught, as was the custom, to deaden his sensibility to suffering, but he would not drink, for he had said: "The cup that my Father hath given me to drink, shall I not drink it?"

Crucifixion was an ignominious death among the Romans; slaves and criminals of the lower and baser sort were put to death in this way. There was a coarse brutality about it, from which we turn away with horror. The Evangelists give us no details; no more need we. A loyal, loving heart cares not to dwell upon it, save as it attests the infinite love of him who bore our sins on the accursed tree.

They crucified him, and also the two thieves—one on his right and one on his left. It was done the third hour, nine o'clock, according to Mark. In John it is stated that Pilate passed sentence "about the sixth hour," 12 o'clock. It is universally held that this is a corruption of the text, not only because it disagrees with Mark, but also because Matthew, Mark, and Luke state a number of things which transpired after he was crucified and before the sixth

hour, when all three expressly state that the darkness began. No variant reading has been discovered for either Mark or John. Scholars have felt shut in to believe that there has been an error here in copying John's Gospel. This discrepancy was noted in the second century. The time was when infidels and skeptics made much of a few discrepancies in numbers like this found in the Scriptures, but now we hear but little of objections from that source, because they are so easily accounted for.

It seems meet, however that his crucifixion and his death should substantially correspond with the hours of the morning and the evening sacrifice—the third and ninth hours. We put forward this solution of the difficulty with some diffidence. They divided the night into four periods, of three hours each, beginning at six, nine, twelve, and three o'clock by our own mode of count, called the first, second, third, and fourth watches of the night. Small note was taken of the intervening hours for ordinary purposes. The day was divided into four similar periods of three hours each, beginning at six, nine, twelve, and three o'clock by our computation. These periods seem to be named or designated by the hour at which they began, and little note was taken of the hours inside of each period.

The only mention of an intervening hour inside of one of those periods to be found in the Scripture is in the parable of the Laborers in the Vineyard, where mention is made of the eleventh hour. According to this, these several hours designated periods, and not exact definitions of time by the sun-dial. If we allow this exposition, then Mark locates the crucifixion in the second period between nine and twelve o'clock. According to John, it was nearly noon at which time the third period began. Eleven o'clock or thereabouts, would fulfill the

limits of both statements, and harmonize them both. Besides, this would give two more hours for the numerous details of the trial and sentence, and also allow an hour for the incidents of the crucifixion before the darkness set in. Besides, if more time is needed, we are not obliged to suppose that the darkness began exactly at twelve o'clock, and ended exactly at three, nor that he died exactly at three. We may note further that these times are estimated, and not verified exactly to the hour and minute, as is done with chronometers to-day.

By applying this principle of approximate estimation, we easily resolve some of the discrepancies in numbers found in Old Testament history. This solution does not disagree with the typical parallel indicated above, for the morning burnt offering was made and consumed in the second period, and the evening sacrifice in the fourth period, and not at any point of time.

Was Pilate there? Why not? The chief priests and elders were there to gloat on the scene. The noblest Romans, men and matrons, found their highest recreations in gladiatorial butcheries, executions of criminals, and combats with wild beasts. Besides, Pilate affixed a title to the cross, "The King of the Jews." The chief priests, writhing under the sarcasm of it, asked him to change it, but he replied: "What I have written, I have written." He must have been there.

The fulfilments of prophecy during the events of the crucifixion have been discussed under another head, and need not be noted again.

Christ's prayer, "Father, forgive them, they know not what they do," was evidently a plea for the soldiers who were his executioners, as we see from Luke xxiii. 33, 34. His prayers were always answered, and we have an intimation of the answer in this case, for the centurion in

charge, and they that were with him, glorified God when all was over, and said: "Truly this was the Son of God." Who will say they did not exercise a genuine faith in him, as other centurions and soldiers did, before and after this?

The surging mob that had followed him reviled him, wagging their heads, and the chief priests and scribes and elders mocked him, and the soldiers likewise, saying: "He saved others, himself he cannot save." "If thou be the Son of God, come down from the cross;" "He trusted in God, let him deliver him," and many other such blasphemous words and actions. But he "reviled not again."

The two thieves also joined in the mocking and railery, "casting the same in his teeth," "If thou be the Christ, save thyself and us." But presently one rebuked his fellow sharply, and full of contrition, said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said to him, "To-day thou shalt be with me in Paradise." No repenting sinner was ever yet rejected by him, nor ever shall be. "In Paradise." Where? Not in the grave; not in Hades, the realm of the dead; not in the purgatory of the Papist to which they consign the best of men for a season; not in the *limbus patrum* of the fathers, invented as a temporary receptacle for unbaptized infants and good heathens; nor yet in the rather colorless intermediate state which some suppose to be the abode of all the dead till after the resurrection of the body.

Paradise? Where? It is the abode of the blest. The Scriptures call it heaven; Eden, the earthly paradise, was its type and symbol, which paradise was lost. The Book of Revelation, which tells of Paradise regained, is full of figures drawn from the earthly Paradise. While their bodies were still hanging lifeless on the cross, Christ, in his twofold personality, God and man, and the repentant

and forgiven malefactor, made perfect in holiness, immediately passed into glory. Such is our faith.

Now, his mother and her sister and other ministering women from Galilee had overcome their fears and stood by the cross, and John stood by them. The Angel at the Annunciation had said to her: "A sword shall pierce through thine own soul because of him." In this, her extremity, he committed her to the care of the beloved disciple, and he took her to his own home.

When Jesus was betrayed in the garden, he said: "This is your hour and the power of darkness." He might have asked for twelve legions of angels to defend and avenge him, but no, the Scripture must be fulfilled. Peter says that he was delivered by the determinate counsel and foreknowledge of God, to be crucified and slain by wicked hands. Sin and Satan had everything their own way. Malignity was triumphant and blatant. When they dishonored the Son, they dishonored the Father.

Again and again the Father had spoken from heaven to attest and vindicate the claims of his Son. Shall the Father give no witness now, even though the Son is draining the dregs of the cup of wrath in the sinner's place? It would seem that heaven could forbear no longer. At midday began a series of portents, such as had never yet been witnessed by man, nor ever shall be until the final consummation. At high noon, when the sun was shining in his splendor on Jerusalem and on the hills and valleys of Palestine, there settled a pall of darkness over all the land. The sun was veiled in darkness for three hours. The word, in the original, may or may not mean total darkness; but, taken in connection with the other portents, we may fairly assume that it was total. The story of that three hours is not written. There was nothing for men to write. The reviling, scoffing

mob is stricken into silence and abject fear. The Roman soldiers cease from their profane raffle. Not a voice nor sound is heard, unless, perchance, the sobbing of the women, now retired to a distance, or now and then a groan from the suffering Saviour, or now and then a drop of clotted blood falling to the ground.

What does it mean? It is not a mere portent to rebuke his enemies. His despairing cry at the end of the period tells the story: "My God, My God, why hast thou forsaken me?" Gethsemane is repeated, and more than repeated, in the anguish and throes of spiritual death—the hiding of God's face. His prayer was heard; his expostulation touched the Father's heart. The darkness is lifted, the sun comes brightly out in the middle of the afternoon; the divine favor is restored; and he had finished the work the Father had given him to do. A great cry; a shriek. Then he said: "Father, into thy hands I commend my spirit." And he cried, "It is finished," and bowed his head and gave up the Ghost.

And behold the vail of the temple was rent in twain from the top to the bottom, as if the great descending hand of Jehovah had rent it. The way into the Holy of Holies is henceforth open to all. He will no longer occupy the royal pavilion as the theocratic head of his people. They have repudiated and murdered their king.

And the earth did quake, and the rocks rent. Earthquakes are said to be more awe-inspiring and terrific than any or all of nature's portents besides. It was so at Mount Sinai, and it was so here.

And the graves were opened—rock-hewn tombs in the sides of the mountain, and many bodies of the saints, which slept, arose and came out of their graves after his resurrection and went into the Holy City, and appeared unto many. The significance of this resurrection

will be considered in the next chapter. It is sufficient to mention it here.

In these portents Christ was vindicated, his claims to sonship attested, and his enemies confuted. No wonder the centurion and those with him said: "Of a truth this was the Son of God." No wonder the crowd that hounded on these things, smote upon their breasts and departed.

The Jewish law did not allow a body to hang on the tree over night, but it had to be removed by the going down of the sun. The Romans had no such law, but the victims of crucifixion sometimes lingered two or three days before dying. But, now, this day was the preparation for the Sabbath, and that Sabbath, the Sabbath of the Passover, was a "high day," probably the most important in the year. Out of deference to the Jews, Pilate gave orders that their legs be broken and their bodies taken away. The soldiers on either side brake the legs of the two thieves, to end their agonies, but when they came to Jesus, they found him dead, and brake not his bones, and the Scripture was fulfilled: "A bone of him shall not be broken." This was the law of the Passover lamb, which was a type, a prophecy of him. We have seen that typology was prophecy in elaborate object lessons.

But was he dead? Perhaps he had swooned. In order to be sure of his death, one of the soldiers pierced his side and sought his heart with the precision of a Roman spearsman, and when he pierced the pericardium, "forthwith came there out blood and water." The blood which had accumulated there from the broken valve had already separated into the watery serum and the more solid coagulation. Another Scripture was fulfilled: "They shall look on him whom they pierced." John only records the piercing, but he insists on the truth of his testimony

as eye-witness. His executioners were satisfied of his death. The centurion assured Pilate he was dead. There could be no mistake.

Then came Joseph of Arimathea, and begged the body of Jesus. He was a rich man, an honorable counsellor, already a secret disciple, waiting for the kingdom of God. Nicodemus joined him. They took down the body with loving hands and wrapped it in fine linen, with myrrh and aloes. They laid it in Joseph's own new rock-hewn tomb, in a garden hard by. And they rolled a great stone and closed the sepulchre, no doubt the properly fitted door of the tomb. Mary Magdalene and the other Mary sat over against the tomb and saw how they laid him, and then went away to prepare sweet spices and ointments; and they rested on the Sabbath day, according to the Commandment.

On the next day, which was the Sabbath, the chief priests and Pharisees went to Pilate and said: "Sir, we remember that that imposter said while he was yet alive: 'After three days I will rise again.'" So, to make sure, they put the governmental seal on the stone and set a watch of soldiers, lest his disciples should come by night and steal the body away. So they unwittingly provided wakeful, watchful, and disinterested witnesses to his resurrection, for it was death for a Roman soldier to sleep on his post.

CHAPTER XVI.

THE RESURRECTION AND ASCENSION.

AT EARLY dawn, the first day of the week, after the Sabbath was passed, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled away the stone from the door of the sepulchre and sat upon it. His appearance was like lightning. This earthquake was no natural phenomenon, though earthquakes were not unusual in Palestine. It was connected with the power of the angel, and was a fitting miraculous attestation to the resurrection and to Christ's triumph over death and hell. No wonder the watch did shake with fear, and became as dead men. Before they recovered, he was risen and gone, and not in haste, as was indicated by his disposition of the grave clothes. They evidently fled in terror. Before the women arrived at the sepulchre, some of the watch were well on their way into the city, to report the facts to the chief priests. They assembled with the elders—one of the Sanhedrim, doubtless—and took counsel, and gave large money to the soldiers, bribing them to suppress the facts and say that the disciples came by night and stole the body while they slept. And they promised, "if this come to the governor's ears we will persuade him and secure you." This arrangement inevitably leaked out and became current, to the evident discomfiture of his enemies and a larger reaction of popular faith and favor. The actual testimony of the only eye-witnesses to the resurrection scene thus became public property, and was all the more effective, because of the shameful effort to suppress it.

There has been much discussion of designations of time in the history as given in the Gospels, "On the third day," and "After three days." These two are easily disposed of as signifying the same thing, counting part of Friday as one day; Saturday as one day; and part of Sunday as one day. This mode of counting was usual among the Jews. But the phrase "Three days and three nights" has given much trouble, for on any mode of reckoning, he was only two nights in the grave, and only about thirty-six hours in all, instead of seventy-two hours (three whole days and nights.) The traditional solution is that the phrase is technical, and was well understood by those for whom the Evangelists wrote. We have a similar usage in 1 Samuel xxx. 11-13, where the phrase "three days ago" (which is "day before yesterday") is called "three days and three nights." We reconcile the apparent discrepancy in this way: "A night and a day" was a unit period, called also a day. Any part of this unit counts as the whole, and might be called by any name given to the unit. In this nomenclature the day, or any part of it, no matter how small, was properly called "a day and a night." Parallel to this was the mode of counting the years of a life, or of a king's reign. A few days or any fraction of a year, at the beginning or end of a reign, was counted as a year—any part of the unit was counted as the whole. Yet, some have been so troubled with the apparent contradiction that they have found it necessary, by a forced exegesis, to locate the crucifixion on the day before the Passover, Thursday, which has already been confuted.

To return to the events of the early morning. The two Marys, Salome, Joanna, and other women were on their way to the sepulchre with the spices they had bought to anoint the body. The exact order of events and the

number and order of his appearances that day are not easy of solution, as gleaned from the accounts of the four evangelists. It is usually admitted that there were five appearances of Christ that day, though no one of the Gospels mentions them all. Mark mentions three and says he appeared first to Mary Magdalene. Every effort has been made to explain away this as the first. The appearance to Peter is not mentioned by either evangelist. The appearance to the company of women is mentioned only by Matthew, and incidentally alluded to by Luke. The appearance to Cleopas and another disciple is mentioned by Mark and Luke. The appearance to the apostles at night is found only in Mark and John.

Much of the difficulty of arranging the order of events is due to the assumption that all the women went together to the tomb. This assumption is by no means necessary, but rather the contrary. We may assume that they had agreed to meet at the tomb early the first day of the week. And they seem to have arrived, some alone, and some two and three together; "when it was yet dark;" when "it began to dawn;" "Very early in the morning;" "At the rising of the sun." These would seem to be different designations of time, in part at least. No doubt they were all there by sunrise, or soon thereafter. Starting with this theory, we easily adopt the following as the order of events:

1. Mary Magdalene reached the tomb "while it was yet dark," and saw the stone rolled away, and the watch gone. She ran with such speed as the occasion inspired and told Peter and John, evidently not very far away, and said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." They both ran with all speed, John out-running Peter. John looked in and saw the linen clothes lying. Peter

then ran up and went into the tomb, and noticed the orderly arrangement of the linen clothes, and the napkin that was about his head, wrapped together in a place by itself. John then went in, and noting these things carefully, he believed, strangely enough, "For as yet they knew not the Scripture that he must rise again from the dead." Then they went home—Peter's home, which was in the city. But Peter was still "wondering in himself at that which was come to pass." His faith was still weak. He was mystified.

By this time Mary Magdalene had gotten back and stood at the sepulchre weeping. She stooped down and looked in, and saw two angels sitting, the one at the head and the other at the foot where the body of Jesus had lain, and they said: "Woman, why weepest thou?" When she had told her trouble, she turned and saw a man near her. She supposed it was the gardener, and made her plaint. But Jesus said, "Mary." She knew him and cried, "Master," and was evidently about to embrace his feet, when he forbade her. This was the first appearance, according to Mark, and there was ample time for these things before the rising of the sun—the best part of an hour.

2. By this time the women had all arrived on their errand of love, some of them wondering who would roll away the stone. The first sight that greeted their eyes was the angel sitting on the stone now rolled away, very much as the watch had seen him. He bade them, "Fear not." Thus reassured, they entered the sepulchre and there saw another angel and he too said: "Be not affrighted." The two angels joined in assuring them that he was risen from the dead; "Come and see the place where the Lord lay." How sweet the invitation to these yearning, loving hearts and ministering hands.

While they were still much perplexed, two other men in shining garments stood by them and joined in the conference with them—four angels and possibly a dozen women. This could not have been a formal conference—one angel after another talking and formal replies from the women. It is so much easier and more natural to suppose that these four angels talked informally with the women as they arrived, and as they passed in and out at their kind invitation. The four angels separately and jointly addressing one and another of the women, told them the story, soothed their fears, confirmed their faith and bade them go quickly and tell his disciples. And they must especially tell poor, suffering Peter, whose memory of the denial was still acute, and his faith still weak; “He is risen from the dead and goeth before you into Galilee.” And the women departed quickly in fear and great joy and did run to bring his disciples word. Mary Magdalene seems now to be in the forefront, for she had already seen him.

And as they went Jesus met them, saying, “All hail, and they came and embraced his feet and worshipped him,” Mary Magdalene with the rest. He does not now forbid to touch him. He repeated the message of the angels to his disciples. They went and told all these things to the eleven and to all the rest. But their words seemed as idle tales. This was the second appearance.

3. Paul in 1 Cor. xv. 5-8, in making a partial list of the witnesses, says, “He was seen of Cephas (Peter) then of the twelve.” It is usual to locate this appearance to Peter in the afternoon, for the two disciples going to Emmaus had not heard of it when they left the city, though they do refer to the visit of Peter and John to the empty tomb. But on their return to the city, they were told that he had appeared unto Simon. This, then, was

the third appearance, and the special reason of it is not far to see, other than that he was the chief apostle, as the Romanist claims. It would seem profane to attempt to describe the sacred and holy tenderness and love of that interview.

4. The fourth appearance was to Cleopas and another disciple, as they were going that same day, toward evening, to a village called Emmaus. Cleopas was the husband of the other Mary, and was also the brother of Joseph, and was thus the double uncle of Jesus. His name was also Alpheus, and he was the father of James the Less, of Jude and of Joses. We have reason to think that Luke was his companion on this trip; and he wrote full details of their meeting with Jesus, while Mark only mentions the fact of his appearing to them. They were both mature men of fifty or sixty years, men of great prominence and influence among the early disciples.

This interview is the most striking and interesting of them all in the recorded details. Emmaus was named for its "hot baths," and was seven and a half miles northwest of Jerusalem, quite a long walk. As they walked, they communed earnestly and sadly of the events of the last few days. Jesus joined them, but their eyes were holden, that they did not know him.

We may allow Luke to tell the story in his own words. (xxiv. 17-27): "He said unto them, what manner of communications are these that ye have one to another and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known of the things which are come to pass in these days? And he said unto him, what things? And they said unto him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people; and how the chief priests

and our rulers delivered him to be condemned to death and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women, also of our company, made us astonished, which were early at the sepulchre; and when they found not his body, they came saying that they had also seen a vision of angels, which said he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said, but him they saw not. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory? And, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

We know not the exact arguments he used, but there was ample time, as they walked, to unfold the Scriptures from Genesis to Malachi, and to set up his claims, and to expound his sufferings from type and prophecy—"the lamb of God slain from the foundation of the world"—and also to assure them of his resurrection glory. We may not put words into his mouth; no more may we suppose that he omitted anything of importance in the unfolding.

As they drew nigh the village, they pressed their hospitality upon him. Some have entertained angels unawares. Abraham once entertained him in theophanic incarnation, along with two angels, and was blessed. These men were also blessed in entertaining the same Lord, incarnated and risen. They knew him when he took the bread and blessed it; and he vanished out of their sight. And they said to each other, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

They returned at once to Jerusalem, and found the eleven gathered together, and others with them, who said, "The Lord is risen indeed and hath appeared unto Simon." Some did not believe the story of the two disciples.

5. Still later in the evening, the eleven sat at meat with doors shut, for fear of the Jews. The word, in the original, means shut, barred, and barricaded. Jesus suddenly appeared in their midst with the salutation, "Peace be with you." "They were terrified and affrighted, and supposed they had seen a spirit." He showed them his hands and his feet and his side. When they still could hardly believe for joy and wonder and the overmastering ecstasy, he ate a piece of broiled fish and of a honeycomb before them.

He then gave them a summary from Moses, the Prophets, and the Psalms; how it behooved him to suffer and to rise from the dead on the third day. And he opened their hearts to understand the Scriptures. He also gave them the great commission: "Go ye into all the world and preach the gospel to every creature." But he bade them tarry at the city of Jerusalem until they were "endued with power from on high," by which all the necessary "signs following" might be wrought and realized in attestation of their mission.

Here, again, Luke is much fuller in recording details because this was, in a sense, a continuation, repetition and expansion of his interview with Jesus on his way to the country. The appearance named by Paul may have been the one just recited or it may have been the one a week later, or it may have included both.

6. Thomas, called Didymus, was absent when Jesus showed himself in the midst of his disciples, and when he was told of it, he expressed his unbelief in the most emphatic terms. "After eight days"—seven by our

count—they were all assembled, and Thomas was present, and the doors were shut. Christ again appeared in their midst, and he challenged Thomas: "Reach hither thy fingers and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Thomas explored the still gaping wounds, and said, "My Lord and my God," convinced and adoring. Jesus said: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." What other lessons he gave that night, we are not informed.

7. The seventh appearance recorded was to seven of the disciples, presumably all apostles, who went fishing in the Sea of Galilee, under the leadership of Peter. They toiled all night, and caught nothing. In the morning a stranger stood on the shore and bade them cast the net on the right side of the ship. They did so, and were barely able to land the net, with the help of the other little ship—"one hundred and fifty and three great fishes." John recognized him, and told Peter. And they all soon knew him, and they saw a fire of coals on the land and fish laid thereon and bread. And Jesus gave them a morning meal of his own providing—"bread and fish likewise." John speaks of this as the third appearance of Jesus to his disciples, though four were absent.

His challenge of Peter's love three times—"Lovest thou me?"—and his commission—"Feed my lambs," "Feed my sheep"—are matters of great interest at this interview. So, also, his prophetic description of how Peter should die. It seems also that Jesus asked Peter to follow him a little distance for a more private interview, and Peter looked behind and saw John following, and said to Christ, "Lord, what shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to

thee? Follow thou me." In this reply he rebuked Peter's jealousy, and at the same time intimated to John to remain behind and await his return. Out of this incident grew the report that John would not die. He recites the incident in his gospel, in order to show the absurdity of the report. (John xxi. 19-24.)

8. Then he appeared to the eleven by appointment on a certain mountain in Galilee. It is agreed that the five hundred disciples mentioned by Paul were present at this time for a final interview, a fitting close of his Galilean ministry. Here he repeated the great commission, in slightly varied form, and said, "Lo, I am with you always, even to the end of the world." Whatever else the Parousia may mean, this promise has always been ineffably precious, and always will be.

9. After this, he appeared to James, but we know nothing of it except the bare fact.

10. There may have been other appearances, and probably were, for we read: "He shewed himself alive after his passion by many infallible proofs, being seen of them for forty days." Enough, however, has been told us for our instruction and profit. (Acts i. 3.)

At the end of forty days the apostles met him in Jerusalem for the last time, evidently by appointment. He repeats certain promises and injunctions that he had given before, touching their early baptism with the Holy Ghost, so that they shall be witnesses to him, both in Jerusalem, and in all Judea, in Samaria, and to the uttermost parts of the earth.

And he led them out as far as Bethany, or better, "till they were over against Bethany," on Mount Olivet. "He lifted up his hands and blessed them." And "while he blessed them, he was parted from them and carried up into heaven;" and "sat on the right hand of God." As he ascended, "A cloud received him out of their sight."

While they were still looking upward, two men, in shining apparel, two angels, stood by them and said: "This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Luke says "They worshipped him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

There is a strong probability that "forty days," so often recurring in the Scriptures, is an abbreviation for "forty and two days" and signifies six weeks. If so, then the Ascension took place on the first day of the week, just six weeks after the resurrection, and one week before Pentecost. The statement made by Luke in Acts i. 12, that Mount Olivet was a Sabbath day's journey from Jerusalem seems to confirm this view. They had already begun to observe the first day of the week as their Sabbath, and they considered it important to observe the day according to approved usage.

We have already seen that in the closing crucifixion scene, "The graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many." It is plain that the rock-walled tombs were opened by the earthquake when the rocks were rent, but this resurrection of the saints was after Christ's resurrection and connected with its power. What did it signify? We may not speculate, much less dogmatize about it. But Paul gives us the key when he says: "Now is Christ risen from the dead and become the first fruits of them that slept." On the first day of the week after the Sabbath in Passover week the high priest presented a new-mown sheaf, the first fruits of the ripening harvest, before the Lord. This first fruits was the earnest and pledge of the harvest and of the divine blessing thereon. This was

a type which Christ fulfilled in his resurrection the first day of the week, the earnest and the pledge of the resurrection of his people. When our great High Priest passed into the heavens it would seem meet that he carry with him a sheaf of first fruits of them that slept, these saints that came out of the graves after his resurrection, of which many people in Jerusalem were witnesses; and these first fruits he presented to the Father as his pledge to bring all his people in due season. His resurrection was his pledge to us; their resurrection was a pledge to the Father. "Not unto us, O Lord, not unto us, to thy name be all the glory."

CHAPTER XVII.

THE OVERLAPPING OF THE DISPENSATIONS.

THE Scriptures consist of two parts, called the Old Testament and the New Testament, the Old Covenant and the New Covenant. They set forth the history and the principles and the varied forms of two great divine administrations, which we call dispensations. The term covenant is more scriptural, perhaps, but the word dispensation suits our purpose better, because its usage is not so varied.

We call one Jewish and the other Christian, but there is no distinct line of cleavage, as we shall see, but rather a transition period, which is easily recognizable.

Moses is called the author of the Jewish Dispensation, and the Christian Dispensation is named for Christ. The Old Testament Scriptures give account of other dispensations, or administrations, or covenants, both before and after Moses.

Strictly speaking, there has been but one administration or dispensation from the beginning to the end of time, in which the Father, Son, and Holy Ghost have originated, executed, and perfected the divine plan and purpose for the salvation of sinners. But such changes have been made from time to time in the outward form and in the organization and franchises of his redeemed people, that we may fairly speak of them as different dispensations of divine origin. The church dates back to the beginning, and has had various forms of life and organization till now, and will have till the end of time.

We seek to discover the law of these changes; how originated and how executed. Were they the naturalistic products of an evolutionary process, constantly reaching after something better, both in form and principle? Some say yes. These suppose that they have discovered the history of the material universe from dead matter in primeval form, through all its inorganic and its organic forms, up to man. They then consistently seek to account for the historic unfolding of all human institutions, social, civil, religious, and ecclesiastical, by the same, or analogous evolutionary processes, and they leave scant room for divine agency.

Or may we suppose that all the changes we trace in form and doctrine throughout the ages are a development from germinal forms and principles, according to necessary laws, and under the providential guidance of infinite wisdom? Yes, say some.

This theory is certainly much more reverent and attractive than the other. We do not propose to reply to either of these theories except as a presentation of the historic facts may bear upon them.

While the covenant of grace was made in the counsels of eternity between the Father and the Son, there has been a human side in which man was not only the beneficiary, but a prominent factor in the various forms of administration of that eternal covenant. Several changes were made in the outward form and dress of the church on occasion to suit varying conditions, and each change issued in a new dispensation, until another change became necessary.

Our object is to sustain this principle, that each new dispensation was engrafted on the old, overlapping it for a season, but not superseding it till it became necessary by the logic of events. This comports with a fuller discus-

sion and definition of Bible covenants found in Chapter IV., pp. 43-52 of "Modern Mysticism" by the author. The same principle is further elucidated in the discussion of the Synagogue, which is to be published in another connection.

We may note, further, that every dispensation had certain fundamental facts and features, which are of the very essence thereof, and which continued through all changes of form and dress and will continue till the end. The form and fashion might change, but the substance remained unchanged and unchangeable.

A careful induction would seem to indicate six dispensations—The Patriarchal, The Abrahamic, The Mosaic, The Regal, The Synagogue, and The Christian dispensations. We shall see that none of these were independent of the others, but they overlapped and supplemented each other. Accidental and temporary features passed away when they had served their purpose. Universal and necessary features abide.

I. The Patriarchal Dispensation. The history before the flood is very meagre, but we easily recognize certain fundamental features of their spiritual life and worship. They had so much of natural religion, as is suggested by the family, the Sabbath, the moral law and its sanctions, and the obligation to worship God, all accentuated by divine teaching. They had a ritual typology in their worship, bloody offerings and oblations, administered by a priesthood on holy ground "Before the Lord." There were divine communications in various forms. It need hardly be said that the fulfilment of all this was in the Gospel, and that Christ was the substance of it all. It would seem also that the head of the house was the religious head of the family in the three-fold office of king, priest and prophet, as appears so plainly later on. And

the place for assembling for ordinary worship was the home, or tent, or family roof-tree. The human administration was, therefore, patriarchal. What form of hierarchy there was above and superior to the single family priest is not revealed, but essential analogy, as seen later on, would seem to say that there was a governmental bond maintained by such a hierarchy, and lodged in it. After the flood, Noah evidently followed antediluvian antecedents in worship from the day he came out of the ark. The patriarchal system exactly fitted the conditions as at the beginning. Tradition says that Shem became the great high priest in the hierarchy in which Melchizedek was his possible successor. Some think that Melchizedek was Shem himself.

II. The Abrahamic Dispensation. This began with the covenant with Abraham, whereby he became the father of the faithful for all time, and also the father of a people who should receive and preserve the oracles of God against the time of universal apostasy. This dispensation or covenant was ratified and sealed with the rite of circumcision. He and his descendants preserved the patriarchal system in worship and form unmodified, for four hundred and thirty years. He also recognized and lived under the older patriarchal hierarchy, for he paid tithes to Melchizedek, a great high priest. Have we no traces of this hierarchy later on? When Joseph was in Egypt the worship of Jehovah seems to have been the religion of the state under the shepherd kings, and Potipherah, priest of On, seems to have been their high priest. Moses lived for forty years in close contact with Jethro, prince and priest of Midian. Balaam, another high priest of the same people in the far East, marks a stage in the apostasy and decay which went rapidly on while Abraham's descendants were growing into a great

people. There is no indication that there were any other than family priests among them till they reached Mount Sinai; at least, after the expulsion of the shepherd kings and their worship.

III. The Mosaic Dispensation; sometimes called the Sinaitic Covenant. Up to the Mosaic institutions there had been no modification of the patriarchal system of worship, except the natural results of turning away from the worship of the true God to polytheism and idolatry. This went on more and more rapidly as the centuries passed, and with such momentum that the worship of God by the Hebrews was often put in jeopardy.

The Mosaic legislation was God-given, and consisted of two parts, civil and religious. The family was adjusted to the State, and became an integral part of a great commonwealth. This commonwealth was a confederated republic of sovereign States. This, we cannot discuss at this time, except to define this commonwealth as a theocracy, of which Jehovah was the civil head and king. To this was added a fairly well defined and imposing ritual of pantomime and pageant worship, which was national in its aspects, and not to be confounded with the worship of individuals, families, and congregations. The civil side of this covenant passed through various modifications down to the time of its final overthrow by the Romans. These, however, would hardly be called dispensations, according to the definition under which we are working, except, perhaps, one.

On the religious and ecclesiastical side in Mosaic legislation Jehovah was also the head of the church, as he has been in all dispensations, and that headship was manifested at the tabernacle along with his civil headship. The two met in him separately and yet conjointly, each in equilibrio.

The patriarchal system was modified to this extent :

1. The priesthood was taken out of the family, and lodged in a priestly tribe and family ; and a hierarchy was set up with a high priest, having priests under him.

2. The oracle and the spirit of prophecy were taken out of the family and lodged in the high priest by virtue of the office, and in such prophets as might receive a special divine call to the office of prophet.

3. The Levites were assistants to the priests in the tabernacle service, and were also the educators of the young ; and by reason of their leisure, became the learned expounders of the divine law. Tithes supported priests and Levites.

4. The head of the family remained as before—the responsible head and teacher of his house—and the patriarchal forms and modes of moral and spiritual worship remained as heretofore. Levites and inspired prophets and teachers assisted and reinforced this simple patriarchal worship. Organized congregations were not yet introduced.

5. Moral law was written in permanent form as the foundation of this covenant, and was further elucidated and applied in detail throughout their social and civil institutions.

6. Ritual and typical worship remained as handed down from the beginning, and the details were all carefully written—prophecy in elaborate object lessons. No new rite was imposed, but the times, and seasons, and number of established rites were ordained to suit new and changed conditions.

7. The Abrahamic Covenant continued with its covenant promises, sealed by circumcision, and with a modified patriarchism as above set forth. It may be fairly claimed that the Mosaic dispensation was engrafted on the Abrahamic.

IV. The Regal Dispensation. It may be questioned whether the advent of the kingdom marks a new dispensation. This much is certain; it marks a great epoch in the history. Some go so far as to say that the theocracy was suspended from the advent of the kingdom to the captivity. It would be easy to show that this is not true, but it is not necessary to the trend of our argument to do so.

Saul's kingdom was a failure, if not a fiasco. The kingdom culminated in David in all that pertains to the new order of things. We may note prominent features:

1. David and his kingdom became a most prominent type of Christ and his kingdom. He was the viceroy of the theocratic king in a more obvious way than was seen in Mosaic institutions before his time.

2. The king greatly strengthened federal bonds between the tribes, and power was more centralized than ever before. The Levites, who were now very numerous, were utilized to fill federal offices, because they had no tribal and sectional allegiance.

3. David greatly enlarged and expanded the temple ritual by arranging the courses of the priests and the distribution of their duties. He also arranged courses of singers, musicians, porters, and treasurers for the temple service. He seems also to have distinguished tithes from taxes—taxes for state purposes, tithes for the ministers of religion, though this distinction was not new.

We need not trace here the rise of politico-religious parties under the kingdom, its corruption, decline, and final apostasy, ending in the captivity.

V. The Synagogue Dispensation. The captivity for seventy years was the next great epoch in the history. The kingdom was overthrown; the temple was destroyed; its elaborate ritual was suspended; and so also was the

outward form or shell of the Sinaitic and Regal Dispensations. The patriarchal system was gone forever. The temple and the ritual were to be restored for a season and maintained by a remnant returned to Palestine. The Abrahamic Covenant remained, and also the social life and usages continued as laid down in the law. The spirit of prophecy remained. Daniel and Ezekiel, and perhaps others, were the prophets of the captivity. How shall the sacred oracles, the faith of the people, and spiritual worship be preserved?

The answer is obvious. The synagogue was engrafted on the Abrahamic Covenant to supersede the patriarchal form and dress. Outside of the family sprang up the organized congregation with its spiritual worship—reading, preaching, praise and prayer. This was the catholic and universal feature, overlapping the restored ritual for five hundred years. It was destined to remain the permanent form and dress of the covenant after the ritual should pass away.

VI. The Christian Dispensation. This marks the dividing line from all that has gone before—the great epoch foreshadowed in type and prophecy. The Abrahamic covenant remained in its essence. The moral law remained in full force and was of universal application. The synagogue remained as its permanent form and dress, with its simple spiritual worship. The head of the family remained the religious head of his house, but as an integral part of the church, under its teaching and government.

The one distinguishing feature of this dispensation is this: The ritual, typical, and ceremonial worship of all former dispensations passed away because they were all fulfilled in Christ. When the substance came, the shadow passed away.

By a strict logic it might seem that the theocracy, the

Jewish commonwealth, and all the Jewish ritual were properly ended when Christ arose from the dead and ascended into heaven. But this was not God's method. We find here the same overlapping which has been traced in all former dispensations. For thirty years the early church conformed to the Jewish ritual, though it was early decided that Gentile converts need not be circumcised nor conform to the ritual. The duration of this overlapping period is the apostolic period, which was really temporary, extraordinary, and in a sense abnormal and transitional. The ritual was finally abolished, not by legislation, nor divine command. But it was all determined by the logic of events. Daniel's famous prophecy connected the Roman armies with the making of "Sacrifice and offering to cease," and so it turned out. The only semblance of a ritual in this dispensation is baptism and the Lord's Supper. Many questions emerge here, which it is not pertinent to answer in this discussion.

There shall be yet another dispensation, The Millennium. Of this, we may not dogmatize, but it is fair to presume that the same principle of overlapping shall prevail there also.

All these changes of dispensation and their overlapping were of divine origin and appointment, and cannot be accounted for as growth development; much less were they the naturalistic product of evolutionary processes.

CHAPTER XVIII.

SUMMARY OF THE GOSPEL OF CHRIST.

WE ASSUME, without formally reciting, the hopeless, lost condition of the human race after the fall, both for time and eternity—the guilt, the curse, the wrath, the woe, the death, temporal and eternal, and all the numerous ills that have grown out of sin. All of this happened according to the “determinate counsel and foreknowledge of God.” “The Lord hath made all things for himself, yea even the wicked for the day of evil.” (Prov. xvi. 4.)

The Gospel is the remedy for all of this. The covenant of grace between the Father and the Son dates back to the counsels of eternity, and when man sinned the Son at once undertook the mediatorial work of redemption.

The term Gospel, in its broadest sense, includes the whole body of truth as found in the Scriptures, and all the administration of grace from the beginning to the end. It includes the authoritative statement, and re-statement of all the doctrines of natural religion, and all the revelation of the way of life, as set forth in type, prophecy, and historic facts and realization.

Christ and his salvation are the beginning and the end of the Scriptures, and the central thought and purpose of the whole. Redemption spans the whole arc of time, and reaches out into eternity in its consummation. Every truth in the Bible is of the very substance of the Gospel or ancillary to it.

In the narrower sense, the Gospel is good news, salvation, the supply of all man's need, and the remedy for all his ills. It is summed up in the words "Christ and him crucified." It embraces that modicum of truth which is necessary to our justification, adoption, sanctification, and final glorification.

We do not propose here to state that modicum of truth in creedal form, nor to sketch a systematic theology or soteriology. Both creeds and theological systems are of supreme value in their places and relations for the defense of truth and the exclusion of error. But we propose to present in popular form a many-sided view of the Gospel as found in the Scriptures, so that arranging and combining them all into one whole we may get a complete summary in concrete form, rather than abstract statement.

Summary of the Gospel of Christ, or man's needs supplied by the Gospel, and how?

1. The new birth. The Gospel finds man dead, spiritually dead, "dead in trespasses and sins." He "must be born again," "born of water and of the spirit." (John iii. 3-8.) "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.) This is "The washing of regeneration and the renewal of the Holy Ghost." (Titus iii. 5.) Christ quickens by his word and Spirit and "the dead hear the voice of the Son of God, and they that hear shall live." (John v. 25.) Regeneration is so intimately connected in time and causation with faith and repentance, that serious mistakes are made in the analysis, and serious errors arise as to the source and origin of efficacious grace. Such errors condition regeneration on faith and repentance, and not on the "will of God" and the "election of grace."

2. Repentance. Man is not to be saved in his sins, but

he must turn from them toward obedience and holiness; and he desires to do so when born again. This is also a gift, a grace. "Turn thou to me and I shall be turned." "After that I was turned I repented," said Ephraim. (Jer. xxxi. 18, 19.) This grace implies faith, as we shall see.

3. Remission of sins. This, with repentance, is a gift of God. "God hath also granted to the Gentile repentance unto life." (Acts xi. 18.) Repentance and remission of sins are the first stage in a new life. But "without the shedding of blood there is no remission." (Heb. ix. 22.) Christ's blood—"blood shed for many for the remission of sins." (Matt. xxvi. 28.) Thee vicarious atonement of Christ is the very essence of Christianity. Compare Acts x. 43.

4. A perfect righteousness. God's holy law requires nothing less and will be satisfied with nothing less. Sin, original and actual, is all man can furnish in place of a personal, perfect, and perpetual obedience. Christ in the flesh took the sinner's place under the law, not only to pay the penalty of the broken law for the sinner, but, by a life of obedience, to work out a perfect righteousness "imputed to us and received by faith alone." This is the "righteousness of God" so often mentioned in contrast with our own. Compare 2 Cor.. v. 19-21. The doctrine of Atonement cannot stand without imputation also.

5. The adoption of sons. All claim to a father's love and care was gone, forever gone. But "To them gave he power to become the sons of God, even to as many as believed on his name." (John i. 12.) "Beloved, now are we the sons of God." (1 John iii. 2.) We read of the "whole family in heaven and on earth," named of Jesus Christ—Christians. (Eph. iii. 15; Acts xi. 26.)

6. The true Fatherhood of God. There is a spurious

sentimentalism prevalent to-day, which claims sonship in God's family for every sinner on earth, and ignores the curse of the law, and the wrath of God on sinners. It practically denies that sinners are children of the wicked one. "Ye are of your father the devil," said Christ to the Jews. God is the Father in the household of faith, and not the father of the devil and his children. Jesus Christ is the elder brother in this same family.

7. The true brotherhood of man. This same spurious sentimentalism abolishes the distinction between the righteous and the wicked, and places them in one family. It modifies the Gospel into altruism, and practically denies the distinction of brother in Christ. But the Gospel puts the believer into God's family by adoption; and Jesus Christ is our elder brother as well as our Redeemer.

8. Holy living. "Without holiness, no man shall see the Lord." "Be ye holy as God is holy." This was the divine foreordination for his people. (Eph. ii. 10.) This, we call sanctification, which is a work of God's Spirit by the word, progressive toward the perfect standard and example set by Christ. This gift enables us more and more to die unto sin and live unto holiness.

9. This implies deliverance from the power of sin, as well as from the guilt of sin. There is now "no condemnation to them who are in Christ Jesus," because they are pardoned, justified, and acquitted. Liability to punishment is gone, because he died, the just for the unjust. By his sanctifying grace he delivers us from the power and dominion of sin.

10. All these needs of the sinner are received by faith. Faith lays hold of the precept and the promise alike for its warrant. Even faith is the gift of God. The disciples said "Lord, give us more faith," and the centurion said, "Lord, I believe, help thou mine unbelief." Paul says:

"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." (Eph. ii. 5, 8.)

11. Peace with God. "God is angry with the wicked every day," and the "carnal mind is enmity against God." The Gospel makes peace between the parties in the way already set forth. (Rom. v. 1.)

12. Peace of conscience. "There is no peace to the wicked." Conscience condemns, and the passions rage and burn with constant apprehension of evil. The good and the bad are in constant warfare within him, if conscience be not seared. The bitter anguish and remorse cease, and the forgiven sinner finds rest in his soul. This peace is enhanced by the sense of pardon, and the love and confidence of the Lord Jesus Christ.

13. Peace among men. This does and shall prevail wherever the Gospel prevails, and just to the extent to which it controls the hearts and lives of men. Contentions, strifes, and selfishness are the normal condition of the sinner, but the Gospel is the antidote for all this. Isaiah ii. 4; Micah iv. 3, etc.)

14. Hope instead of despair. The sinner is without hope and without God in the world so long as he is without Christ. But in Christ he can "rejoice in hope of the glory of God." More than this, he "glories in tribulation also." (Rom. v. 2, 3.)

15. He can also have a foretaste of joy unspeakable and full of glory. Joy in the Lord and joy in the Holy Ghost are part of the heritage, while blackness and despair are the heritage of sin. (1 Peter i. 8.)

16. The love of God shed abroad in the heart. Jesus is to his people the "Chief among ten thousand, and the one altogether lovely." This love says: "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." It sanctifies and sweetens all the

ties of life. It embraces in its arms all that love him, and in reaching after the salvation of lost sinners also, it is transformed into the same great love that brought him down to save us, if indeed it be not the same in its origin.

17. Communion and fellowship. Love is the key to this, and of its very essence. It is expressed in the apostolic benediction, "The grace of our Lord Jesus Christ, the love of God the Father, and the communion and fellowship of the Holy Spirit be and abide with you all." This is no empty formulary. There is fellowship in the family, there is fellowship in the church; there is the communion of saints on earth and in heaven; there is communion and fellowship with God. All that fellowship is love.

18. We need strength in weakness. Paul says "when I am weak, then am I strong." (2 Cor. xii. 10.) Again, "I can do all things through Christ, which strengtheneth me." (Phil. iv. 13.)

19. Deliverance from temptation. He teaches us to pray, "Lead us not into temptation." "He suffered being tempted that he might succor them that are tempted." (Heb. ii. 18.) So also 1 Cor. x. 13, and 2 Pet. ii. 9.

20. Victory over all our enemies. The wicked one wages a cruel and relentless warfare, but he is no match for the Captain of our salvation, who goeth forth conquering and to conquer. Compare Rom. viii. 35-39. "The last enemy is death, and thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 54-57; 26.)

21. He bears our griefs and carries our sorrows with a true brother's sympathy. He overrules all things for the good of his people, and for his own glory, because he is head over all things to the church, which he redeemed with his own precious blood. (Matt. xi. 28, 29.)

22. He provides a mercy seat. We need a prayer hearing and a prayer answering God. The Father will not turn us empty away when we come in the name of his Son. He hears the poor and the needy. He is the widow's portion and the Father of the fatherless. The mercy seat is not set up in vain; none go empty away. Prayer moves the arm that moves the world.

23. Sinning children have an advocate with the Father. He finds his wandering sheep and brings them back to the fold, and he bears the lambs in his bosom. If he does not always turn aside the chastening rod he helps us bring forth the peaceable fruits of righteousness when exercised thereby. (1 John ii. 1.)

24. He gives citizenship in his kingdom. The visible church with its rights, franchises, government, and worship is a priceless blessing to believers and their seed. But the invisible church, the true, spiritual kingdom, who may estimate it? Believers are no longer aliens from the commonwealth of Israel and strangers to the covenants of promise, but fellow citizens with the saints and of the household of God.

25. He writes our names in heaven. "A book of remembrance was written before him for them that feared the Lord and that thought upon his name." (Mal. iii. 16.) He keeps a register of all who are his, so that not one shall be lost. That register is the "book of life"—"The Lamb's book of life."

26. He will call us home in due season. We need a home; we are pilgrims and sojourners here; this world is not our home. In the Father's house are many mansions, and he has gone to prepare a place for us, that we may be with him in heaven, our home. (John xiv. 2, 3.)

27. He will confess us before the Father and his holy angels. He shall say: "Behold, I and the children which

God hath given me." (Heb. ii. 13.) There is no such promise for those who will not confess him here.

28. He will openly acquit his people in the judgment. Then shall he sit upon the throne of his glory, and all his holy angels with him. The dead, small and great, shall stand before him. He shall say to his people, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv.)

29. Our bodies shall be redeemed in the resurrection—the whole man redeemed—body and soul reunited in resurrection glory. This shall be the "resurrection of life."

They who remain shall be caught up to meet him in the air, changed in a moment, in the twinkling of an eye. (I Cor. xv.; I Thess. iv. 15-17.)

30. This Gospel shall win all nations. He shall have the "heathen for his inheritance, and the uttermost parts of the earth for his possession." "The knowledge of the Lord shall cover the earth as the waters cover the sea." "The whole earth shall be filled with his glory."

31. The race shall be redeemed socially, civilly, politically, commercially and industrially. "They shall learn war no more;" "They shall not hurt nor destroy in all his holy mountain." Compare Isaiah xi. 1-9. This shall not be accomplished by Christian civics, institutional church, altruistic philosophy, a new theocracy, and such like, but by the personal faith and holiness of the individual.

32. There shall be a new heavens and a new earth, wherein dwelleth righteousness. Whether this represents the final triumphs of the Gospel during the milliennial period, or whether it tells of the final abode of the blessed somewhere in a renovated earth and heavens, we may not decide. But, on any interpretation, we have a glimpse of the ineffable glory.

33. All these things are duly authenticated to us, by

three witnesses—the Father, the Word, and the Holy Ghost—and these three are one. This authentication is found in the entire Scriptures, and confirmation is found in the heart of every believer.

34. He has given us his Word and Spirit, by which all these things are executed and perfected.

35. We may quote still briefer summaries: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. iv. 8.) Or this, "All things are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 21-23.)

These things, stated in scriptural form and in semi-logical order, do so overlap and reinforce each other that ye may see this great salvation in its entirety. We may bow our heads in reverential awe and gratitude and cry, "Not unto us, O Lord, not unto us; to thy name be all the glory."

Chapter two sets forth the names and titles of Christ, and this summary presents his salvation in detail. If the reader shall get from these two chapters a complete view of Christ and his salvation, the author will be more than grateful. He has found these two studies exceedingly profitable to himself.