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Commentaries

**GODBNEY'S COMMENTARY
VOL. IV.
CORINTHIANS-GALATIANS**

By

Rev. Wm. B. Godbey, A.M.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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COMMENTARY ON THE NEW TESTAMENT

VOL IV. CORINTHIANS — GALATIANS

PAUL, THE CHAMPION THEOLOGIAN.

BY REV. W. B. GODBEY, A. M.,

**Author of “Commentary on the New Testament, Volumes I, II, and III,”
“Spiritual Gifts and Graces,” “Holy Land,” “Victory,” “Holiness, or Hell,”
“Christian Perfection,” “Sanctification,” “Baptism,” and “Woman Preacher”**



REV. W. B. GODBEY, A. M.

CORINTHIANS — GALATIANS

PROLOGUE TO VOLUME IV.

This volume is destined to prove transcendently interesting, containing the two Corinthian and Galatian epistles, the latter revealing a diversity of complicated problems, connected with the fallen churches and the carnal self-seeking ministry of the present age, and the former going down into the profoundest depths of Pauline theology and soaring to the loftiest altitudes of the transfiguration glory, broadening out into the vastest latitudes which girdle the globe with a thousand complicated problems connected with practical life, simultaneously reaching forward into the most illimitable longitudes, both retrospectively and prospectively encompassing the entire curriculum of the mediatorial reign from its primary inauguration in Heaven, to its grand finale when the Mediatorial King shall sit upon the throne of final judgment, and wind up the momentous affairs of His earthly proconsulship, and return the kingdom back to God, who shall be “all in all” during the flight of eternal ages. Thus that parenthesis in eternity called “time” having run its course and verified its mission is now numbered with the bygone ages of eternity, while the events of the celestial universe fall in line with the ceaseless cycles of eternity, moving contemporaneously with the existence of the Almighty.

FIRST CORINTHIANS

PROLOGUE.

Paul having been miraculously convicted on the road and gloriously converted under the ministry of Ananias in Damascus; then wonderfully sanctified in Arabia when God “was pleased to reveal His Son in” him, having revealed His Son *to* him on his way to Damascus; now gloriously saved and sanctified, and thus harmonized experimentally with the apostles, goes up to Jerusalem, tells his experience, claims his apostleship, is fully recognized and preaches boldly in the Hellenistic synagogues, endeavoring to undo all of his bad work opposing Stephen the first martyr, until the brethren find it necessary to escort him away to save his life, leading him to Cæsarea and sending him home to Tarsus up in Cilicia. There he remains an unknown period faithfully preaching, we doubt not, in Cilicia, Phrygia, Galatia and perhaps other countries, till Barnabas goes after him about A.D. 43-5 and brings him to Antioch to help them in their Syrian gospel field. While preaching at Antioch the Holy Ghost tells the church to send away Barnabas and Paul on a great evangelistic tour, in which they travel through many Asiatic states, also taking Cyprus, the nativity of Barnabas, into their field of labor, God wonderfully owning and blessing this first great evangelistic tour into the Gentile world. Eventually Barnabas and Paul became too efficient judiciously to be fully utilized in the same preaching band, each one being abundantly competent to lead an expedition. Then the Lord providentially separates them; Barnabas taking his nephew Mark (and doubtless others soon after) goes away evangelizing, pursuant to the Divine leadership. Meanwhile Paul, taking Silas, Luke and Timothy, sets out on another evangelistic tour whithersoever the Lord may lead him. Having traversed many Asiatic states the Holy Ghost forbids him to preach in Asia from the simple fact that He wants him now to leave the continent of his nativity, where Adam and Eve were created and all the patriarchs and prophets had lived and died, and where our Savior was born, preached His gospel, died for a guilty world and ascended up to Heaven. This is a great new departure in the life of Paul and his comrades. Hence they hesitate to leave Asia, waiting for clear confirmations of the Divine guidance. Pursuant to the heavenly leadership, they travel westward to Troas on the sea-coast. There all incertitude as to the Divine leadership is dissipated by the notable nightly vision of a Macedonian man standing on the heights of Europe far away beyond the dark deep sea, calling them to a land they had never seen and which their fathers had never known. Unhesitatingly they look out for a ship, embark for Europe, in due time landing at Neapolis, travel a dozen miles into the interior, reaching Philippi, the Roman capital of Macedonia, where they find their first open door to preach the European gospel to the children of Japheth, the ancestor of the white races, in a private Jewish synagogue conducted by Lydia and other Jewish women, thus founding the first Christian church in Europe, the *alma mater* of all the European and American churches. Having suffered terribly at the hands of the mob and witnessed the earthquake deliverance, they proceed southward one hundred miles to Thessalonica, the metropolis of Southern Macedonia. There Paul remains three weeks witnessing the mighty works of God, but forced to fly for his life, leaving Timothy to perpetuate the work. Traveling south fifty-seven miles he finds a synagogue of extraordinarily pious Jews at Berea, where instead of dividing over the new doctrine, *i.e.*, the Christhood of Jesus, they unanimously fall in line to the infinite joy of the apostle, who pretty soon finds it necessary again to retreat from his enemies, who had come from Thessalonica, leaving Silas and Timothy (who had followed on) to prosecute the work. Now the brethren escort Paul, accompanied by Luke, far down south to Athens, the celebrated capital of Greece, where poetry, philosophy, oratory, the fine arts and military genius

shone with a brilliancy eclipsing all the world beside. No city on the globe was so adorned with the finest marble temples, shrines, altars and statues erected to the gods of all the earth, with whom the Greeks had become acquainted when they conquered the world under the leadership of their own Alexander. They wanted to appropriate all the gods in the universe, so they would certainly be on the safe side. Now Paul spends all the week in the Forum preaching to the thronging multitudes, and the Sabbath in the Jewish synagogue. As Athens stood at the head of the educational world, they had the most learned council in the whole earth, assembled on the lofty heights of the Areopagus overlooking the city. This grave assembly consisted of philosophers, orators, scholars, poets, artists, geniuses and heroes. As Athens aspired to be the world's umpire, everything new and strange in literature, philosophy and religion was relegated to this magnanimous synod. Ere long the Stoic and Epicurean philosophers, hearing Paul in the Forum, lead him up the heights of the Areopagus and place him in the midst of this cultured conclave, who now request him to deliver the new and strange doctrines which he had been preaching in the Forum. Very judiciously though conscientiously he courts their favor in his introductory: "I perceive that you are very religious" [not "too superstitious," as E.V.], thus complimenting them, as they prided themselves in the worship of all the gods. "Passing through and seeing your devotions" [*i.e.*, temples, shrines, altars and statues of the different Grecian gods], "I observe also a temple erected to the 'Unknown God'; whom you ignorantly worship Him, declare I unto you" — *i.e.*, I find you have thought enough of this God to build Him a temple, though you are not acquainted with Him. I am happy to say that I am acquainted with Him, and it is my good pleasure to tell you about Him." All this delighted the Athenian philosophers; but when Paul goes on to tell them that this "Unknown God" is the only true God in all the world, and that he "does not dwell in temples made with hands, neither does he need anything," and that all of these other great Grecian gods, in the erection of whose magnificent marble temples they have expended multiplied millions of dollars, are all fictions of the imagination, this sorely displeases them. Then when he tells them that all of the dead people from the beginning of the world are going to rise again and live forever — the good in infinite bliss and the bad in misery ineffable — they become totally disgusted, and reject his new doctrine as utterly false and untenable. This winds up his ministry at the world's literary metropolis. There was too much learning for him to succeed at Athens. Knowledge is power, whether for good or evil. Hence the importance of saving people before you educate them, from the simple fact that their education is a citadel of power, whether for good or evil. With the wicked this strong fortress is occupied by Satan, who must be ousted before the soul can be saved. Hence it is easier to convert a hundred illiterate sinners than one learned infidel. From Athens Paul travels on southwest, arriving at Corinth, I trow, in the fall of 52 A.D., and remaining until the spring of 54 A.D., in these eighteen months building up the largest and most gifted church of his ministry; thus his greatest success following his most signal defeat at Athens. Corinth stood on a beautiful fertile plain lying immediately south of the Isthmus of Corinth connecting Achaia with the mainland of Greece, and separating the Ionian Sea on the west from the Ægean Sea on the east, thus through these two seas commanding the commerce of the known world. Besides, Corinth was the metropolis of all Southern Greece, nestling amid the Mediterranean, Adriatic, Ionian and Ægean seas, with the innumerable islands of the Grecian Archipelago lying near by. So the commerce of all this fertile and accessible region, blessed with a semitropical climate and abounding in a vast variety of luscious fruits, poured its commercial resources into Corinth, thus building it up into one of the first cities of the age, really the "Paris" of the ancient world, the exponent of style and fashion, the emporium of the fine arts, literature and commerce of all Southern Greece. As every ancient city was located in view of military security, Corinth was built on that

beautiful fertile plain lying between two seas and at the base of the Acro-Corinthus, a huge precipitous mountain five miles in compass, rearing its lofty height and looking down upon the magnificent city.

Many of the fortifications on this mountain are still standing, conspicuous afar. When the Roman Empire was conquered by the Goths, Huns and Vandals in the fifth century, Corinth, like Athens and other magnificent cities in the sunny south, was captured and spoiled by the barbarians, many of the more valuable specimens of the fine arts having ere this been transported to Rome. During the Dark Ages the spoils continued until the former magnificence almost utterly disappeared. Since the independence of Greece over the Turks (1832), Athens has progressed from seven thousand to a hundred and fourteen thousand, and been beautifully and substantially rebuilt after the style of an American city. Unfortunately, the railroad missed the site of old Corinth three miles, running along over the isthmus and on the bank of the Ionian Sea, where new Corinth is now a rapidly growing city, the old site being utterly abandoned, except a dirty village of about fifty houses hugging the base of the Acro-Corinthus and occupied by the peasantry. When I was there in 1895 the great plain on which the magnificent city stood in Paul's day was all a wheat field, the golden grain everywhere waving and ready for the harvest. When Paul arrived in Corinth, evidently discouraged by his signal defeat at Athens, he resumes his old trade, a very valuable one in time east, where millions of people spend their lives in tents, never living in a house, *i.e.*, that of manufacturing tents out of goat's hair, which was both abundant and cheap, as Greece, like Palestine, swarms with goats; Aquila and Priscilla, faithful Jews, having been driven from Rome by the imperial edict, and being tentmakers also, falling in with Paul and Luke, prosecuting their mechanical arts in partnership, which fortunately resulted in their glorious conversion in the Christhood of Jesus, their happy sanctification and call of God to preach the everlasting gospel. Meanwhile Timothy and Silas are prosecuting the work up in Macedonia, and traveling on over Paul's track to join him in the south, where going through the week making tents and preaching every Sabbath in the Jewish synagogue, God greatly encourages him in a nightly vision, in which he stands over him and exhorts him to be courageous and preach the Word, that He will protect him from all his enemies, as he has much people in that great city. Those people had not yet been converted, but God knew they would be. Hence anticipatively he speaks of them as His own. When Silas and Timothy arrive, the conflict in the synagogue has well nigh culminated, and very soon the outbreak supervenes, the synagogue dividing, Crispus, the chief ruler, and many others going with Paul, and doubtless the majority rejecting him and driving him out of the synagogue. The reader must learn to give no attention to the postscripts in E.V., as they are all spurious, *e.g.*, the one appended to this epistle saying that it was written at Philippi, whereas we learn from the eighth verse of the sixteenth chapter that it was written in Ephesus over in Asia along about Easter, being finished and sent away before Pentecost, which was early in June. Hence, Ephesus was the place and the spring of A. D 57 the time, and Stephanus, Fortunatus and Achaicus the bearers. Paul had been absent from Europe three years, having left Corinth in the spring of 54, after eighteen months constant labor, building up that great and powerful church. Of course, his departure was a matter of necessity in order to look after the work in Asia, which at that time was very extensive and scattered over many different countries. You must remember that Paul had no steam engine to carry him forty miles an hour. By sea he was dependent on the wind and the waves. Overland he habitually traveled a pedestrian. Hence these three years were occupied in his constant peregrinations "confirming the churches," *i.e.*, getting them sanctified and established. The end for which he wrote this and the second epistle was to correct many serious

abuses and some obnoxious heresies which had crept in since he left. You must remember that the larger per cent of the Corinthian membership were Gentiles, having been so recently converted out of heathenism, that the material was somewhat gross and crude. There were also very many Jews in the Corinthian church. It was really a mammoth mongrel of all nationalities, who as well as the Jews had concentrated at this great Grecian metropolis. They were with few exceptions, very poor, belonging to the lower class of society and converted out of the slums, Crispus, the chief ruler of the synagogue, Gaius, "the host of Paul and the whole church," and Erastus, the chamberlain of the city, being about the only exceptions. This great metropolis was a magnetic center of population, the most accessible by sea in the known world, and hence a rendezvous of all nationalities. When Paul went away, A.D. 54, very soon the great and eloquent Apollos arrived, God wonderfully blessing his labors while he sojourned with them, doubtless a considerable time. Peter, the senior of the original twelve, had also been there preaching, much to their edification. Doubtless many other true gospel preachers had been there. Yet you must remember that Satan is the great counterfeiter. In that day as in all ages his counterfeiters superabound. There had even been false apostles there (2 Corinthians 11:13). Some of these preachers had ventured to inveigh against Paul, calling in question his apostolical authority, pronouncing him an innovator and an interloper, because he was not one of the original twelve, but came in afterward; the same holding up Peter as a true apostle, invested with the legitimate apostolical authority. So had they infringed upon Paul's influence, even impeaching his apostolical authority and denouncing him as a counterfeit, that he found it necessary to condescend to the very unpleasant duty of defending his apostolical rights, privileges and authority. Besides, some of them had fallen into gross sin, and were tolerated by the church, and others were inflated with spiritual pride seriously detrimental. Having heard of these troubles while in Asia, Paul avails himself of these epistolary communications to correct them, much preferring to do this unpleasant work while absent, hoping that they would repent and get right before his arrival, when, of course, he would be compelled to excommunicate a lot of them. Hence he wrote this letter at Ephesus, not only sending it to them, but sending Timothy, his favorite preacher, Titus and others to preach to them, and do their utmost to correct the heresies, reform the vices and restore the irregularities before his arrival. Passing over the Ægean Sea to Macedonia early in the summer, where he received the report of the brethren returning from Corinth, he also wrote the second epistle, very probably at Berea, going down in person late in the fall. The effect of these epistles was really charming, producing such reformatations and reclamations among them, of course augmented by the preaching of Timothy and Titus, whom Paul had sent, that when he arrived he was felicitously relieved of all the unpleasant disciplinary duties which he had sorrowfully anticipated when he wrote the letters. We must remember that this first epistle is really not the first, number one having been lost (chapter 5:9). When we consider the literary, as well as the ministerial, character of Paul, we doubt not but he wrote innumerable personal letters like that to Philemon, nearly all of which have perished. In Colossians he refers to the epistle he wrote to the Laodiceans, which has never been found. Doubtless this first lost letter to the Corinthians was a small communication like that to Philemon.

FIRST CORINTHIANS

CHAPTER I.

1. "*Paul an elect apostle of Christ Jesus through the will of God.*" "Called" in E.V. impresses the reader that it means "annunciated," which is really not the meaning. It is a participle from *kaleo*, "to call," from which *ecclesia*, "church," is derived. Hence it means the call of the Holy Ghost responsive to which we become the elect of God, "nominated" in conversion, "elected" in sanctification (1 Peter 1:2), and "crowned" in heaven if faithful to the end. "And Sosthenes our brother." Here we see that Paul honors Sosthenes even with a place in the authorship of this letter, showing that he was a preacher of the gospel associated with Paul in labor, and evidently standing at the very front. Sosthenes was he who received a flogging in Corinth when chief ruler of the synagogue in the succession of Crispus. Having become a most virulent persecutor of Paul, he with his Jewish comrades had brought him before Gallio, the Roman proconsul of Achaia, for prosecution, and the latter dismissing the case out of court, thus refusing to try Paul, much less punish him, the Gentile multitude, concluding that Sosthenes as prosecutor deserved a thrashing, set on him and gave him a good one (Acts 18:12-17). As in case of Peter Cartwright beating religion into the big blacksmith, who had flogged and run all of his predecessors out of the circuit, and then he got gloriously converted, became a roaring class leader, and Peter's right-hand man on the battlefield; it seems that we have a parallel case in the history of Sosthenes, as he is only mentioned in these two passages. In Acts we find him there in Corinth, the chief ruler in the synagogue, doing his utmost to get the governor to kill Paul or run him off, but making a failure and getting a whipping himself. Then the next time we hear of him he is gone away with Paul to Asia on evangelistic work, and associated with him in writing this letter back to his friends and acquaintances who knew him so well in Corinth. Thus wonderful things transpire in the Lord's battlefield.

2. "*To the church of God being in Corinth.*" This word *ecclesia*, from *ek*, "out," and *kaleo*, "to call," simply means the people who have heard the call of the Holy Ghost, come out of the world and identified themselves with God. This is done only in the supernatural birth of the Holy Spirit. Modern church-joining has done much to deceive and debauch the popular mind, thus alienating the people from the correct apprehension of the essential character of God's Church. You can not get into it by joining. God's children are all born into His family, which is His Church. You would as well call a sable Ethiopian a blonde Caucasian as to pronounce a person a member of God's Church who has not been born from above. It is simply an abuse of language, flatly contradictory of facts and calculated only to deceive and send people to hell. "To those who have been sanctified in Christ Jesus and have it yet better than ever" this translation is necessary to bring out the force of the Greek perfect tense which here occurs, and unlike the English, which means an action complete in past time and developing a state which continues down to the present, but laying the emphasis on the past. The Greek, having the same definition, lays the emphasis on the present, hence it means that these persons have not only been sanctified in time past, but have it yet better than ever. "To the elect saints," — E.V., "*called to be saints*," "to be" not in the original. As above explained, we are nominated in conversion and elected in sanctification. We find these two prominent classes addressed in this epistle, *i.e.*, "the elect saints who have been sanctified in Christ Jesus and have it yet better than ever." Paul first addresses this class as above. Then follows another class, *i.e.*, "with all those who call upon the name of our Lord Jesus in every place, theirs and ours." This class

includes all the people who are in a state of grace; not only the converted who are not sanctified, but all truly convicted people, because such call upon the name of the Lord. Hence we find this epistle not only addressed to “the elect saints who have been sanctified in Christ Jesus and have it yet better than ever,” but to all of the praying people at Corinth. If you will remember these facts, you will have no trouble in the application of this letter to all of the diversified spiritual grades and classes which follow.

3. This is a very common salutatory benediction peculiar to the Pauline Epistles.

4. Here he gives thanks to God in their behalf in view of His grace conferred on the Corinthian saints.

5. “*Because you are enriched in him in all word and knowledge.*” The E.V. gives this an active, whereas it has a passive, signification, meaning the simple fact that those Corinthians had the rich and invaluable treasure of God’s complete word and that priceless gift of the Holy Ghost (1 Corinthians 12:8) denominated “knowledge.” This spiritual gift means insight into divine truth, the omniscient Revelator revealing to the reader the spiritual meaning of His precious word, which He alone understands. Hence those Corinthians were wonderfully rich to have all the word and the spiritual knowledge of the same, *i.e.*, insight into it, illuminated by the Holy Ghost, so they could understand it.

6, 7. “*As the testimony of Christ is confirmed in you, so that you are deficient in no gift.*” The Greek word charisma here occurring is the very identical word used to denote those nine extraordinary gifts of the Holy Ghost (Ch. 12:8-11). Hence we see that some of them actually possessed all of these spiritual gifts which you find in that catalogue of nine, and which Paul expounds in chapters 12 and 14. “Expecting the revelation of our Lord Jesus Christ,” *i.e.*, the same personal Jesus whom they had seen with their eyes, and whose voice they had heard with their ears, and whose body they had taken by the hand, having flown up from Mt. Olivet into heaven, is going to come back where we can recognize Him with our physical senses as before His ascension. Paul lived in constant expectancy of His glorious appearing, and made this great fact of the Lord’s return to the earth exceedingly prominent in all of his ministry, as we see unmistakably in every epistle. As we are eighteen hundred years nearer this glorious revelation of Jesus again on the earth, we should be on the constant lookout.

8. “*Who will also establish you unto the end unrebukable in the day of our Lord Jesus Christ.*” What a glorious promise that if we are only true to the grace given, our wonderful Savior will see to the fact that we are washed in the blood, filled with the Spirit, robed and ready to meet our glorious King in the eventful day of His coming.

9. Here we are assured of God’s faithfulness who has called us “into the fellowship of his Son.” This word “fellowship” (*koinoonia*) really means the co-partnership of husband and wife in their matrimonial alliance. Hence it involves at once the beautiful and profound problem of the Bridehood.

10. “*But I exhort you, brethren, through the name of our Lord Jesus Christ, that you may all speak the same thing, and that there be no schisms among you, but that you may be perfected in the same mind and in the same disposition;*” not “judgment,” as E.V., which is a mentality and variant as the diversities of human intellect. We are not to be alike intellectually, but spiritually, in the fact that the Holy Spirit in regeneration has given us the mind of Christ, subduing the carnal mind and utterly destroying it (Romans 6:6), so that all truly sanctified people have only the mind of Christ, and consequently they all have the same mind and the same disposition, *i.e.*, they are “meek and lowly in heart” and go about doing good like their Master, yet they are all liable to differ in judgment. In this verse we see that Christian perfection is God’s preventive of ecclesiastical schisms. Perfection is from the Latin *facio*, “make,” and *per*, “complete.” Hence it means “made complete.” Christ came to destroy the works of the devil (1 John 3:8). Hence when sin is destroyed we are made perfect, becoming what the New Testament denominates a perfect Christian. Where Christian perfection becomes the normal experience, religious schisms all collapse and evanesce. Hence all the divisions in the kingdom of God were born of depravity and die with it.

11-16. Here he alludes to manifestations of party spirit among them, and a disposition to focalize around a human leader such as Paul, Apollos or Peter. As Paul was their spiritual father, though plain, blunt and rough in his speech and manner, endeavoring to sink away into God so they would see Jesus only, many were disposed to adhere to him because of his spiritual paternity and say, “*I am of Paul.*” Others, charmed and electrified by the powerful eloquence and irresistible arguments of Apollos, who evidently contrasted with Paul much to the depreciation of the latter, were very strongly disposed to choose him for their leader, while still another class cried out, “I am of Peter,” because he came with the flattering reputation of the senior apostle of our Lord’s own choosing, who had walked by His side three years, and been honored to preach the first gospel sermon on the day of Pentecost; and still others cried out, “*I am for Christ.*” Of course these were right; hence we see they had not all fallen into these schisms. You must remember that these divisions were only germinal and never developed into organized parties, as about six thousand have since that day. When we see how Paul put his withering rebuke in the very incipency of these schismatic tendencies, which have since filled the world with religious denominations — and here he recognizes Christian perfection as the only remedy for the trouble — what an inspiration should this Pauline treatment of the matter give to all Christians to seek perfection, and thus escape from the carnal entanglements of sectarian schisms.

17. “*For Christ sent me not to baptize, but to preach the gospel.*” Here we see clearly and demonstratively that while water baptism in some way or other with reference to quantity, quality, subject, manner, or administrator has been the bone of contention among the religious denominations through all ages, and really the hot-bed of schisms, here you see plainly that, instead of deserving such prominence in the gospel economy, it is in fact no part of the gospel, and never was, but merely incidental to it — right in its place, but no part of the thing itself; hence, utterly unessential to salvation. This is clearly tenorable from Paul’s discrimination between baptism and the gospel. If it had been a part of the gospel, Paul never could have said, “Christ sent me not to baptize, but to preach the gospel,” “not in wisdom of word, in order that the cross of Christ may not be made empty.” Why is the cross the great salient fact in the plan of salvation? Because on it Jesus made the atonement and redeemed the world from sin, death and hell. Such is the historic truth of the cross. Again, because all of His followers must go with Him to the cross, be nailed to it and die; *i.e.*, just

as the humanity in Him, though sinless, died on the cross for sin, so must the sinful humanity in us *i.e.*, Adam the first, die on the cross; otherwise we never can follow our risen Savior up to heaven. This is the experimental truth of the cross. Hence we find that even Romanism does not make the cross too prominent. It is all right to show it up externally in order that our senses may assist our faith. But the trouble with them is they stop with the externalities, retaining only the historic doctrine of the cross, having lost sight of the experimental, which is the essence, and is indispensable to salvation. Many Protestants clamor constantly about water baptism, which you see plainly here from this irrefutable truth is no part of the gospel, but merely incidental to it, and hence not necessary to salvation; whereas they make nothing of the cross, which is really everything.

18. *“For the word of the cross is to them that are perishing foolishness, but to us who are being saved it is the power of God.”* So long as the wicked are in this world they are in a land of grace, and have a chance to be saved. Hence they have not utterly perished, but are only in a perishing condition. So long as the righteous are in this world they are not finally saved, but are exposed to temptation, still on probation, liable to forfeit all and make eternal shipwreck. Hence they are only in the process of salvation, *i.e.*, being saved by the blessed Holy Spirit. Regeneration is primary salvation; sanctification, full salvation and glorification, final salvation.

19. *“For it has been written: I will destroy the wisdom of the wise, and bring to naught the understanding of the intelligent.”* The implication here is directly to worldly wisdom and understanding, which is vain and futile, and destined to come to an end. It belongs to this old ruined creation, which is under the ban of condemnation, it being only a question of time as to when it shall go down. The only hope is in the new creation. The soul is created anew in regeneration, the wreck and ruin of the Fall being fully and finally eliminated in entire sanctification. This old body must go down in mortal dissolution and rise again in the bright glories of the new creation. Even this old world is to go down amid the consuming fires and rise again in the transcendent beauties and fadeless glories of the new creation.

20. *“Where is the wise man?”* *i.e.*, wise man in a general sense. He is simply nowhere; *i.e.*, his wisdom is all empty vanity. *“Where is the scribe?”* *i.e.*, the wise man among the Jews, as he wrote the Scriptures and they were dependent on him for Bibles. *“There were also the teachers in synagogues,”* *i.e.*, the pastors of the churches. But he is nothing in the things of God who is everything, and others only available through him. *“Where is the disputer of this age?”* *i.e.*, the Greek philosopher. At that time the Greeks stood at the head of the world’s learning. But it is all empty vanity, destitute of substantial and available truth. *“Hath not God rendered foolish the wisdom of the world?”* This He has done by revealing the true wisdom in the Bible, which exposes the futility of the Greek philosophy and all the wisdom of the world.

21. *“For since in the wisdom of God the world by wisdom knew not God.”* All the mighty researches of deep-thoughted Greece, the magical lore of Egypt, and the contemplative philosophy of the Orient never succeeded in sending a solitary scintillation into the dark realm of man’s true character, origin and destiny. They had the world at their disposal four thousand years before Christ came, and had never reached a syllable of primary truth nor sent a single ray into the problem of salvation. *“God was pleased by the foolishness of preaching to save such as believe.”* From the standing-point of worldly philosophy, preaching is sheer folly. Truly it is literal foolishness to all the

worldly wise, and is bound so to remain. God's salvation is a Masonic secret to all the uninitiated, and never can be otherwise. You can not explain the Mammoth Cave without going into it; so you can never know anything about the kingdom of God unless you enter it. This you can only do by faith, which is not knowledge, but believing. So the preaching of the gospel is utterly foolish to the unsaved; yet if they will believe it, they will surely get saved.

22. *“Since the Jews ask for miracles.”* No wonder, for they were born and cradled amid the supernatural — the Mosaic history of creation, the flood, the plagues of Egypt, the cleaving of the Red Sea, the burning bush, the brazen serpent, the dividing Jordan, and the shouting down of Jericho, the sun and moon standing still until Joshua ended his battle. So the Jews always demanded miracles. *“And the Greeks seek wisdom.”* The Greeks had no patience with miracles, but discarded them all as superstition, while they boasted of their intellectual power, and inflated themselves with the chimera of studying out everything, vainly believing they were so wonderfully smart that they could reach everything by the power of their intellect and education

23. *“But we preach Christ having been crucified.”* This constituted the entire curriculum of the Pauline gospel message, *i.e.*, the Christhood of Jesus, the Jewish Messiah, the Shiloh of prophecy, the Redeemer of Israel, and the Savior of the world. The crucifixion, followed by the resurrection and ascension, constituted the grand salient confirmation of His Christhood, exemplifying and illustrating not only the great fact of the vicarious atonement by which a lost world is redeemed, but the ostensible and momentous experimental reality, confirmatory of the irrefutable conclusion that all who would avail themselves of this wonderful expiatory mercy must follow Jesus in the great salient facts of His experimental Christhood, *i.e.*, to the cross, there to have the sinful Adamic nature in us crucified and destroyed (Romans 6:6), after the similitude of the sinless Adamic nature in our great Prototype. *“To the Jews indeed a stumbling block.”* It is a matter of fact that the Jewish church stumbled over the crucifixion of Christ, then and there ejected by Jehovah from the election of grace, and plunging headlong into that awful apostasy which has culminated in infidelity, and even atheism. In a similar manner in all subsequent ages whenever the gospel church has rejected the experimental crucifixion of Adam the first in entire sanctification, which is the work of the Holy Ghost to prepare us for Heaven, in so doing she has grieved Him away (1 Thessalonians 4:8), following Judaism in the awful apostasy, plunging headlong into spiritual darkness, worldliness, rationalism and infidelity. *“And to the Gentiles foolishness.”* The great Gentile world at that time was dominated by the Greek philosophy and Roman power. Crucifixion on a cross, being the normal capital punishment throughout the universal Roman Empire, standing precisely in lieu of hanging in America, was the shibboleth of popular odium and disgust. Consequently, the very idea that they were to be saved by an obscure man who had been crucified at Jerusalem, under charges of high treason, impressed them as climacteric folly.

24. *“But to the elect themselves”* [or the very elect], *“both Jews and Greeks, Christ is the power of God and the wisdom of God.”* This is conclusive, from the fact that God's truly elect, *i.e.*, those who not only hear the call of the silver trumpet, but gladly and appreciatively respond, nominated as heavenly candidates in regeneration, elected in sanctification (1 Peter 1:2), and crowned in glorification — if they do not forfeit spiritual life before they get there — are the only people who truly receive and appreciate Christ. To them He becomes *“the power of God and the wisdom of God,”* *i.e.*, everything we need in this world and the world to come. “Power” in this passage is

dynamite, which blows all sin and devils out of the heart, mind and life, giving us complete and eternal triumph in Christ.

25. *“Because the foolishness of God is wiser than men.”* It is a solid matter of fact that this gospel of God, which is an object of universal ridicule among the worldly wise as contemptuous folly, silly and ridiculous burlesque, after all, in point of true wisdom, infinitesimally transcends all the boasted achievements of worldly wisdom from the days of Cain, the inventor of counterfeit religion and atheistic philosophy, down through the sweep of intervening ages, beclouding in total eclipse the magical lore of Egypt, the boasted wisdom of Oriental Magi, the metaphysical lore of Greece and the lofty dictations of didactic Rome. *“And the weakness of God is stronger than men.”* The Christian religion in all ages has been denominated mental weakness. The worldly churches with their boasted college culture, and the mighty eloquence of the modern pulpit, join in with a besotted world in the relegation of true Holy Ghost religion to the uncultured rabble and the illiterate lay preachers, thus turning away from the true life and power of vital Christianity, as manifested in the present Holiness Movement, with contempt and disgust, since they are too intellectual, refined and cultured to condescend to seek and appreciate a shouting experience down in the straw or the sawdust of a holiness camp meeting. Amid all their ridicule and contumely it is a demonstrated fact that the illiterate sanctified people, in contrast of true wisdom, *i.e.*, a knowledge of God, the Bible and experimental salvation, have in all ages thrown a cloud of total eclipse over all the lofty pretensions of proud churchism and cultured clergy, as well as the boasted assumptions of infidelity and atheism.

26. *“For behold your calling, brethren, because not many wise after the flesh.”* Jesus said, “The poor have the gospel preached unto them.” When the prophets and teachers at Antioch, responsive to the call of the Holy Ghost, sent out Barnabas and Paul to evangelize the heathen world, they laid but one embargo on them, and that was “to remember the poor,” which Paul certifies that “they were always diligent to perform.” The Lord’s people have always been among the lowly of this world, and doubtless always will be. During this dark age of Satan’s reign (2 Corinthians 4:4), the rich possess this world, and are so well satisfied with it that it is a miracle of grace for one of them to seek the world to come. As the poor have neither possessions nor emoluments to wed them to this world, they are the people who hail the gospel as a feast, rally under the banner of King Jesus, shout the battle cry, and aspire to a home in Heaven, which they never were able to possess on earth. “Not many influential.” It is a significant fact that the influential people in State and Church, as a rule, are not the custodians of the Heavenly treasury, but the contemners of perfect humility, radical unworldliness, intrinsic holiness, and a meek and unpretentious life, such as Jesus lived. When the Holiness Movement becomes “influential,” like Samson, she has left her locks of spiritual power in the lap of the world’s Delilah, and taken the fatal plunge into spiritual darkness, hopelessly gone in the track of fallen Protestantism, Romanism and Judaism. “Not many well born.” To find a European nobleman, an Asiatic nabob, or an American millionaire truly devout, humble, holy, meek and lowly, like the Man of Galilee, would create a sensation in popular journalism like the discovery of a planet.

27. *“But God elected out the foolish things of the world that he may confound the wise.”* We see this Scripture verified in our Savior’s apostles, “unlearned and ignorant men” (Acts 4:13). He could equally conveniently have put His hand on the champions of Rabbinical and Grecian lore. Why did He select the heralds of salvation from the illiterate and uninfluential rabble? He wanted blank paper

on which to write the message of salvation. The learned clergy would have been under great temptation to mix their human dogmata with the pure message of gospel grace, and thus adulterate it. Again, the popular mind would intuitively attribute the power to the gifted and cultured dispenser of the gospel benefactions, and fail to see the real Divinity in the plan of salvation. Hence Divine wisdom has in all ages utilized the elements regarded as “foolish” in worldly estimation to bear the message of redeeming grace and dying love to earth’s perishing millions. “*And the weak things of the world God elected out that he may confound the strong.*” When a church becomes strong numerically, financially and influentially, God lets her slide away. He has no more use for her. The Holy Ghost retreats away and leaves her to enjoy her worldly power and glory. You must remember that the Holy Ghost is God in the Church. What an awful evacuation of the Protestant churches by the Holy Ghost in the last twenty years. “He that rejecteth sanctification rejecteth not man but God, who giveth unto you his Holy Spirit.” God gives His Holy Spirit to all His people to sanctify them. When they reject the work, in so doing they reject the worker, and fall into the hands of Satan, who then delights to play off on them, robed as an angel of light, passing himself for God, inflating them with wonderful enthusiasm in church work, thus employing and comforting them in the absence of the Holy Ghost. The churches are apostatizing fearfully in the trend of human power and worldly influence, and equally rapidly forsaken by the Holy Ghost and given over to the delusions of the devil. Consequently God the Holy Ghost is everywhere raising up an army of blood-washed and fire-baptized evangelists, male and female, from hovels of poverty, retreats of ignorance, slums and jungles of iniquity, and sending them out to preach the unsearchable riches of Christ “with the Holy Ghost sent down from Heaven,” thus rapidly laying in the shade the cultured clergy, who depend on their intellect and education, instead of the omnipotent Galilean.

28. “*And the base-born of the world, and those who are despised, God elected out.*” This is signally verified this day in many of God’s most efficient soul savers. We are informed that the great George Whitfield belonged to this class, first appearing a little ragged shoeblack serving the students of Oxford University. Incidentally recognizing the wonderful brilliancy of his mental acumen and paradoxical susceptibility of learning, the students taught him his letters and gave him his first start in literature by way of sheer amusement, astounded at the wonderful quickness and perspicacity with which he would catch up and retain every little item they taught him. When preaching at Lowell, Mass., a few days ago I learned that the dust of this wonderful saint rests in the cemetery of a country church at the mouth of the Merrimac River. Oh, what a mighty man was George Whitfield in his day! — unparalleled since the apostolic age. It was nothing uncommon for fifty thousand people to gather, not in a building, as England had none sufficiently capacious, but in an open field, while this champion orator, standing on a scaffold in the center, held them spellbound two solid hours, penitential tears coursing down their cheeks like rivers. He crossed the Atlantic seventeen times, using the English-speaking world in both hemispheres as his field of labor. We cite him and could give others innumerable, literally illustrative of this Scripture. “*Things which are not*” (*i.e.*, nobodies), “in order that he may confound the things which are” (*i.e.*, the somebodies). Therefore, if you are actually no account and nobody, look out, you are on shouting ground; you are the one whom God delights to use. You are in the most available and auspicious environments. Hence look out for the hand of the Almighty to rest on you, His mighty providence pick you up, and His grace transform you into a world’s wonder. I could write a volume giving brief notices of personal verifications of this Scripture. Rev. Stephen Merritt is accosted by a beggar in New York City asking him for a contribution. The man of God, flooded with the Holy Spirit, at once interviews him in the

interest of his soul. The beggar responds: "I am the most unfortunate man you ever saw, just out of eleven years service in the Sing Sing Penitentiary; meanwhile all of my old chums and acquaintances have gotten away, so I am here alone without a friend on the face of the earth; have walked the city two days and nights hunting work in vain, and am starving." "Oh," says the man of God, "I am glad I met you. You are actually in the best fix of any man I ever saw. You are nobody, and nothing but a bundle of meanness and shame, having nothing on the face of the earth, no hope for time nor eternity; so you are in the best fix of any man I ever saw, for you are the very man God wants to bless, lift up and honor, thus verifying His glorious redeeming grace, magnifying His mercy and exalting His great name in the earth." With this introduction the conversation continues, the beggar stating that he had never heard anything about religion or salvation in all his life, born at the bottom of slumdom, brought up in thievery, never having earned an honest dollar; and all the time in the penitentiary, when a Catholic priest came round, playing Protestant, and when the preachers called on him playing Catholic, so he had dodged between them and never in all his life been interviewed in the interest of his soul. Brother Merritt was then in his glory. Oh! how he preached Jesus to him — the sinner's Friend and the sinners Savior. Down on his knees the preacher prays, the beggar prays, both forgetting the contribution solicited. Brother Merritt goes on his way leaving the beggar in awful agony, like wrestling Jacob, crying to God. As the night watchers tread on their still and dreary march, the bottom of Heaven drops out, flooding his soul with grace and glory. He leaps and runs over the city till day dawns, and, seeing a man coming out to his work, he is again reminded of hunting a job. Therefore, accosting the man: "Ho! ho! don't you want to hire a hand?" "Where is your recommendation?" "I have none." "Then I won't take you." "I was eleven years —" "Ho! ho! if you have followed any business eleven years, I will take you in." So the beggar gets a good job, now full of religion and shouting happy; his new boss turning out to be a good Christian, they are mutually delighted. Weeks and months go by. They labor, talk and pray together, and fall much in love, like David and Jonathan. Ere long the beggar ventures to explain what he meant by the eleven years, — that he was going to say eleven years in the penitentiary. "Oh," says the man, "the Holy Ghost moved me that moment to stop you so that you could get a job; for if I had known that you were just out of eleven years in the penitentiary, I would not have touched you with a forty-foot pole; but now I want you to stay with me eleven years."

29. "*In order that no flesh may boast before God.*" God is jealous of His power, grace and glory, and is certain never to let the devil have it. Men in all ages, manipulated by Satan through human learning, native genius, noble birth, respectability, and money power, have done their utmost to usurp and appropriate the Church of God. They have girdled the globe with their mighty ecclesiasticisms, and resorted to every conceivable stratagem to take the Church of God and run it their own way. They have succeeded to a charm in their own estimation; but in every instance, just about the time of their triumph, God the Holy Ghost retreats away and leaves them the poor old ecclesiastical corpse, now an awful dead expense on their hands, as they have to keep it alive by electricity, and pour out a bushel of money for aromatics to keep down the intolerable fetid effluvia, and expend a princely fortune on plug hats, pigeon-tail coats, silk dresses, flowers, feathers, toothpick shoes, donkey socials, grab-bags, broom drills, ice-cream suppers, strawberry festivals, and Satanic fandangos *ad captandum vulgus*. Meanwhile they are thus sweeping along amid climacteric success in their own estimation; they are actually laughing-stocks for devils in Hell, who, as in the case of Dives, delight to lash them with firebrands while their carnal pastor is delivering over their coffins his eloquent and complimentary sermon, preaching them up to Heaven while devils in Hell are

kicking them for footballs around the black walls of the pandemonium. While the devil thus girdles the globe with his fallen churches, passes himself for God and sweeps the proud, rich devotees into Hell in platoons, God the Holy Ghost, having quietly retreated away from the great, popular churches, is still carrying on His work among the meek and lowly, “the foolish,” “the weak,” “the base-born,” “the despised,” and the “nobodies.” Hallelujah!

30. “*But of him are ye in Christ Jesus, who of God was made unto us wisdom and justification and sanctification and redemption.*” This wonderful climacteric sentence would be condemned by an English critic as bad grammar. Why? Too many conjunctions. It is a figure of speech peculiar to the Greek language called polysyndeton, which means many conjunctions. Why does the Holy Ghost in this sentence use this polysyndeton? Rest assured He makes no mistakes. The Greek Testament abounds in what an English critic would call grammatical error, from the simple fact that the English language sacrifices precision for elegance, which is never done in the inspired Scriptures, where all other considerations succumb to the grand predominating interest of truth. In this beautiful, wonderful and comprehensive verse the Holy Ghost has effectually fortified His truth against some very fatal heresies, which are this day endeavoring to undermine it. This polysyndeton effectually and eternally annihilates the Zinzendorf heresy that you get it all in conversion, by separately and distinctly specifying the different works of grace, laying them down in their consecutive order. “Wisdom” is here used in its general sense, and means conviction, contrastively with the egregious folly exhibited by the wicked walking straight into Hell. The highest behest of true wisdom is to keep out of danger. We all commend George Washington for his long, frequent, and (in the estimation of his foolish critics) disgraceful retreats before the British army, till the arrival of General Lafayette, in command of the French army, when he fought heroically and achieved American independence, which in the finale was due more to his judicious retreats than chivalric courage. Conviction is superinduced by preaching the Sinai gospel till the wicked get their eyes open, see Hell coming to meet them, and the devil dragging them in, and actually feel a prelude of Hell torment (Psalms 116:3). The reason why the churches are filled up with unsaved people is because they have never had a genuine gospel conviction, which is the foundation of every true work of grace, and without which conversion is impossible. The fact that we have a copulative conjunction here coming between wisdom and righteousness is demonstrative proof that they represent separate and distinct works of grace, *i.e.*, conviction and justification, wrought by the Holy Ghost. Righteousness here, which is the true justification, is none other than the righteousness of God in Christ, which is imputed to the sinner when in the profound realization of his utterly ruined condition and his meekness for Hell fire he casts himself in utter desperation on the mercy of God in Christ. Then the loving Father, for Christ’s sake alone, counts him righteous, *i.e.*, imputing to him the righteousness of Christ. Oh! what a wonderful Christ we have! He has three righteousnesses one peculiar to His Divinity, and essential to it, which He will ever retain and never impart to you or to me; another peculiar to His humanity, and essential to it, which He will ever retain and never impart to you or to me. Besides, He has a third righteousness arising from His perfect obedience to the Divine law, actively keeping it unbroken forever, and passively dying for it, thus perfectly by His expiatory atonement forever satisfying the violated law in our behalf. This third righteousness, which is neither essential to His Divinity nor humanity, He procured not for Himself, because He did not need it, but for us, who without it are eternally undone. This is the righteousness which the Father freely imputes to every truly penitent sinner who in utter desperation and self-abandonment, by simple faith, letting go every other hope, casts himself on the mercy of God in Christ, felicitously realizing his happy soul caught

and safe in the arms of Jesus. While all sinners are full of sin, it is equally true that all Christians are sinful (*i.e.*, having inward tendencies to sin) until they are sanctified wholly. This is admitted by all churches, Papist and Protestant, the only question of controversy being the time and condition of receiving this complete and final expurgation of sinful proclivities out of the heart, Popery locating it in purgatory, hyper-Calvinism in death, and the Word of God now, through faith. The copulative conjunction properly translated, and here intervening between righteousness, *i.e.*, justification and sanctification, is unanswerable proof that they are separate and distinct works of grace; *e.g.*, you say husband “and” wife, meaning two distinct persons; horse “and” buggy, meaning not the same but different things; water “and” fire produce steam, meaning two distinct elements, both indispensable in the manufacture of steam. Here the Holy Ghost says “righteousness and sanctification,” the copulative conjunction distinctly revealing two separate works of grace. How we grieve the Holy Ghost, who made this revelation, when we mix up conversion and sanctification in the same work of grace, which always ultimates in the eclipse of the latter. It is the testimony of Christendom that people having been truly born of God, and enjoying the true witness of the Spirit to their adoption, ever and anon realize an inward conflict, “the flesh warring against the Spirit and the Spirit against the flesh,” so that they may not do the things which they wish (Galatians 6:17). It is a matter equally incontestably attested by myriads of witnesses, living and dead, that these sinward tendencies have been removed and perfect spiritual liberty enjoyed long before life’s end. About dinner time you speak to your chum, “Is it not time the bell would ring for dinner?” The tavern keeper overhearing you, responds, “Certainly; we always have dinner in this hotel, but do you not know that you ate your dinner along with your breakfast?” You settle with that tavern keeper and leave him at once, knowing that he has concocted a stratagem to cheat you out of your dinner. Equally inconsistent, thousands of preachers this day respond to the people, hungry for sanctification, sick of the inward conflict, and longing for full redemption, “Certainly, beloved; we believe and preach sanctification; that is all right, rest assured; but do you not know that you got sanctified when you were converted?” Good Lord, give you all a lot of the colored preacher’s “sanctifigumption” Then you will know that all this is a trick of the devil through the preacher (whom he has deceived) to cheat you out of your sanctification, which is to be convicted for, sought after, found, witnessed to, and enjoyed as a glorious work of grace, subsequent to and distinct from your conversion. This verse is really invaluable as a schedule of the different works of grace wrought by the Holy Ghost in the plan of salvation, severally and distinctly presented in their consecutive order, hence invaluable as a theological compendium. “Redemption” is also connected with the preceding link in this golden chain by the copulative conjunction “and.” Hence we see it is another separate and distinct work wrought by the Holy Ghost. This redemption means the glorification of humanity, soul, mind and body. There are two methods by which the body enters the glorified state, *i.e.*, translation, which was evidently the Edenic economy, and will be the prerogative of all the members of the Bridehood in the Rapture, and I know again become prominent during the Millennial ages. The body also will be glorified in the resurrection. The mind enters the glorified state when the soul leaves the body in the physical death, or goes with the body the nigh way of translation. Much Scripture on perfection, ordinarily applied to the perfection of grace in this life, really appertains to the perfection of glory in the “age to come” (Hebrews 6:5). Justification saves us from guilt, sanctification from depravity, and glorification from infirmity. Multitudes of our unsanctified critics put sanctification where the Bible puts glorification, thus holding the professors of sanctification responsible for the standard of angelic or glorified perfection, which precludes all infirmities, and is not applicable to any person invested in mortal flesh, and which none of us will ever be competent to verify till this mortal puts

on immortality. Wesley well says, "While in these bodies we can only think, speak and act through organs of clay." Hence we are all full of infirmities, liable to a thousand mistakes, doing wrong, aiming to do right. We are constantly incident to mistakes through error of judgment, memory and failure of bodily organs generally. When our Savior was interviewed in reference to the woman who survived her seventh husband, "Whose wife shall she be in the resurrection?" He responded, "There will neither be marrying nor giving in marriage in that day, but all will be as the angels of God." The Greek translated "as the angels," is *isoi aggelol*. *Isoi* means "like," or "equal." Hence our Savior said that we shall be like the angels and equal to the angels in the resurrection. Hence we see that the glorified state confers angelic perfection, which is entirely different from Christian perfection. In the latter, infirmities abound in the former, they disappear altogether. Absolute perfection belongs to God only; angelic perfection to the angels and glorified humanity in Heaven, while Christian perfection, free from sin, with Christ crowned in the heart and life, still abounds in infirmities which are not sin, but simply the effects of sin. The small-pox is cured so that your health is perfect; yet you are very ugly, because the scars disfigure you all over your body. The sanctified soul is glorified by the Holy Ghost simultaneously with the evacuation of the body. The countenances of departed saints lying in their coffins frequently shine with supernatural radiance, and reflect an unearthly beauty. It is the splendor of the glorified soul reflected back in the vacated tenement simultaneously with its triumphant exit; like the setting sun anon bespangling the Oriental skies with myriad tints and hues, exhibiting the variegated beauties of the rainbow reflected back while retreating through the golden gates of Hesperus.

31. *"In order as has been written: "Let him that glorieth, glory in the Lord."* We see from these Scriptures the absolute necessity of letting the Holy Ghost manage the church in every respect, select the preacher, pastor, elder, deacon, receive the members into the church, sanctify them, and conduct all the services. If the members will not freely volunteer in the testimony, prayer and all other work for the salvation of souls and the glory of God, their place is down at the altar, seeking the Divine blessing and equipage. The regime of humanized, formulated, starchy church services is really an insult to the Holy Ghost, grieving Him away and letting them fall into the hands of the devil. I always have to break it all up, when I begin work in a church, before we can have the Holy Ghost come on the people and start a revival.

FIRST CORINTHIANS

CHAPTER II.

1. *“Indeed having come unto you, brethren, I came not unto you in the excellency of speech or wisdom, proclaiming unto you the testimony of God.”* Paul was a double graduate, having graduated in the Greek colleges of Tarsus and the Hebrew universities of Jerusalem, a member of the Sanhedrin, standing at the front of the world, both literary and ecclesiastical. Yet he died to all the majesty and splendor of his former self, coming down to the level of the illiterate fishermen of Galilee. He appears before the people simply *“proclaiming the testimony of God.”*

2. *“For I determined not to know anything among you except Jesus Christ and him having been crucified.”* The whole Bible is but the biography of Christ — the Old Testament, Christ Excarnate, and the New Testament, Christ Incarnate — while the crucifixion is the grand central culminating fact of the Christhood, for which He vacated His heavenly throne and came to earth that He might redeem her guilty millions from sin, death, and Hell by His expiatory death on the cross. While this is the tragical history of our wonderful Christ, it is really but the primary hemisphere in the gospel school. The globe of salvation’s wondrous scheme must be consummated by the addition of the hemisphere of the experimental to the historical. This can only be done by following Jesus to the rugged cross and permitting the Holy Ghost to nail you fast to it till you suffer, bleed and die, and bury Adam the first so deep into His death (Romans 6:3) that all the powers of earth and Hell can never resurrect him.

3. *“Indeed I was with you in weakness, in fear and in much trembling.”* Many years of hard toiling and terrible exposure had told on his bodily organs so that he was physically weak, and at the same time tremulous with solicitude in their behalf, lest they might reject his message, or, having received it, make shipwreck and be lost world without end.

4. *“My speech and my preaching were not in enticing words of wisdom, but in the demonstration of the Spirit and dynamite.”* Dynamite is the greatest explosive and the most potent mechanical power in the material world. Judiciously did its discoverers, failing to find an adequately significant cognomen in the boundless vocabulary of the English language, go to the New Testament, and in the inspiration of the Holy Ghost, through His servant Paul, find the very word they needed to signify to the world this inconceivable physical miracle. As dynamite blows out everything with which it comes in contact in the material world, so the dynamite of the Holy Ghost blows all sin and all devils out of the human spirit, consummating in entire sanctification and culminating in the resurrection of soul, mind and body world without end. Paul went for “the demonstration and dynamite of the Holy Ghost.” Well are these words coupled together, vividly signifying the Pauline ministry, as dynamite is the most demonstrative thing in the universe, roaring like a volcano, peeling like the most terrific thunder-claps, throwing stones in all directions, and clearing everything before it. Whenever the gospel ceases to be demonstrative you may suspect a leakage in the vessel.

5. *“In order that your faith may not be in the wisdom of men, but in the dynamite of God.”* Popular evangelism, with its superficial artistic methods, is prominent amid the withering curses which blight the fallen churches at the present day, gathering in vast multitudes of unconverted people to hang

a dead weight on the ecclesiastical wheel, not only stopping the machinery, but reversing the power and running it down to Hell. This arises from the fact that they are converted to the evangelist, and not to God. So when the preacher goes away their religion is gone, and their “last state worse than the first,” “because their faith stood not in the power of God,” but in the wisdom of the magnetic speaker who conducted the so-called revival. There is no danger of these unhappy results if, like Paul, we will give up all human machinery and machination, eloquence, claptrap and manipulation, look the people squarely in the face, take Mt. Sinai for our pulpit, ask God Almighty to furnish thunder-bolts and earthquakes, and be courageous to hurl and heave them fearlessly at men and devils, sparing sin neither in pulpit nor pew, among the churchly bon-tons nor social upper-tens, thus fighting sin and devils like a dog in a yellow-jacket’s nest fighting for his life. In that case, you will render yourself so odious to fallen humanity, repellent to carnality, abominable to pseudo-Christianity, and antagonistical to the devil and all his coadjutors, that you may rest assured that nobody is going to put faith in you. If anybody, in that case, is converted under your ministry, it will be God that does it, for they will all feel like hanging you instead of becoming your disciple. Remember, the true gospel is irreconcilably obnoxious and intolerably repellent to carnality in all its forms and phases, slaying human pride, even though it be church pride (which is of the devil), without distinction or mercy. Hence a popular gospel is always diabolical.

6. “*We speak wisdom among the perfect.*” “Perfect” is from the Latin *per*, “complete,” and *facio*, “make.” Hence it simply means “made complete,” *i.e.*, Christ has done a complete work in you. What is the work of Christ?

“He came to destroy the works of the devil” (1 John 3:8).

All sin is the work of the devil. Therefore He came to destroy all sin. Since He is omnipotent, He is certainly abundantly able to do it. When that work is done in your heart, then you are what the Bible calls a perfect Christian. Perhaps you are but a babe in Christ, and have much to learn before you progress into spiritual adult age. “*And not the wisdom of this age, nor of the rulers of this age, who are destined to come to naught.*” This belongs to the Satanic ages of the world, which began with the Fall and will wind up with the Tribulation.

“I beheld till the thrones were cast down, and the Ancient of days did sit” (Daniel 7:9).

In this and many other prophecies in the Old and New Testaments we see a corroboration of the Pauline prediction in this verse, setting forth the fact that the dominion of the world’s rulers, both political and ecclesiastical, is simply conterminous with Satan’s reign upon the earth. He is the god of this world (2 Corinthians 4:4), ruling it through his human subordinates. When he is cast out (Revelation 20) all of his Myrmidons will go out simultaneously with the toppling and falling of all human thrones, amid the awful retributive judgments of the Ancient of days, who will come down in the great Tribulation, shaking every usurper from His throne (Acts 2:35), and thus preparing all the world for the coronation of His Son, King of kings and Lord of lords.

7. “*But we speak the wisdom of God which has been hidden in a mystery, which God before the ages predestined unto our glory.*” Of course the knowledge of God is absolutely illimitable.

“Whom he did foreknow he did also predestinate” (Romans 9:28).

Hence we see the predestination is a corollary of the foreknowledge. Our choice is perfectly free and untrammelled. Yet God foreknows our decision, and appoints our destiny accordingly. It is our prerogative to receive the Bible as it is, and our glorious privilege to believe it all, whether we can satisfactorily comprehend the deep things of God or not. It is the very climax of rationalistic infidelity for us to reject the plain revelation of God simply because our poor little gourd-heads can not comprehend it. Let us remember when we pass beyond the veil we will learn more in a week than we have ever known in all this probationary life. It is very beautiful and inspiring to contemplate and recognize the fact that God, before the ages began their flight, saw me, commended my choice of the good way, and predestinated unto me the glory of this wonderful salvation which has been the delight of my heart for forty-nine years, and is daily accumulating new brilliancy along my shortening journey to the probationary goal.

8. *“Which no one of the princes of this age knew: for if they had known it, they would not have crucified the Lord of glory.”* I doubt not but Caiaphas, the high priest of Jerusalem, and the Sanhedrin over whom he presided, in the full approval of their consciences, assigned the death-warrant of Jesus Christ, believing it to be their duty and that God was pleased with their decision. The devil had so succeeded in blinding their eyes that they could not see the Christ of God in Jesus of Nazareth. They could only see in him a disturber of the Church, a blasphemer and a traitor. What was the solution? The devil had achieved a complete victory over them, so thoroughly deceiving them that they were actually worshipping him for the God of Israel, faithfully doing his diabolical will, believing that they were doing the will of Jehovah. Has not the world since the Fall, when Satan’s reign superseded the Eden theocracy, been uniformly characterized by that very state of things? Two hundred millions of martyrs have sealed their fate with their blood, every one being put to death under charges of heresy. The leading men of the popular church, as in the case of Christ, became their murderers, and of course killed them in all good conscience, as the preachers killed Jesus, all under the charge of heresy. It is true they were all heretics for a heretic is one who separates, and these martyrs had all separated themselves from the church authorities, whether Jewish, Paganistic, Moslem or Roman Catholic, and these authorities had them put to death. But we know the solution of the whole matter. These great preachers, standing at the head and claiming the right to rule the church, were actually dominated by the devil, deceiving them, passing himself on them for God, and getting them to worship him and do his cruel will, believing that they were doing the will of their loving heavenly Father. When I was in St. Peter’s Cathedral in Rome, I saw the bronze statue of St. Dominique, and an infuriated dog standing by him holding in his mouth a bundle of fagots. That angry dog represents the rage of this saint (really a devil), and the bundle of fagots was to burn the heretics, *i.e.*, the martyrs. This saint was canonized for his authorship of the Inquisition. We must not think the world has changed, neither has the devil nor sin. The persecutors of God’s saints in all ages have been so blinded by Satan as to think that God’s people are the devil’s people, while they themselves are the very people whom they think they are persecuting. There is no remedy for this state of things. Spirituality can see carnality, but carnality can not see spirituality.

9. *“But as has been written: Those things which eye hath not seen, ear hath not heard, and it hath not entered into the heart of man,” i.e., “those things which God hath prepared for those who love him.”* What are “those things”? Why, they are the deep things of God, the unutterable truths of the

Almighty, the sweet, rich and unearthly things of the heavenly kingdom, the transcendent glories of the “coming age,” the supernal and unutterable realities of spiritual life, immortality and ineffable glory. A popular mistake has generally prevailed in reference to the allusions of this verse, *i.e.*, that we have to die to receive these revelations. This delusion is swept away by the next verse.

10. *“But God hath revealed them unto us through the Spirit.”* From this verse we see that the wonderful, invisible, inaudible and inconceivable glories of verse 9 are actually within our reach, not only in the world to come, but at the present time. The apostle now proceeds to a more ample revelation, touching these wonders which are unutterable and indescribable in human language, and can only be revealed to the human spirit by the Holy Spirit. While these Divine beauties, entities, profundities, altitudes, latitudes, longitudes and realities are revealed by the Holy Spirit to the human spirit, they are after all too heavenly to be uttered or communicated by mortal language, so I am now running into something better and easier experienced and felt than told, all language being utterly impoverished in the attempt to reveal these infinitesimal beauties, majesties, wonders, sweetness and glory. *“For the Spirit searcheth all things, even the deep things of God.”* These “deep things of God” in beauty, sweetness, spiritual fascination and delectation have captured and enraptured the saints of all ages. For them the martyr has gladly hugged the burning stake and sung his death song amid devouring flames. They made the dismal dungeon of Madame Guyon, which she occupied four years, so bright that she said the very stones shone like rubies. They inspired John Knox to pray bloody Mary off the throne of England till she dropped into eternity.

11. *“For what one of men knoweth the things of a man except the spirit of the man which is in him? So also no one knoweth the things of God except the Spirit of God.”* That verse beautifully illustrates the example by a human being; *e.g.*, no one knows my affairs but my spirit which dwells in me. Neither is it possible for any creature in all the universe to know my affairs, unless my spirit make the revelation. Hence you see the utter impossibility for an one to know the “things of God except the Spirit of God who dwells in him,” and those to whom He makes the revelation. Since God is the only source of wisdom, knowledge, life and happiness for time and eternity, hence we all participate in those things proportionately as they are revealed to us by the Holy Ghost. It is utterly impossible for you to receive them by your intellect, because the intellect can only cognize human resources, which are utterly alien and infinitely inferior to the Divine.

12-13. *“But we have not received the spirit of the world, but the Spirit who is from God, in order that we may perceive the things which have been graciously conferred upon us of God. Which things indeed we speak not in the instructing words of human wisdom, but in the instructing words of the Spirit, expounding spiritual things to spiritual people.”* Verily, our expositions of spiritual things are available only to spiritual people; who are so few in proportion to the population that out of a whole city we do well if we find a band of a few dozen who are spiritual enough to receive the Word of God, appreciate and utilize it, and profit thereby. It is in vain to expound these deep spiritual truths to the wicked, from the simple fact that a dead man will not eat his dinner; meanwhile we have but little encouragement with unsanctified Christians, from the simple fact that toothless babes can not feast on the “fatted calf.” We observe a most deplorable phenomenon in the churches relative to this great truth. An ex-India missionary said in my Bible readings in Seattle, Washington, that the heathens of India know more about the Bible than the Christians of America, from the simple fact that the missionaries conduct a Bible school daily, which the natives attend and receive instructions

from the precious Word expository of the redemptive scheme, while in America they have nothing but the poor little degospelized Sunday sermonettes, so diluted with everything except the gospel that the people who are dependent on them literally famish for the “bread of life.” Suppose a city pastor of five hundred members should announce on Sunday a daily Bible school. I trow he would find himself teaching to empty walls and naked seats. The only chance is to begin at the foundation, use his membership as a missionary population and get them saved, proceeding after the apostolic manner with the school of Christ, daily feeding them on the “bread of life,” and building them up in the “deep things of God.” In that case he must of necessity lop off that routine of unscriptural institutions, invented by a fallen church in the vain attempt to substitute the Holy Ghost, who has been grieved away because they disobeyed Him and took the meetings out of His hands. These carnal institutions, worshipping paltry pelf, as if our God were poor, have taken all the time which God has given the people to study and be taught His precious Word, and to dive down into the deep things of God. Why will we not all lop them off, since they are not only useless, but injurious, and return to New Testament simplicity, and all delight ourselves in the school of Christ, studying God’s precious and wonderful truth, and sinking deeper and deeper into the “deep things of God”?

14. “*The intellectual man discerneth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*” The word *psychicus* I here translate “intellectual,” from *psychee*, “the soul,” or “the mind,” which consists of the intellect, the judgment, the memory and the sensibilities; of which the intellect is the most prominent, and I suppose the most important. The truth of the matter is, we have no English word competent to convey the idea of the Greek *psychicus*, unless we Anglicize it and use the word *psychical*, which would be about as obscure as the Greek. Man is a trinity, according to Paul and Wesley, consisting of the *pneuma*, “spirit”; *psyche*, “soul,” and the *soma*, “body.” Thus he is a three-story building. The devil is very fond of blowing off the third story, in which case he becomes a demonized brute, or, rather, a brutalized demon. This follows as a legitimate sequence from the fact that the human spirit is the element on which the Holy Spirit operates, and through it reaches the mind and body. Hence, in the case of the unpardonable sin, the third story is blown off by the devil. An animal has a mind and body, but no spirit. Hence you can not possibly teach a horse or an ox anything about God, however much you may teach him about temporal things. The human spirit consists of the conscience, with affections or heart. The conscience survived the Fall, the voice of God in the soul; yet, in the case of impenitent sinners and deluded professors of Christianity, usurped by Satan, who is so fond of speaking through God’s telephone, and deceiving the people, as in the case of Paul, who lived in all good conscience while a vile persecutor, but after his conversion his conscience bare him witness in the Holy Ghost (Romans 9:1), which never occurred before the light broke on him on the Damascus road. The conscience of the sinner is on God’s side in conviction. 1 Timothy 4:2, “Having their conscience seared with a hot iron,” does not refer to men, as in E.V., but to those demons. This is a reason no evil spirit can be saved. They have no foundation, as man has with his guilty conscience, condemning him when he sins. The fearfully rapid multiplication of infidels is a prominent fulfillment of latter-day prophecies, ripening this wicked world for destruction. The effect of infidelity is to take off that third story, and put people where they are brutish with reference to God. In conversion, the will passes out of the hands of Satan to God; yet native evil abides (though subjugated) in the deep interior of the affections, *i.e.*, the heart, until utterly expurgated by the cleansing blood and the refining fires of sanctification. The *psychee*, the “soul” or “mind,” includes the intellect — judgment, memory and the sensibility. Hence this word *psychicus*. In E.V. “natural”

is the adjective corresponding with the noun *psyche*, “the soul,” which has so many faculties that we cannot find any single word adequate to a full translation. In Jude 19 the same word is translated “sensual” in the E.V., which evidently is too low a meaning. In the Fall, death only supervened to the human spirit. If it had reached the mind, men would have become idiots; if the body, they would have dropped dead in their tracks. The great majority of theologians have always been dichotomists, *i.e.*, dualists, believing in the two natures of man. Hence they have girdled the world with materialistic and intellectual religions; *e.g.*, Paganism, Mohammedanism, Judaism, Mormonism, the Greek Church, and fallen Protestantism without spirituality, which is the essential element of God’s religion. Paul, Wesley, and all true exegetes, have always been trichotomists, *i.e.*, Trinitarians, believing in the three natures of man, *i.e.*, spirit, soul (or mind), and body. Since the spirit was deprived of Divine life in the Fall, the true salvation must begin with the resurrection, *i.e.*, the regeneration of the Holy Ghost. Whereas all of these systems built on dichotomy leave out spirituality, and are independent of the Holy Spirit, as they build their ecclesiastical superstructures on the residuum of mentality and materiality, which survived the Fall. Hence, in their experiences, they dispense with the supernatural, or, rather, they have no experiences. With all their towering intellects and theological lore, they never can know the things of God, from the simple fact that they are not intellectual, but spiritual, and can only be spiritually discerned. These men are spiritually dead. A dead man does not discern anything, hence it is as impossible for the unspiritual, however intellectual and educated, to discern the things of God as it is for the horse to fly like the eagle. He has members well adapted to walking, but utterly incapable of flying. Hence none but the spiritual, *i.e.*, those who have been quickened into Divine life by the Holy Spirit, can possibly discern “the things of God.” Thus we have the human trinity — the *pneuma*, “spirit”; *psychee*, “soul” (or “mind”), and *soma*, “body.” The spirit is the man himself, the mind (or soul) and body being his appurtenances. The spirit is so called because homogeneous to the Holy Spirit, and constituting the doorway into the complicated labyrinth of humanity, the Holy Spirit entering the human spirit and then passing on into the mind and body, primarily assimilating the spirit to Himself and then lifting up the mind, with all its complicated machinery of intellect, judgment, memory and sensibilities, assimilating and subsidizing them to His heavenly administration; finally reaching the body and elevating it to the lofty plane of sanctified intelligence, thus triumphantly delivering it from every trend toward sensuality, debauchery and brutal selfishness, and making it truly the temple of the Holy Ghost. Every human spirit is either dominated by the Holy Ghost or one or more demons. In the case of grieving away the Holy Spirit, ultimating in His final departure, the demons come in and take possession of their victim, doing their utmost primarily to effectually lock the door against the future ingress Of the Holy Spirit, thus obliterating all apprehensions of God and susceptibilities of conviction. Then the demon fortifies himself in that human spirit which he has dragged down to the devil’s dirty level, by subsidizing the mind, darkening the intellect, warping the judgment, polluting the memory and debauching the sensibilities, so that all the mental faculties, with their educational enduements, become but the filthy implements of the indwelling demon. Finally, through the foul spirit and debauched mind, he literally captures the body, taking complete possession of all its members and degrading it below the dignity of the irrational brute, using its members as filthy sewers through which to imbibe the very dregs of the bottomless pit. Thus this miserable, God-forsaken victim of sin has his spirit demonized, his mind stygianized, his body brutalized, so that he is really a loathsome, demonized brute. As his bodily members constitute the only avenues of enjoyment, of course, when these are paralyzed in death, the last possibility of fruition, even in the lowest sensual sense, is forever swept away, and the hopeless victim, wrapped eternally in the fiery

retributions of disappointed lusts, passions and appetites, is filled with his own Hell, and nothing left but to drop into the burning lake.

15. *“The spiritual man discerneth all things, but he himself is discerned by no one.”* This corroborates verse 8, which certifies that the murderers of our Savior committed the foul and atrocious deed under a Satanic delusion. Why? Because those great and learned pastors of the church which God had instituted could not see in Jesus the meek and lowly suffering Savior, dying for a guilty world, though they had read it in the prophecies all their lives. They could only see in Him a blasphemous disturber of the church, and an enemy to their religion. So it was with the two hundred millions who have followed Him in bloody martyrdom. The church rulers, clergy and laymen, who took their lives, saw in them nothing but fanaticism, heresy and insubordination. If they could have seen the beautiful and lovely grace of God in them they would have been far from hurting them. John Fletcher well says that “perfect love is an angel so beautiful and charming that the devil has to cover it with a bear skin before he can get his Hell hounds to chase it. During all the ages of blood and fire, the martyrs could look right through their carnal persecutors and see the very venom of Hell in them, yet they thought they were right and doing God’s service. This fallen world is irreconcilably opposed to purity, because it is a constant and withering rebuke to the impure. For this reason, when God sent his own pure and spotless Son into the world, they would not even let him live on the earth. His presence was a constant withering and scathing rebuke to the corrupt people of this fallen world. The true saints of all ages have had the spirit Christ manifest and predominant in their lives. For this reason the counterfeit saints, who are ignorant of purity, and rebuked and insulted by its profession, have made it a rule, so far as they could, to destroy all the people on the earth who had the spirit of God’s pure and holy Son. They do not persecute them with the understanding that they are good people, but believing that they are bad, because out of harmony with themselves, whom Satan has deluded with the idea that they are the people of God. There is no possible remedy for this irreconcilable antagonism. Jesus could not help it, but submitted to it while they nailed Him to the cross. If Omnipotence should interfere with the human will, He would dehumanize us, and defeat the very end of creation. This irreconcilable disharmony and irrepressible conflict between spirituality and carnality is bound to continue so long as Satan is in the world. This verse unlocks the whole mystery. Spiritual people see and read the carnal like we read books; yet the carnal can not see the spiritual, from the simple fact that their spiritual eyes are not opened. There never was an age in which ecclesiastical ostracism was more rife than at present, and doubtless will increase to the end of the “Gentile times,” which is certainly very nigh. This ostracism and clerical autocracy is the same spirit and in the same place which killed Jesus and all the martyrs. It is only now held in check by the civil law.

16. *“For who hath known the mind of the Lord, who shall give him counsel? But we have the mind of Christ.”* This verse tells the deep secret. As no one but the spirit which dwells in a man can know the affairs of that man, unless his spirit reveals them, even so no one but the Spirit of God knows the things of God (verse 11); hence the people who have not the Holy Spirit dwelling in them, which is peculiar only to the wholly sanctified, can not possibly know the mind of the Lord. You are surrounded by a grave council of men, pre-eminent for intelligence, learning and official position, yet they are as ignorant of the Lord’s mind in reference to the matter under consideration as the illiterate Hottentot, if the things of God have not been revealed to them by the Holy Spirit. Truly spiritual people have the mind of Christ only. The wicked have but one mind, and that is a bad one.

The wholly sanctified have but one mind, and that is the mind of Christ; while unsanctified Christians have the carnal mind in a subjugated state, and the mind of Christ in its incipient manifestation. Hence they are the “double minded” people (James 1:4 and 4:8); while wholly sanctified people, having been completely delivered from the last and least remains of the carnal mind, have the mind of Christ constantly abiding in them; yet it is their privilege to receive the especial intent of the Lord in every emergency of probationary life, revealed to them by the Holy Spirit. It is nonsense to depend on human wisdom, as the mind of the Lord can not be reached in that way. No one can go up to the court of Heaven, and there ascertain the mind of the Lord with reference to any special matter. For this reason human counsel, independent of the Divine mind, is an utter failure, from the simple fact that the combined wisdom and learning of the world can never ascertain the mind of the Lord in a solitary instance. Then what shall we do? Why, the Holy Ghost is right here with us. He is none other than the Spirit of the Lord. Just as my spirit knows all about my mind and my affairs, and is the only being in all the world that does know, so the Holy Spirit alone knows the mind of the Lord, the “things of God.” Hence He alone can reveal them. If you do not have the mind of the Lord in all of your enterprises, aspirations and labors, you are moving at random. Here we have it positively revealed in these Scriptures that none but the truly spiritual can know the mind of the Lord. Here you see the reason why churches cease to be the light, life and power of God. They are usurped and conducted by carnal people, who can not know the mind of the Lord. The result is, the church is turned over to the devil, and becomes a persecutor of the Lord’s true people. The New Testament clearly specifies that all the church officers, even the deacons, who have charge, not only of the spiritual interests, but also the temporal, *e.g.*, feeding the preachers and the poor, are to be filled with the Holy Ghost and wisdom, *i.e.*, not only sanctified wholly, but endowed with that spiritual gift (Ch. 12:8) called “wisdom,” and indispensable to qualify them for the duties of their office; while the *episcopos*, “bishop,” *i.e.*, pastor, leader of the band, having charge of the spiritual interests, is not only to be filled with the Holy Ghost, *i.e.*, sanctified wholly, but endowed with such spiritual gifts as qualify him for his work, especially that of “prophecy” (Ch. 12:10). While the Holy Ghost is sole arbiter and ruler of God’s Church, He prosecutes His administration through His Spirit-filled officers, *i.e.*, the bishop or pastor having charge of the spiritual interest, the deacons in charge of the temporal interest, and elders in charge of the general interest; all of these truly “spiritual,” *i.e.*, filled with the Spirit, and thus qualified to receive from the Holy Ghost the mind of the Lord in every case, which is always in perfect harmony with His Word and Providence. Thus God has provided a perfect organization for His Church, so that it shall never go out of the hands of the Holy Ghost. If you want to see the glory of God and a Heaven on earth, just try this New Testament economy of running the church in the clear and unequivocal leadership of the Holy Ghost, through the Spirit-filled people to whom He incessantly reveals the mind of Christ, honoring and utilizing His infallible revealed Word, and harmonizing with current providential environments.

FIRST CORINTHIANS

CHAPTER III.

SPIRITUAL BABYHOOD

1. *“And, brethren, I was not able to speak unto you as unto spiritual, but as unto carnal, even babes in Christ.”* The class of the Corinthian church here addressed are most assuredly regenerated people, because they are here recognized as the children of God, *i.e.*, “babes in Christ”; yet they did not rank as spiritual, but were yet carnal.

2. *“I have fed you with milk, and not meat; for ye were not yet able. But neither are ye yet now able:*

3. *“For ye are yet carnal.”* No human sophistry can possibly evade the truth here revealed. The Holy Ghost repeatedly affirms that these Christians are carnal and have never been otherwise, several times using the adverb “yet,” denoting positively that they had been carnal from the beginning. Oh! we have need to go into the churches today and shout aloud, like Paul: “Ye are yet carnal.” It is superfluous here to state to the intelligent reader that there were a diversity of people in that great Corinthian church consisting of many Jews and Gentiles. While many of them were not only sanctified wholly, and addressed as “elect saints,” here is another class, and doubtless not a few, who had never progressed out of spiritual babyhood. As they had not cut their teeth, they could not eat solid food, but, like millions nowadays, were dependent on sucking bottles. “For where there is envy and strife among you, are you not carnal and walking about like men?”

4. *“For when one may say, I am of Paul; and another, I am of Apollos; are ye not men?”*

5. *“And what is Paul, what is Apollos, but ministers through whom ye believed as the Lord gave to each one?”* Of course Paul had his admirers as their spiritual father and founder of their church, while Apollos had won them by his wonderful eloquence as well as argumentative power; while still others rallied around Peter, the senior apostle, having sojourned with our Lord during His entire earthly ministry, and having been the honored instrument in the inauguration of the Holy Ghost dispensation on the day of Pentecost. These parties had not crystallized into sects, neither did they in the apostolic age, because all of the apostles, like Paul, turned the battering-rams of inspired truth against every manifestation of that sort. But, oh! what wonderful development this party spirit has received! confusing the world with six thousand religious denominations. Babylon means confusion. Surely we have it in paradoxical superfluity. It is a shame for a Christian to say: “I am a Methodist,” “I am a Baptist,” “I am a Presbyterian.” If you are and were so born, it is not worth telling, and thus displaying the foibles of your spiritual infancy. Who was John Wesley? Who was John Bunyan? Who was John Knox? While these noble Johns are the reputed founders of the three great denominations above mentioned, yet it is true these paragon saints had something else to do besides building sectarian temples. They lived heroes, and left the world in triumph. Their unsanctified spiritual children have built up these mammoth ecclesiasticisms. Spiritual adults talk about Jesus instead of sectarian parties. Babyhood is all right in its time. The tallest saints have all been babies. But babyhood perpetuated means dwarfhood and death. If a baby does not progress into manhood,

it either dies or becomes a pitiful stunted dwarf. That is the trouble with the church at the present day. Christendom is not simply in babyhood, but in dwarfhood. Oh! how I pity the pastors! Instead of commanding an army of giants clothed with shining panoply, roaring the battle shout, and burning for the conflict with the powers of darkness, ready to run the devil out of the country, the poor pastor has on his hands five hundred babies, all wanting the sucking bottle at the same time, bawling and squalling because he can't wait on them all at once. Quite a lot of them are sick and need constant attention, not a few of them are dead and need coffins and interment; no wonder the devil is everywhere triumphant. He doesn't care for an army of babies. The New Testament constantly speaks of the two classes, *neepioi*, i.e., babes, and the *telioi*, the perfect or adults. Neither of these states denotes the beginning of existence, but only certain notable and salient epochs thereof. Regeneration makes you a *neepios*, i.e., an infant, and sanctification makes you a *telios*, i.e., an adult; i.e., it takes you out of spiritual infancy, removing your depravity which locks you tight in spiritual babyhood. Instead of being the ultimatum of all progress, it is the beginning of grand, glorious and rapid progress. Children must be born before they can be treated for hereditary diseases. These diseases must be removed before they can make rapid growth and become stalwart men. Depravity in the Bible is illustrated by leprosy, a hereditary blood trouble which God alone can heal. It takes the blood of Jesus to remove out of the human spirit that hereditary alien and extricate the taint of inbred sin. Infants born of leprous people so know disease in the beginning; but soon the awful destroyer begins to tell its own sad story. Until inbred sin is removed we are held fast in the disabilities of spiritual infancy. The moment this native evil is extirpated we rank as spiritual adults, and enter at once the stadium of illimitable progress, not only in this life, being unencumbered racers for glory, but to sweep on through all eternity. We see here in these plain statements of Paul that spiritual infancy is characterized by envy and strife and party spirit. That is the trouble with Christendom today. Little rival churches are wasting ammunition fighting each other, while the devil is running at large and gobbling up all. That the experience of sanctification destroys party spirit, envy and strife, and unifies the people of God, is everywhere observable. In our great holiness camps people and preachers of all denominations, races and nationalities are heterogeneously mixed up, and it is impossible to discriminate one from another. In the same pulpit we hear the preachers from the babbling sects of Christendom, and it is impossible to discriminate their theological shibboleths. They are all one in Jesus and lost in God!

6. *“I have planted, Apollos watered, but God gave the increase:*

7. *“So neither is he that planteth or he that watereth anything, but God who giveth the increase.”*

Paul was the first gospel preacher ever at Corinth, and signally honored of God in planting there the largest and most spiritual church of the apostolic age. By the statement “most spiritual,” I mean especially their wonderful and extraordinary enduements with spiritual gifts. Paul having labored there constantly eighteen months, and seen there the mighty works of God, feeling constrained by the calls of duty to his spiritual children in his native land to return to Asia and visit all the multitude of churches founded through his instrumentality, is very soon succeeded at Corinth by Apollos (Acts 18:27), whom God made a wonderful blessing, not only in the confirmation of the Pauline converts, but in the conversion of many more, especially among the Jews. So Apollos, having arrived after Paul had planted the crop, was signally honored of God in its irrigation.

8. *“And he that planteth and he that watereth are one, but each one shall receive his own reward according to his own labor.”* What a disposition do we find to honor the revivalist who has been instrumental in the conversion of many, and lose sight of his faithful successors who came on and irrigated the crop, without which it certainly would have died. Lord, save us from worshipping men! We must remember that God Himself is the only efficient worker, and that He uses an infinite diversity of human instrumentality.

9. *“For we are God’s fellow laborers.”* Oh! what a privilege to be participants with God in the glorious work of saving the world. *“Ye are God’s farm.”* Do not forget this. Nineteen years after I was converted to God I was all the time under the misapprehension that I was the farmer. Hence I toiled hard and incessantly, wielding the ax, mattock, spade, shovel, rake, pitchfork and plow, toiling and sweating. Terrible was my conflict with the briars, brambles, black-jack, dwarfed pine, sedge grass, dogfennel, pennyroyal, cockle-burs, Spanish needles and Canada thistles. Anon I congratulated myself upon victory, and again to my sorrow I found they had the run on me worse than ever. Nineteen years had rolled away. My eye caught this wonderful statement in the Greek Testament, “Ye are God’s farm.” I soliloquized, “Why! I thought I was the farmer. Oh! how I have been mistaken! If I am the farm, then God is the farmer. Is He not a model in agriculture? Does He want any filth in His farm? Nay, verily, is He not omnipotent? Has He not all power in Heaven and in earth? Does He not speak of the raging sea and rolling worlds? Do not planets, comets, suns, systems, oceans and storms fear and obey His sovereign mandate? What a little thing for Him to breathe on all this crop of filth that gives me toil, sorrow, aches and pains, and bid it evanesce forever!” About that time I tossed my mattock one way, my spade another, my pitchfork another, and began to leap and shout; my eyes turned heavenward, while a Niagara from the upper ocean inundated my soul, oblivion possessing me as to the enemies which all these years had infested my farm. Ere long I dropped my vision earthward. Behold! the briars, brambles, cockle-burs, Spanish needles and Canada thistles are all withered and dead, black-jack, hazel bushes and dwarfed pines, salt briars all out by the roots and sinking down in a grand bonfire. Behold! my farm was clean. Thirty years have rolled away. The devil has not failed to come back ever and anon with his bag of cockle-burs, Spanish needles and thistle seed swinging round his neck, while he goes on sowing the obnoxious filth broadcast, but the fires of the Holy Ghost, kindled when Jesus baptized my soul with the Holy Ghost and fire, still continue rolling their billows of heavenly flame on all sides. They consume all the obnoxious seeds of inbred sin the devil can possibly sow, transforming them into ashes, which fall upon my soil, adding valuable fertilization; so the devil is in fact running a manure cart much conducively to the enrichment of my soil. Is not this in harmony with God’s Word?

“All things work together for good to them that love God” (Romans 8:28).

Could you have all things and leave the devil out? I know not, for the devil is not only a “thing,” but quite a big “thing.” Do you not know that these terrible conflicts which we have with the strong intellect of Satan rank among the greatest means of grace this side of Heaven? Such is the wonderful redemption of Christ that everything becomes a blessing to God’s true people. *“Ye are God’s building.”* The foundation is by far the most important part of the house; yet it is not the house. You receive the foundation when you are born from above, but the superstructure of a holy experience was built on it when you were sanctified. I was converted forty-nine years ago. Then I received the foundation of the glorious Christian experience I enjoy today. Though I never actually lost my

foundation, yet ever and anon it suffered great damage from pelting rains and winter freezes; meanwhile during the summer it became the rendezvous of doleful creatures. Why did I not build the house at once? My money gave out (faith failed) and the mechanics went away. During my boyhood it was a death struggle for me to hold my religion until our campmeeting came on, when I was satisfied I would get a new supply. So I made a raise of money, resumed the work, the foundation being so dilapidated that it had to be taken up and laid over. We get the walls up, it is now weather-boarded; money fails, the mechanics leave, dilapidations ensue, rain pours in, the snow accumulates. After decay has wrought sad havoc, I get into another revival, get some more money, the mechanics come back, the work is resumed, every passer-by waves his hat and says "Hurrah! we will soon have a house built." Money again fails and the work is abandoned, and dilapidation ensues. As in former years passers-by groan and say, "What a pity; this house is never going to be finished! It is all a failure, labor lost." Ere long I strike a bonanza, get plenty of money, rally all the mechanics; much of the work is so dilapidated that it has to be renewed. This is done, and the whole job in every ramification with life and energy is pushed right on to completion amid the joyous congratulations of the whole town shouting on all sides, "Why! don't you see that house which has been on hand nineteen years is at last finished in elegant and beautiful style?" You know people don't live in unfinished houses, incompetent to protect them from the storms of winter and the heat of summer. Now that the house is finished, of course it is to be inhabited. King Jesus is the Proprietor. Now He beautifies it and furnishes it *ad libitum* and moves in, accompanied by a joyous group of angels. Glory to God! He has come to stay! All was cheer in former years during those periods when the work was going on, *i.e.*, those revivals when the Holy Ghost came back and resumed His work. What a pity I ever let the mechanics abandon the work and go away after they first laid the foundation! If I had furnished the money, *i.e.*, had the faith, they would have pushed it right through to completion soon after the foundation was laid. Then King Jesus would have moved in at once and have given me a Heaven in my soul from that early day. But He will not settle down and abide in an unfinished house. He will stay so long as you use Him as a builder, pushing the work right along to completion. Are you a finished house? If so, Jesus abides in your heart and fills every chamber of your soul. If you have not the clear witness of the Spirit that Jesus is abiding within, rest assured the house is not finished. So turn it over to the Holy Ghost; let Him have the job to execute the work in His own way. Do not meddle with Him. See that your faith does not fail. He is certain to do the work according to your faith. So have faith in Him this moment and incessantly to finish the house and turn the key over to King Jesus, that He may come in and abide forever.

DIVERSITY OF REWARDS.

10. *"According to the grace of God which was given unto me as a wise master builder I laid the foundation; and another buildeth thereon."* Paul had been instrumental in founding the Corinthian church. Apollos and other God-sent laborers had followed on, lending a helping hand to rear up this stupendous superstructure on the foundation laid by the great apostle to the Gentiles.

11. *"For other foundation is no one able to lay except that which is laid, which is Jesus Christ."* He is the impregnable rock on which every soul must build his heavenly superstructure, there being no other alternative except the drifting, sinking sand.

12. *"But if any one build on the foundation, gold, silver, precious stones, wood, hay, stubble,*

13. *“The work of each one shall be made manifest, for the day will reveal it.”* The great judgment day, for which all other days were made, will reveal the work of every human being. There are many other days constituting salient and notable epochs in Christian experience, and significantly adumbratory of the final Judgment, “because it is revealed in fire, and the same fire shall prove the work of each one what sort it is.” These are prominent allusions to the fires of the final judgment. This whole earth is to be sanctified by fire (2 Peter 3:10), consuming out of it all the effects of sin, utterly cremating it preparatory to its transformation into a new heavenly sphere (Revelation 21), to be occupied by redeemed saints and unfallen angels forever. This combustion of the earth will be going on during the Judgment, which will be no twenty-four-hours day, but a period adequate to the magnitude of the occasion. Fire throughout the Bible symbolizes purity, and consequently typifies all the castigatory judgments of the Almighty conducingly to the purification of humanity and the earth, and the vindication of Divine government. Hence fire is prominently characteristic of the final judgment.

14. *“If the work of any one which he has built upon it abides, he shall receive a reward.”* You see here that regeneration is the foundation; neither of these representative characters becomes an apostate, because in that case the foundation would be destroyed, which is not true in the transaction here described. On the contrary, the foundation of each one abides, the difference being in the superstructure built on it. The one builds a superstructure consisting of gold, silver and precious stones, which are fire-proof and competent to endure all the severities of God’s castigatory and scrutinizing judgments, not only in this life, but at the last day. While the other having the same foundation and hence just as good substratum on which to build as his neighbor, instead of using fire-proof materials, builds a house consisting of wood, hay and stubble, all of which are not only very evanescent, but exceedingly combustible. Therefore, in times of fiery trial, he finds his superstructure utterly incompetent to resist the flames. Hence it must go down in ashes, utterly incompetent to endure the severities of the Divine judgments.

15. *“If the work of any one shall be burnt up, he shall suffer loss, but he himself shall be saved, but truly as through fire.”* Here you see the case is clear and lucid: this man whose foundation is all right, for the Holy Ghost laid it, has been truly regenerated, and has as good a foundation as his neighbor who builds on his foundation a fire-proof superstructure. But, unfortunately, this man builds on his foundation a house out of wood, hay and stubble, which he is bound to lose when fiery trials come. Now, it says he shall lose his house — “it shall be utterly consumed,” which is the meaning of the Greek, much stronger than E.V. “But he himself shall be saved through the fire;” *i.e.*, he shall go to Heaven, but go through the fire, which will burn his house and everything he possesses, so that he will barely escape by the skin of his teeth, leaping out of a second-story window and running away for his life. So we find both of these vividly contrasted characters get to Heaven, the one rich in gold, silver and precious stones, and the other utterly impoverished, but merely squeezing in through the pearly gates, entering Heaven in spiritual infancy, where he must begin *de novo* to build his heavenly superstructure, which shall continue, tower and brighten through all eternity. Now, who is this man? He is no apostate, for in that case he would have lost his foundation, *i.e.*, his regeneration. Rest assured, he is the man who, having been truly converted, blessedly born from above, has failed to go on to perfection. He has not been idle: he has built a great mansion, but, unfortunately, made it out of wood, hay and stubble; *i.e.*, instead of going for holiness to the Lord, bottom-rock sanctification, the baptism of the Holy Ghost and fire, Christ crowned within, the

fullness of the Spirit and the gifts of the Spirit, he said, like a noted religious editor recently: "The conversion God gave me in an old log school-house out in the country, when a boy, is good enough for me; I am satisfied with it." This man is none of your deadheads, as you see he builds a great house. I know he becomes very active in the church, builds fine edifices, is a successful financier, looking after all the (human) institutions of the church. They make him a doctor of divinity, and send him to the general conference. Truly he is no ordinary man. He is beloved and honored by thousands, a popular and acceptable pastor, his Christian and ministerial character is irreproachable. He is Heaven-bound. Justification is a title-deed to Heaven, and holiness before we get there as a necessary qualification. So this good man comes to life's end. He has not fought holiness, and backslidden in that way, but simply neglected it, holding fast his justification and thinking that it is enough. Here he has a title-deed to Heaven; but he can not go without entire sanctification. Therefore, like all genuine Christians who reach life's end, and like all infants, he must receive it as the old theologians all tell us, *in articulo mortis, i.e.*, in the article of death. The fires of the Holy Ghost coming on him, to sanctify him for Heaven, burn up his life-work, which was simply ecclesiastical, socialistic and philanthropic, in its very nature only appertaining to this world, and utterly heterogeneous to the heavenly state. Consequently he loses his life-work, because it will not do for Heaven, but himself, through the fires of the Holy Ghost in a death-bed sanctification, makes his way into Heaven, entering glory in spiritual infancy much as if he had died when a boy, soon after he was converted. Hence you see he has lost the opportunities of this life in the grand curriculum of heavenly holiness and perennial glory which shall constitute the employment and fruition of the saints through all eternity. Quite different was the case of his comrade who got converted at the same altar, but went for radical holiness and entire sanctification with all his might, the theme of his ministry and the battle-cry of his life being "Holiness to the Lord." Consequently he built upon his foundation a holy experience, and spent his life in the straight line of holiness, making the salvation of sinners and the sanctification of believers his constant theme and lifework. Therefore he actually entered the heavenly state when he got sanctified wholly, and spent his whole life building a heavenly superstructure made out of heavenly materials, fire-proof, water-proof and time-proof. Consequently, when he rises from the battlefield to the mount of victory, the work of his whole life goes with him; is fully recognized in Heaven, valid and satisfactory, and becomes the glorious substratum of the heavenly superstructure which all the saints in glory build on through all eternity, ever towering and brightening, the admiration of angels and archangels, and the song of cherubim and seraphim, while the cycles of eternity speed their flight.

"YE ARE GOD'S TEMPLE."

16. "*Do you not know that ye are the temple of God, and the Spirit of God dwelleth in you?*" The Holy Spirit dwells in every sanctified human spirit. As He is holy, He is unwilling to dwell in anything which is unholy. Hence He will never make you His temple until you let Him sanctify you wholly. Solomon's temple beautifully symbolizes the sanctified heart. While they were felling the trees in Mount Lebanon and hewing out the cedar timbers, there was heard a great noise, roar of axes, clangor of saws and crash of the falling trees. All that symbolized the stir and commotion produced by the conviction of the Holy Ghost in the unregenerate heart. Then the temple was built without the sound of a hammer or the clangor of a saw, thus symbolizing the silent lightning of the Holy Ghost in regeneration. After the temple was built, King Solomon, who emblemizes Christ, slaughtered twenty-two thousand oxen and a hundred and twenty thousand sheep, thus quantity for

quality typifying the blood of Jesus, which sanctifies the heart. After the dedication, *i.e.*, the sanctification of the temple, by this enormous effusion of blood, God came down and filled it with His presence, manifesting His glory. So your heart, convicted amid the thunders and earthquakes of the Sinai gospel, regenerated by the silent interior work of the Holy Ghost, and sanctified by the precious blood of Jesus, then becomes the temple of the Holy Ghost. He comes in to abide. As your spirit, now the temple of the Holy Ghost, fills your whole body, therefore your body also becomes the temple of the Holy Ghost. If you would have the Holy Ghost take your body for His temple, move in and abide forever, you must

“cleanse yourself from all the filthiness of the flesh and spirit, perfecting holiness in the fear of God” (1 Corinthians 7:1).

Your tobacco, opium, beer, whisky, gluttony, and slovenliness must all go, and go forever. Oh! what a glory to be the temple of the Holy Ghost.

17. *“If any one destroy the temple of God, him will God destroy, for the temple of God is holy, which ye are.”* There are many ways to destroy soul and body, not only in case of yourself, but others. God claims every human being as his temple. His Son has redeemed every son and daughter of Adam’s race by His precious blood. Hence every word and act, having a sinward tendency, conduces to the destruction of soul and body in Hell. God’s eye is on everyone. He never forgets anything. Millions of people make their living by destroying others, like whales and sharks devouring the finny tribes of the deep. What awful reckonings in the Judgment Day!

18-19. *“Let no one deceive himself: if any one among you seems to be wise in this age, let him become a fool that he may be wise.”* This is the age of Satan’s dominion and folly, occupying the dark night between Eden and the Millennium. There is no true wisdom in the present age. The so-called wisdom of this age is nothing but another name for Satan’s folly. Sanctification is the Millennial experience bringing you faithfully and spiritually into the “age to come” (Hebrews 6:5), *i.e.*, the reign of Christ in the heart, a Millennial prelibation. We see from this verse that the first lesson we learned in the school of Christ is that we are fools. Millions stumble over that lesson and never learn it. When that lesson is properly received and understood the future curriculum in the New Jerusalem college becomes easy and delightful. *“For the wisdom of this world is foolishness along with God.”* Truly this world has been captured by the devil, the great counterfeiter. Consequently everything in it means the opposite of what it says. For it has been written: “He taketh the wise in their own craftiness;” *e.g.*, Pharaoh pouring out his money to pay Moses’ mother to nurse him, while he had his army out killing all the boy babies, fearing lest some great leader might arise and take Israel out of bondage.

20. *“And again, The Lord knoweth the thoughts of the wise that they are empty.”* The wise people of this world wear out their eyes, craze their brains and paralyze their nerves to accumulate the wisdom of the world, which is all empty bosh when they get it, wearing them out, making them prematurely old, bringing down their gray hairs with sorrow to the grave for naught.

21. *“So let no one boast among men.”* Vainly do the millionaires, scholars and aristocrats of this world boast over the Lord’s poor ignoramuses. They know not what they are doing. We have all things and they are our slaves. *“For all things are yours.”*

22. *“Whether of Paul or Apollos or Peter.”* Instead of being silly enough to follow these leaders, as party leaders, thus grieving the Holy Spirit and driving away the light, we should recognize each one of these preachers, with his peculiar gifts and graces, as a valuable spiritual treasure. God has made no two things alike. If Paul, Apollos and Peter were all just alike, the three would only be the equivalent of one. What a glorious blessing they had in Paul, their spiritual father; and so have we, because we are Europeans, and participants of the Pauline gospel established at that time with our ancestors. What an invaluable treasure we have in the masterly intellectual power and tremendous depth of Pauline wisdom, as well as the fire and dynamite flashing from his terrifically rough, plain style! What an invaluable blessing we have in Apollos: his glorious eloquence, iron logic and profound theology which we have in the epistle he wrote to the Hebrews. (Volume II.) What an unutterable benediction and inspiring uplift we get when we read those red-hot thunderbolts which flash and flame from the Alpha to the Omega of Peter’s epistles! How silly for those unsanctified Corinthians to divide up into parties, some following Paul, some Apollos, and still others Peter, instead of each one taking all of them! While it is equally silly for the people in our day to be forming parties around Martin Luther, John Calvin, Wesley, and Knox, instead of all following Jesus on a bee-line and praising God for all of these good men whom He has made a blessing to millions. If you are only true to God, He will make everybody and everything a blessing to you. *“Whether the world.”* Why, certainly this world, bad as it is, is a great blessing to us, furnishing us a glorious and inexhaustible field of labor in which to exemplify Christ, win souls and lay up treasures in Heaven. It is doubtful whether in all the flight of eternal ages we will ever enjoy such a chance to win a crown of glory as this poor, wicked world affords us. *“Or life.”* Oh, what a blessing is this life! — the embarkation into an eternal existence encompassed with millions of opportunities for achievement and the glorification of God, replete with invaluable probationary privileges, flying from us with the velocity of a weaver’s shuttle, never to return, but destined to meet us with an awful account at the Judgment Bar! *“Or death.”* Why, certainly physical death, sure and inevitable, is a great blessing to us, a constant terror to all evil-doing and an incessant inspiration to every noble, laudable, philanthropic and holy enterprise. *“Or things present.”* Everything around us is a constant inspiration to industry, enterprise, holiness, truth, and heroism for God and souls. If we are true to the Holy Ghost, we actually get good out of everything transpiring around us; ministering to us, warning, opportunity, edification, correction and inspiration. *“Or things to come.”* What wonderful blessings does the future constantly shed down on us! Damnation inspiring us with every incentive to flee the wrath to come, and glorification reaching from the skies blooming festoons of fadeless flowers, revealing fields of splendor and worlds of bliss. *“All things are yours;”*

23. *“Ye are Christ’s and Christ is God’s.”* Everything in the universe is a golden chain binding us to Christ, if duly appreciated and utilized; while Christ is our only way to God, leading suffering humanity back to the loving Heavenly Father they lost in the Fall. Christ has thrown His omnipotent arms around the world, utilizing and sanctifying everything in all the earth to those who will be true to Him. Like all the roads in England leading to London, everything in all the world, viewed in the light of God’s Word, Providence and grace, points to Christ, and He brings all back to the God they lost in the Fall.

FIRST CORINTHIANS

CHAPTER IV.

THE APOSTLES BUT THE MINISTERS OF CHRIST.

1,2. Here he certifies that they are but the ministers of Christ and stewards of the mysteries of God. Therefore it is exceedingly out of place to follow them. If it was glaringly inconsistent for them to follow the apostles, how infinitely more so it is for the people in our day to be following the uninspired denominational leaders! It is a shame.

3-5. He is now striking at those who had impeached his apostolical authority, pronouncing him an innovator or an interloper, because he was not one of the original twelve. Well does he assure them that God, the Judge of all, will settle all of those controversies.

6-8. Here for a matter of mere convenience he applies the controversy to himself and Apollos, shaming those partisans who had been disposed to focalize around a favorite apostle, instead of receiving all possible good from each one of them, and giving God the glory. *“In order that you may not be puffed up one in behalf of one against another.”* Well does he impute the party spirit manifested to pride, that old mother sin down in the deep interior of the heart, which nothing but the sanctifying fire of the Holy Ghost can exterminate, substituting for it perfect humility. Paul knew that if they were perfectly humble they would simply love all their preachers with perfect love, and praise God for all the good they saw in each one, and go ahead, following Jesus only. He now indulges in some withering irony, castigating them severely for their party spirit. While the Aegean Sea rolled between them, he does his best to correct their errors, follies and apostasies before he meets them face to face.

9. *“For I think that God has manifested forth us apostles, lashed, as it were, exposed to death, because we became a theater to the world, to angels and to men.”* Having above scathingly withered their spiritual pride by his cutting irony, referring to them as enjoying regal splendor, he swings to the opposite pole of the battery, intensifying the contrast between pride and humility by describing the extremely low and humble estate of the apostles, the representatives of perfect humility. They are daily exposed to martyrdom. The word translated “gazing-stock” in the E.V. is *theatron*, i.e., theater, the same Greek word used in the English language. This is quite significant. The true, real, free spiritual gospel effects Satan’s rabble just like a theater, as they are utterly blind to the spiritual side of it, and only see the curious, the ludicrous, tragical and comical. When I was preaching in Cincinnati fifteen years ago, a German youth, a born infidel, with a very hard infidel father, one of those bright young fellows born to rule, was reveling in a life of frolic and fun, the recognized leader of a great rowdy band both male and female. Having never been inside of a church, as his father had taught him that it was all hypocrisy and humbuggery, accidentally entering Grace Methodist Church, where Dr. Watson was conducting a wonderful revival, he is literally electrified with the novelty and curiosity. He at once writes a card to each member of his rowdy band, “Come at once, for there is a thing running here that beats the theater out of sight, and does not cost you one cent.” Immediately they pour in. Their champion, a little Dutchman, is eclipsed by the crowd, so he can not see the fun about the altar to his satisfaction. So next night he leaves his rowdy band and comes near the front.

Dr. Watson preaches and opens the altar. Many pour in, and red-hot workers run throughout the house. One, putting his hand on the shoulder of the infidel, asks him to come to the altar. The first thought is horrific, repelling. Instantaneously an electric shock passes out of the man of God and runs through the infidel from the crown of his head to the soles of his feet. He rushes to the altar and cries aloud. In a half-hour he is up shouting and back preaching to his rowdy band with all his might; and he is preaching yet, God wonderfully blessing his labors. All this resulted from the theatrical phase of that gospel meeting. When a church is alive and all on fire, it affects the unsaved rabble just like a free theater. I have seen this a thousand times. When I had the physical vigor to run evangelistic meetings God made them so magnetic that everything round about was drawn in. They came to see the monkey show, got convicted and stayed to pray. Lord, give us back the apostolic theater. We see this theater is not simply for the entertainment of men, but of “angels.” They are all around us, sympathizing with heroic labor for souls.

10. This verse continues the bold irony by which he castigates their spiritual pride by contrast with apostolical humility.

11. “*Unto this hour we hunger and thirst.*” When they had nothing to eat, they rejoiced in a fast and profited by it spiritually. If I ate like other people, I could not do the work God has given me. I am editor in the morning, teacher in the afternoon, and preacher at night. Hence one meal and a lunch are all I can manage. “*We are naked.*” This is literal. Of course, it is to be understood in a modified sense. The Orientals do not clothe the entire body like the Occidentals. At that time there were no factories, therefore clothing was scarce and costly. We can not evade the conclusion that the apostles suffered much from insufficient clothing. Their overland traveling was all on foot, which was decidedly in their favor. They were great walkers. “We are buffeted;” *i.e.*, they were often cruelly flogged (2 Corinthians 11:25). “We tramp.” When you turn with disgust from tramps, remember the apostles were tramps. If Jesus were now on earth, He would everywhere be so considered. If Christ and His apostles were now on earth, walking from place to place — their clothing meager, cheap, poor and insufficient, peculiar to the poorest people, soiled and untidy, preaching on the streets and in the hovels of the peasantry, denouncing sin in the clergy as well as the laity — they would be shunned by the influential, shut out of the churches, ostracized from society, and very probably arrested, punished and imprisoned, as when they were on the earth; going into a popular church and speaking, as was their custom, the officers would lead them out, and the service go right on as if nothing had happened.

12. “*We toil, working with our own hands.*” Like tramps in our day, they were ready to perform manual labor for temporal support. “*Being reviled, we bless.*” Lord, help us to bless people when they abuse us. “Being persecuted, we bear it with no retaliatory spirit whatever.” Lord, help us to do likewise.

13. “*Being scandalized, we entreat;*” *i.e.*, when they tell the most infamous lies on us, covering us with the blackest disgrace, we simply plead with them to turn to our Savior, the sinner’s Friend. “*Who became as the offscouring of the world, the refuse of all things to this day.*” We see here Paul and his comrades ranked in popular estimation at the very bottom of society, without money, reputation, social standing, influence or friends. Jesus came down to the bottom that He might put His shoulder under the lowest and lift them up. The apostles were like Him. This was necessary to

effect an eternal divorce from the world, with its power. “That the excellency may be of God and not of man.” How hard it is to get there and stay! Where is the church that would succumb to it?

“Moreover, the Son of man having come, shall he find faith on the earth” (Luke 18:8.)

Lord, help us to accept the situation and be like Thee and Paul.

14. *“I do not speak these things shaming you, but admonishing you as beloved children.”* Truly they needed that plain admonition to save them from the pride which was discovered cropping. God help us all to profit by these admonitions and remember our place is down on the Lord’s bottom; while there we never can fall, as there is no place to fall. Humility is the primary and most important Christian attribute, the antithesis of pride, the most dangerous enemy.

15. *“For if you have ten thousand instructors in Christ, but you have not many fathers: for in Christ Jesus I begat you through the gospel;”* i.e., the gospel was one instrument in their conversion and Paul was another, and both used by the Omnipotent Spirit in their regeneration. Some have very erroneously tried to construe this passage in favor of regeneration without the Spirit, which is utterly untrue. Paul was simply speaking of the instrumentality, and not of the Omnipotent Agency.

16. During Paul’s absence of three years in Asia, much error had crept in. Many preachers had been with them, some all right, others not so. He prefers to correct the heresies and reform the apostasies at a distance, lest if he waited until his arrival he would have to enforce severe discipline. Meanwhile he sent to them Timothy, his favorite preacher, who in point of humility, orthodoxy and plainness was almost a *facsimile* of Paul, whose wholesome teaching was just what they needed.

18. *“Certain ones were inflated, as if I would not come unto you.”* During Paul’s long absence in Asia, some of the preachers from Judea (doubtless sincerely, who were eye-witnesses to the fact that he was not with Christ during His ministry), unfortunately had impeached his apostolical authority. How natural for those who had been with Jesus from the baptism of John to say, “Well, Brother Paul is a good preacher, but no apostle, for I was with Jesus when He called the twelve, and Paul was not in the country, and never came into Judea till after Pentecost. So of course he is no apostle.” The same preachers pointed them to Peter, who also had been there, and commended him as a genuine apostle; not only one of the original twelve, but the senior, honored with the first gospel sermon on the day of Pentecost. This had damaged Paul’s influence among them for good. Some who had imbibed party spirit to their spiritual detriment, and fallen in line with the Apollosian and the Petrine party (though Apollos and Peter gave those parties no encouragement), were crying, “He will not come back here any more.”

19. *“I will come unto you quickly, if the Lord will, and I will not know the word of those who are puffed up, but the dynamite:*

20. *“For the kingdom of God is not in word, but in dynamite”* (power). Dynamite is the word here used by Paul, and inspired by the Holy Ghost. It is very significant as the most potent agent in the material world. Some may object to its destructive signification. That is the great salient truth. Humanity is right if the devil and his works were out. God never made anything bad. He made

humanity. Hence it is good, if devil-nature were only out. The dynamite of God's kingdom is fully competent to blow all sin and all devils out of the human organism, spiritual, mental, and physical. When that is done, we are all right. Hence the kingdom of God consists not in word, but in power (Greek, *dunamis*). It is all right to preach the Word. Through faith in the Word preached, the Holy Ghost imparts the heavenly dynamite for just what we believe, whether conviction, regeneration or sanctification, and we get what we believe for, which is a blowing up into a genuine conviction when the Sinai gospel is believed, a sky-blue conversion when the Calvary gospel is believed, and a glorious sanctification when the Pentecostal gospel is believed. Such is the prerogative of God's kingdom.

21. The apostle here refers to the castigatory rod of church discipline, which he may find it necessary to wield with great severity; however, he hopes to be able to come to them in "Divine love and the spirit of meekness."

FIRST CORINTHIANS

CHAPTER V.

TURNING OVER TO SATAN FOR THE DESTRUCTION OF CARNALITY THAT THE SPIRIT MAY BE SAVED.

1. You must remember that while the Corinthian church consisted of both Jews and Gentiles, the latter element decidedly predominated numerically. At Corinth there were several great and terrible sources of temptation to the infant church:

(a) The Greek philosophy, literature culture and refinement was full of idolatry and infidelity, and especially conducive to spiritual pride and contempt of the unassuming simplicity and humility peculiar to the Christian religion.

(b) The awful and predominant trend, especially of the lower classes, to gross debauchery and brutal sensuality; all this being augmented and encouraged by their Paganistic religion, in which they had been born and reared; *e.g.*, Venus, the goddess of love, *i.e.*, lust, was worshipped there more extravagantly than anywhere else in all the world, more than a thousand priestesses (*i.e.*, lewd women) serving at her altars, proclaiming her divinity and vindicating her majesty, thus presenting the greatest possible encouragement to licentiousness.

(c) Corinth was the scene of the Isthmian games, celebrated there every quadrennium, commanding notoriety and patronage throughout the known world, and concentrating countless multitudes of people from all nationalities, which proved a great source of vicious influx. For the above reasons, you find much more warning and denunciation against sensuality and debauchery in the Corinthian epistles than elsewhere throughout the New Testament. It is pertinent to observe that this great multitude, having been recently converted largely out of the slums of the city, were exceedingly crude and rough material out of which to constitute a Christian church.

“Where sin did abound, there did grace much more abound” (Romans 5:20).

This Scripture was signally verified in the Corinthian church, where we find the most appalling profligacy on the one side and the brightest and even hyperbolic spiritual gifts on the other. “Truly fornication is heard of among you, and such fornication which is not among the heathens, that one should have his father’s wife.

2. *“And you have been puffed up, and did not rather mourn, in order that the one having done this deed may be taken from your midst.*

3. *“For indeed I, being absent in body but present in spirit, have already as being present judged the one having thus done this.*

4. *“In the name of the Lord Jesus your and my spirit being assembled with the power of the Lord Jesus.*

5. *“To deliver such an one to Satan unto the destruction of carnality, in order that the spirit may be saved in the day of the Lord Jesus.”* This was really an awful case of incestuous fornication, as the father was still living (2 Corinthians 7:12), the woman, of course, a second wife of the old man, and perhaps younger than the son. You see he terribly castigates and anathematizes the whole church for tolerating this irregularity, who instead of putting on mourning over it, were even inflated with spiritual pride. What is meant by delivering this man, or any other person, *“unto Satan for the destruction of carnality”*? God recognizes the devil as the god of this age (2 Corinthians 4:4), having captured the world in the Fall, and ruling it during this age of darkness and sin. The word translated church, *ecclesia*, means the called out, *i.e.*, not including any person in the world during the gospel ages while Satan has them, but only those who, responsive to the call of the Holy Ghost, have come out of the world and identified themselves with the Word of God. Since the Church of God contains all the human race who have come out of the world, and hence are no longer in it, you see very clearly the import of the proposition to turn one over to Satan; it is simply to turn him out of the church, back into the world, over which Satan is not only king, but god. How would this excommunication from the gospel church be conducive to the destruction of carnality and the salvation of the human spirit (which is none other than the man himself)? Do you not know that excommunication is one of the greatest means of grace this side of Heaven? I have witnessed many a glorious conversion at the altar, and heard the convert testify to the fact that for years he had been a wicked church member, but eventually fortunate to suffer a disgraceful excommunication, which, at first making him awfully mad, ultimated in a Sinai conviction rendering life intolerably miserable, evoking an importunate cry to God for mercy, all sinful practices abandoned in disgust, in agony of soul having sought the Lord day and night, victory had come at last. All such cases are parallel to the one under consideration. The names of persons in this way gloriously saved are now rife in my memory, some of whom are now in bright glory, who rejoiced to the day of their triumphant death that they were expelled from the church in disgrace, as they ever afterward believed that terrible discipline was God’s means of grace alone competent to awaken them from their carnal slumber in the cradle of dead church membership, and bring them to repentance, that they might get saved. *“The day of the Lord Jesus”* of course means the day of His coming for His saints, which shines out a beacon light throughout the New Testament. The saddest phenomena of the present age, and fearfully ominous of the awful tribulation coming on a wicked world and fallen church at race-horse speed, is the everywhere ostensible and indisputable fact that the general apostasy of the churches has already passed the excommunication station. Suppose a popular church in this city (Keene, N. H.) proceeded to expel her wicked members, a dozen others would be looking on with delight, hoping to take them in; hence you see the impracticability of disciplinary enforcement. When I was presiding elder in the Kentucky Conference, twenty-five years ago, a democratic church undertook to turn the drunkards out. Upon counting noses, behold, the drunkards had the majority, and of course a right to rule the church. While preaching in a Western city, a pastor gave us a cordial invitation to come and hold a revival in his church, at the same time notifying us to be sure that we say not a word against whisky, as the big end of his money came that way. If all the wicked members in the churches of this city, or any other, were excommunicated, it would actually bring a Judgment Day conviction on the people. A hush and a trepidation, a tremor and a solemn awe, as if the archangel of doom had come down and the mountains were crumbling beneath his mighty tread, and valleys leaping to his stentorian voice, would actually bring a nightmare and a paralysis on the wicked, and superinduce cries of mercy which would move Heaven, earth and Hell, and bring on the world such a revival of religion as has not been seen since the apostolic age.

6. *“Your boasting is not beautiful.”* Oh! What a rebuke is this on the proud boasting of the popular churches over their numbers! Could they only see the eliminations of the Judgment Day, when their mighty host will be cut down to a corporal’s guard, their feathers would fall. *“Do you not know that a little leaven leaveneth the whole lump?”* Leaven in the Bible always means corruption, *i.e.*, sin; the woman and the meal in the parable of the kingdom is no exception, as the woman there is Mother Eve after the Fall, and the meal humanity in its three divisions, Ethiopian, Mongolian and Caucasian, including the whole human race, and all becoming so interpenetrated with the leaven of sin as in the awful finale to expedite destruction and doom in the great tribulation; the kingdom of God simultaneously existing in the world in mystery.

7. *“Purify out the old leaven in order that you may be a new lump, as you are free from leaven: for Christ indeed was made our Passover.”* The summary of this verse is a most explicit commandment to get sanctified wholly, since in this way alone can we be thoroughly expurgated and made free from the old leaven of sin; Christ Himself, who is and always was perfectly free from sin, being our paragon. You know how explicit the law of Moses was in reference to the bread used in the Passover festival? It had to be perfectly free from leaven in order to represent Christ, who is perfectly free from sin. Hence you see we are to have the very purity of Christ Himself, which is original in Him, but exotic in us, having been relegated to us and conferred on us by the Holy Ghost.

8. *“Therefore let us not feast on the old leaven, nor the leaven of sin and iniquity, but on the unleavened bread of purity and truth.”* The word here which I translate “purity” — the E.V. having “sincerity,” which is from the Latin *sine*, “without,” and *cera*, “wax,” meaning strained honey, which is a current Old Testament definition of sanctification, as you find a bee-hive in conversion, but in sanctification get all the wax, comb, trash and dead bees strained out, so that you feast on the pure, strained honey in the sanctified experience — is *eilikrinia*, from *eile*, “a sunbeam,” and *krino*, “to judge.” Hence it derived its signification from the custom of the ancients to expose a thing to the bright sunbeams shining through it, and see whether there was any impurity in it; *e.g.*, when a little boy I have often been interested in looking at the bright beams of the morning sun shining in through the chinks of our log cottage, and revealing vast clouds of dust in the room, which were only visible where the solar rays interpenetrated. The application in the gracious economy of the symbol is transcendently forcible; *i.e.*, that God proposes to make my heart so clean that when illuminated by the great Sun of Righteousness, the Omniscient Eye will see no impurity in it. You can spread yourself preaching Christian purity, and have no fear of putting it too strong, since Paul, inspired by the Holy Ghost, has already gone ahead of anything you can think or say.

9. We see from this verse that this is not the first epistle to the Corinthians, but the second, the first doubtless, with many others, having been lost.

10. *“Not”* (to associate) *“with fornicators of this world, for the covetous are extortioners or idolaters.”* Since, moreover, you ought to come out from the world; as the very word “church” (*ecclesia*) means the called out, of course, responsive to the call, we all come out from the world.

11-13. *“But now I have written unto you not to associate with him; any one denominated a brother may be a covetous person, or a fornicator, or an idolater, or a scold, or a drunkard or an extortioner; with such an one not to eat — Take away the wicked person from you yourselves.”* Here

is a positive commandment for them not to associate or to eat with their old companions who are still living in sin in the dark vices here specified; at the same time commanding them to excommunicate the above mentioned incestuous man, and of course all others indulging in known sins. Suffice it to say neither that man nor any others were expelled on this occasion. Why, such was the effect of this letter, and Timothy's preaching, and the ministry of Titus who followed, that, as we see in the second epistle, they all repented in sackcloth and ashes, good and bad down on their faces, for days and weeks mourning and crying to God for His mercy, turning the church into a Bochim of weeping; the incestuous man himself not only radically reforming and making things right as far as possible, but about to kill himself grieving, until Paul actually writes to them to stir up their Divine love in his behalf, and comfort him,

“lest he may be swallowed up by excessive sorrow” (2 Corinthians 2:7).

Observe that Paul here tells them they are not to adjudicate the world, but to turn them all over to God and the Judgment Day; meanwhile they are to adjudicate the church, expurgating everything which is out of harmony with the Word of God.

FIRST CORINTHIANS

CHAPTER VI.

THE SAINTS ARE TO RULE THE WORLD, AND EVEN ANGELS.

1. “*Which one of you, having a matter against another, dares to go to law before the unrighteous, and not before the saints?*” During his three years Asiatic peregrinations, many things transpired in the great infantile church in Corinth; *e.g.*, many new preachers had come and gone, Apollos, Peter and others all right, and of course many who were at least doubtful; not only heresies, but serious apostasies, were making inroads on them. Among other troubles, some of them were involved in law-suits among themselves, which the apostle utterly condemns, castigates severely and anathematizes witheringly, shaming them by his bold irony and ridicule.

2. “*Do you not know that the saints shall rule the world? And if the world is ruled among you, are you unworthy of the least judgments?*” It is clearly revealed in many Scriptures that the saints will rule the world during the Millennial theocracy, subordinate to the King of kings.

“And I beheld thrones and those who sat on them and the government was given unto them” (Revelation 24).

In these Scriptures “judgment” occurs in the E.V., which is not a bad translation; but as the meaning of the word is government and rulership, we prefer to use it, *e.g.*, Israel was ruled by judges, *i.e.*, presiding officers, temporary autocrats, four hundred and fifty years (see book of Judges).

3. “*Know ye not that we shall rule angels? And not simply things of this life?*” In this verse the apostolic eye of Paul sweeps away down the coming ages, overlooking the Millennium, in which the saints will rule the world, peering beyond the general resurrection and final judgment (Revelation 20:11-20), and the simultaneous cremation of the earth (2 Peter 3:10), and its fiery expurgation from all the pollutions of Satan’s reign, the glorious Creative intervention renewing and transforming it into a bright and beautiful, pure and holy celestial sphere (Revelation 21:1) to be reinhabited by the glorified saints (Matthew 5:4), who will receive it as an everlasting inheritance to enjoy with other celestial worlds through the flight of eternal ages, the glorified earth ever recognized as our peculiar inheritance, having been created for humanity in the beginning, and also conferred on us as a soldier’s bounty, eternally commemorative of our heroic fidelity during the Lord’s war against sin and Satan. Of course, when this world shall have been sanctified by the purgatorial fires, recreated, beautified, glorified and added back to Heaven, where it belonged before the devil broke it loose in view of adding it to Hell, it will become an angelic resort of universal notoriety, to which multiplied millions of unfallen angels will come that they may visit and enjoy the society of restored and glorified humanity, and especially that they may see the old battle-field of God’s Empire, where His expatriated Son met the hosts of Hell on bloody Calvary, heroically bleeding and dying, but sealing His conquest of this world with His blood. While we will all be delighted with the angelic millions, who will compliment us by their visits and sojourn among us, of course the government of this world will be the peculiar prerogative of humanity, the angels, like the European nobility now visiting the

United States, appreciated and honored by all the people, but having no disposition to take part in the government.

4. *“Therefore if you indeed have judgments appertaining to this life, set those down as judges who are of no estimation in the church.”* This is simply scathing irony; as much as to say the most consummate gump among you is competent to decide your little, insignificant controversies over paltry pelf, if you will only look at the utter worthlessness of all your temporal interests, when contrasted with the infinitesimal glory of the eternal.

5. *“I speak to your shame. Is there not some wise man among you who shall be able to judge between brother and his brother?”* The answer is in the affirmative. The Lord will raise up some Moses among you if you will give Him a chance, who will be fully competent to adjudicate and finally settle all your little controversies involving temporal interests.

6. He again withers them with sarcasm.

7. *“Indeed it is truly a detriment to you that you have lawsuits among yourselves. Wherefore do you not rather suffer wrong? Wherefore are you not rather defrauded?”*

8. *“But you do wrong and defraud, and that your brethren.”* Primary truth lies at the bottom of this castigatory decision of Paul, *i.e.*, that lawsuits are not even a financial success. They are like Æsop’s fable of the two cats finding a cheese, jumping into a fight and making the fur fly terrifically, till the monkey comes in, and pleading with them to desist from their mutual cruelty, proposes to make an equitable division of the cheese equally between them. To this they give their mutual consent. Sitting down and watching the proposed settlement of all difficulties by their neighbor monkey, who, taking a knife and cutting the cheese in two in the middle, putting one-half in either end of the scale, and observing that one piece is too heavy, pulling up the other, goes to it, eating off the excess till it tilts up. Then he goes to the other end, and with his sharp teeth gratifies his appreciative appetite till that piece flies up and the other comes down. So he proceeds with his contract to effect an equal division, constantly eating the heavier piece, till the cats see he is going to eat it all, and interpose, begging him to desist, and proposing to settle the matter themselves. The monkey now gravely observes, “But the balance is due me for my service.”

JUSTIFICATION AND SANCTIFICATION.

9. *“Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived neither fornicators, nor idolaters, nor adulterers, nor effeminate”* (*i.e.*, masculine harlots), “nor Sodomites” (*i.e.*, the paramours of the preceding). In this verse we have four nouns, significant of different phases of that awful prevailing vice, adultery. What a wonderful emphasis laid on that peculiar scene evidently because it was so prevalent and destructive at Corinth, the “Paris” of the ancient world, where, instead of receiving the antagonism of the popular religion, it was especially encouraged; *e.g.*, a thousand priestesses of Venus serving in her temples and wielding so potent an influence to corrupt society.

10. *“Neither shall thieves, nor covetous people, nor drunkards, nor scolds, nor extortioners inherit the kingdom of God.”* Oh, how would these Scriptures depopulate the registers of modern churches! Doubtful whether a tithe would be left. Sad to say that scolding women, lecherous men and extortioners in business transactions, and covetous people generally, scarcely receive a rebuke from the modern pulpit. Yet the Word of God is true, and not one of these shall ever inherit the kingdom.

11. *“And such were some of you.”* We see that the grace of God, under Paul’s ministry at that time, those memorable eighteen months, had reached down to the bottom of slumdom and saved all sorts of the most terrible criminals, debauches, libertines and thieves. Neither was it any bogus salvation. While some of them had never reached rock-bottom, and others had fallen, yet the church abounded in noble examples beautifully illustrative of the sovereign mercy and transcendent grace of God. How exceedingly consolatory these Scriptures! Thrillingly inspiring to all soul-savers, and Heaven bells of mercy ringing in the ears of the vilest of the vile. *“But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and in the Spirit of our God.”* Some have been perplexed over this arrangement, as we see sanctification preceding justification. Such perplexity disappears upon a literal exegesis of the sentence. Here we have three statements:

(a) *“Ye are washed,”* i.e., regenerated, which includes justification as a necessary and invariable antecedent.

(b) *“Ye are sanctified,”* here standing as a second work of grace, which is in harmony with the uniform teaching of God’s Word.

(c) *“Ye are justified.”* This is not primary justification, which is involved in regeneration as a logical antecedent, but it is justification in that ultimate sense in which we all receive it after we have been sanctified not the reversal of the condemnatory sentence which took place when you fell beneath the cross and cried for mercy, recognizing your meekness only for damnation and casting your soul on the commiseration of God in Christ; but there is a broad and final sense in which you are justified from all iniquity, intrinsic and extrinsic, which prepares you to stand before the great white throne. It is in this ultimate and legal sense that all saved people are justified after they get sanctified; primary justification having an expiatory attitude, and, with the sanctification which follows, extirpating inbred sin and thus preparing the way for that legal justification which we ultimately have in Christ, qualifying us to meet the open books of final judgment.

12. *“All things are lawful, but all things are not profitable; all things are lawful to me, but I will not be brought under the power of any one.”* Here he makes an allusion to his privileges as an apostle, to exercise authority on lines purely optionary and where it is his privilege to decline; e.g., temporal support was his right and privilege, yet he did not claim it lest the enemies of the cause should make capital of it. And in availing himself of that, as well as other privileges, he might embargo his glorious and perfect spiritual liberty. If the preachers were as independent as Paul, they would soon bring in the Millennium. How few can say, “I will not be brought under the power of any person or thing. I am God’s redeemed child, free as Gabriel!” God help the preachers! They are afraid of one another, afraid of their members, afraid of the members of other churches, afraid of the

world, afraid of their reputation, afraid of the Holiness people, afraid of the evangelists, afraid of poverty, *et cetera*.

NO PHYSICAL ORGANS IN THE GLORIFIED BODY.

13. “*Meats for the stomach, and the stomach for the meats: but God will destroy both this and them.*” All the quibbles and controversies over meats and drinks, except from a merely hygienical standpoint, are utterly nugatory. We must abstain from tobacco, opium and intoxicating drinks, from the simple fact that they are narcotic poisons. We are to avoid gluttony, swine, and use the intelligence God has given us, living hygienically for the sake of health, mentality and spirituality. If I did not observe the laws of hygiene, I would be incompetent to perform the mental and spiritual work God has given me. I know not the taste of coffee, never use tea, from the simple fact that they, when participated in, in due time subjugate their patron and get him in such a fix that he can't do without them. Like Paul, I will not be brought under the power of anything nor any person. I have no master but God. I do so much enjoy this wonderful freedom, in which I am dependent on nothing but God, and consequently always happy. “God will destroy both this,” *i.e.*, the stomach, “and them,” *i.e.*, the mortal food. We are hastening into a state of glory and immortality. There are two methods by which God glorifies the human body:

(a) Translation, which is really the primary, peculiar to the Edenic state, and will doubtless much prevail in the coming Millennium.

(b) The resurrection is the other method by which the body is glorified.

I am on the daily outlook for my Lord to come and translate the living members of His Bridehood. Here we learn explicitly that the glorified body will have no digestive organs, neither will it partake of material nutriment, but subsist on celestial ambrosia and drink the sweet nectar among the angels, as finite beings will never cease to partake of nutriment in some way or other.

14-17. Here the apostle runs on with his illustrative argument, showing the inconsistency of fornication, as the soul is wedded to Christ, her Divine Spouse, eternally absorbed from all other lovers.

18. “*Every sin which a man may do is without the body: and he that committeth fornication sinneth against his own body.*” Here the apostle forever sweeps away that Gnostic heresy, recognizing sin resident in the body after the soul is made pure; involving that awful and fatal heresy that your body must commit sin so long as it lives. Of course it is the very doctrine of the bottomless pit, concocted by Satan for the damnation of souls, because every one acquiescent in this transparent sophistry is actually committing sin and hastening to his own damnation, vainly gulled by the silly delusion that he will leave his sins in his body when he dies. Here we have the case settled forever that the sin is not in the body, except in the sense that the soul lives in the body, but all sin is really spiritual and immaterial, the work of the devil, who has no body, and homogenous with his nature. Consequently it is utterly impossible for sin to be materialistic, however it may involve material entities. While the body is as incapable of committing sin as the tree by the roadside, it is frequently instrumental in the commission of sin; and, as a rule, instead of committing the sin, it only suffers

thereby, as Paul here specifies, “He that committeth fornication, sinneth against his own body.” So here you see even in case of fornication the body does not commit the sin, but on the contrary is sinned against.

19. *“Do you not know that your body is the temple of the Holy Ghost who is in you, whom you have from God, and you are not your own?”* How grand and glorious the conception, how inspiring the thought, that not only our spirits, but our bodies in which our spirits dwell, are the temples of the Holy Ghost!

20. *“For ye are bought with a price: therefore glorify God in your body;”* E.V. adds, “and in your spirit which is the Lord’s,” this clause not appearing in the original; doubtless some transcriber interpolated it, thinking to augment the beauty of the text. Paul is not speaking of the human spirit, but simply of the body.

FIRST CORINTHIANS

CHAPTER VII.

CO-HABITATION SANCTIFIED BY MATRIMONY.

1. *“But concerning those things about which you wrote to me, that it is good for a man not to receive a wife.”* They had written to Paul during his absence on the subject of matrimony and celibacy, which Paul encouraged, at least by his own example, spending his life unwedded for Christ’s sake. While he appreciates his own celibacy as a gift from God, he gives his verdict in favor of matrimony as a rule.

2. *“But on account of fornication let each man have his own wife and each woman her own husband.”*

3. *“Let the husband give to the wife that which is due, and also likewise the wife to her husband.”*

4. *“The wife hath not authority over her own body, but the husband: likewise also the husband hath not authority over his own body, but the wife.”* While this verse evidently refers directly to the peculiar rights of matrimony, it has still a broader signification. In this transitory and perilous life, we all need some person on whom we can depend for personal attention, especially in case of sickness, disappointment and sorrow. If my dear companion should get sick, I would feel it my duty to go home and do my utmost for her convalescence and comfort, as my body is her property under the law of matrimony, to serve her after the manner of a slave. The same is true with reference to her body, as the servitor of my necessity and comfort. Body here in both cases is antithetical to spirit, which belongs to God. My wife has no control over my immortal spirit, my never dying soul, which belongs to God alone, exclusively devoted to His service for time and eternity, while this fleeting body, pursuant to the law of matrimony, belongs to my companion, to labor, make a living for her, and administer to her temporal comfort. The same is true in her case with reference to soul and body, the latter belonging to her husband and the former to God. It is very wicked in either party to interfere with the religious privileges of the other. A staunch member of a Methodist church who had no salvation, forbade his wife to attend the Holiness revival services, though in the church where he held his membership. She asked the evangelist what to do in the case. He said, “Go home, take down your Bible and read to him the first commandment, ‘Thou shalt have no other gods beside me’; and say to him, ‘Sir, I married you for a husband and not for a god, as that place was supplied before I became acquainted with you. Now if you are content to be my husband, all right, but if you are going to be my god you can just trot out.’” He was a man of intelligence, and at once saw his mistake, changed his apparel and went with her to the next meeting, taking his seat in the rear of the audience, she going down to the front and taking an active part in the meeting. In the introductory testimonies, standing before the audience she said, “My dear husband is in the congregation; I request you all to remember him in your prayers.” The evangelist preached and invited seekers to the altar. Among others this man came, got his soul converted, and soon after swept into Beulah land.

5-6. *“Defraud not one another except with consent for a time, in order that you may give attention to prayer and come together again in order that Satan may not tempt you on account of your*

incontinence.” “Fasting” does not in this verse occur in the original. You see plainly that the Divine economy recognizes cohabitation in the bonds of holy wedlock. Parties united in matrimony are here advised to live together, unless they separate for the glory of God, that they may do gospel work. In that case the separation is not permanent, but temporary. *“I speak this by way of allowance, and not according to a commandment.”* Of course there is no intimation here that Paul was impeaching his own inspiration, but merely referring to the fact that our Lord had delivered no precept directly covering that ground.

7-9. *“I wish you that all men were as I am: but each one has his own gift from God, one has one and another, another.”* “Men” here in Greek is common gender, *aneer* always meaning a man, *gunee* always meaning a woman, while *anthroopos*, the word here occurring, is common gender, including both men and women. Here Paul expresses a wish that all the people had his peculiar gift from God, touching the subject of matrimony. That gift was the grace from God imparting complete victory along that line of things, which is not peculiar to all people, the sexual appetite not being sinful in its nature, but of Divine constitution and only sinful when indulged outside of matrimony or unhygienically. *“I speak to the unmarried and widows, that it is good for them that they may remain even as I: but if they do not abstain, let them get married; for it is better to marry than to burn,”* i.e., either in the fires of incorrigible lust or in the flames of Hell.

10-13. They had written to him a diversity of questions which to them, so recently converted out of heathenism, were exceedingly complicated. Some took up the idea, somewhat looking at the example of their spiritual father, then more than fifty years old and unwedded, that it was better to forego matrimony altogether. Others had an idea that, if one of the matrimonial twain became a Christian, and the other persisted in heathenism, the former should leave the latter. This question Paul settles in the negative. “If the unsaved party abandon you because you become a Christian, let such go in peace. But when the party is willing to live with a converted husband or wife, so much the better.

14. *“For the unbelieving husband has been sanctified by the wife, and the unbelieving wife by the brother: otherwise are your children unclean, but now they are holy.”* The children of Christians are born in the covenant, not heathens, but Christians in a conventional sense, and holy to the Lord, antithetical to the polluted idolaters. The children of heathens are considered heathens in a conventional sense because they will be raised up that way. Hence they are polluted with idolatry, and unholy antithetically to the Christians. Now, in case that one is a Christian, and the other a heathen, if the latter is willing to abide, all right; but in that case the children are not heathens, because the Christian parent will rear them in the nurture and admonition of the Lord. Grace is stronger than sin (Romans 5:20), therefore the insanctity of the one is overborne by the sanctity of the other, and the children do not rank as heathens, but Christians, enjoying the benefit of the covenant through the holy parent.

15-16. *“If the unbeliever depart, let him depart: a brother or sister has not been enslaved in such things, but God has called you in peace.”* From this verse we see that you are to be true to God, in every case and regardless of consequences, even though your companion may abandon you forever. *“For how do you know, O wife, if you shall save your husband, and how do you know, O husband, if you shall save your wife?”* There is certainly a strong probability that by the grace of God you will

save your companion. This, however, you can only do by a life of unswerving devotion to God. If you are not true, heroic and steadfast, your companion will destroy you instead of getting saved. Many foolish women have pandered to the wicked caprices of their worldly husbands, till they have grieved the Holy Spirit away, forfeited all their power to save their husbands, and gone with them into sin and perdition.

17-24. In these verses Paul exhorts every one to remain in the attitude in which grace finds you: if a Jew, having circumcision, so remain; if a Gentile, without circumcision, so abide. If a Methodist, with Arminian theology, so remain; if a Presbyterian, with a Calvinistic creed, so abide; if a Tunker, with trine immersion, so remain; if a Quaker, seeing no especial validity in carnal ordinances, so remain. The unity of all Christians is in the baptism of the Holy Ghost (Ch. 12:13). So let every one follow Jesus only, get saved to the uttermost and filled with the Holy Ghost, and never bother yourselves any more in reference to creeds, rites and ceremonies. Satisfy your conscience (1 Peter 3:21), “keep a conscience void of offense toward God and man,” and go on your way rejoicing, free as a bird of paradise, like Origen, whose maxim was, “Love the Lord with all your heart, and do as you please,” resting assured that if you really have perfect love you will only please to do the will of God. Grace sinks down all the mountains and lifts up the valleys, putting the whole world on a grand level. Paul here beautifully alludes to the master and slave, as at that time the world was full of human slavery. They are both called into the kingdom of God, and stand on the same level, the master being God’s slave, and the slave being the Lord’s freeman.

25-31. Paul’s prophetic eye sees rivers of blood rolling right before him in the great outbreak of the imperial persecution in which he lost his head, and his amanuensis was hung on an olive-tree in Greece, and a general slaughter of all the Christians in the Roman Empire, which then belted the globe, broke out, under the edict of Nero, only ten years from this writing. Hence, responsive to their questions on matrimony, he advises them to turn their attention away to things more important, each one in his or her respective situation, content for the present, and all energies concentrated in the preparation and outlook for their returning Lord.

29. *“And I say this, brethren, that the time is at hand: moreover, indeed, those having wives may be as those not having, and those weeping as those not weeping, and those rejoicing as those not rejoicing, and those merchandising as those possessing nothing,*

31. *“And those using the world as those not using it fully: for the fashion of this world passeth away.”* All this vivid prophecy was literally verified in the terrible persecutions which Paul saw in the near future rolling in rivers of blood to meet them. In connection with this prophecy, he vividly emphasizes his favorite and constant theme of the Lord’s speedy return to the earth to take away His saints, using this incentive as the most potent of all inspirations to keep His people, well under the blood, filled with the Spirit and constantly looking out for the Lord’s return.

VIRGIN CELIBACY.

32. The question extensively prevailed at that time, should not a Christian man, instead of giving his virgin daughter in wedlock to her lover, keep her for the Lord, so that unencumbered she might be a more efficient soul-saver, becoming a vestal virgin, as they had known in the heathen religions

for ages, and was perpetuated in Christianity in subsequent ages, developing into the Roman Catholic nunship. Paul here meets all of those complicated questions.

33. *“I wish you to be free from care.”* He now proposed to give them so plain and unmistakable a precept on this vexed question as to enable them to dismiss every care. “The unmarried man cares for the things of the Lord, in order that he may please the Lord: the married man cares for the things of the world, that he may please his wife.

34. *“The wife and the virgin differ widely: the unmarried woman cares for the things of the Lord, that she may be holy, both in body and spirit: but the married woman cares for the things of this world, that she may please her husband.”* In these verses you can see that Paul leans to the celibacy for Christ’s sake, which he himself practiced, here setting forth the plausible argument that unwedded saints, utterly disencumbered to devote all their time to the service of the Lord, enjoy a decidedly more capacious opportunity to glorify God and lay up a rich treasure in Heaven than wedded people, thus encumbered with families.

35. He here certifies that he is going to lay no restriction on their liberties in the light of God’s Word, Spirit and Providence to pursue the course which is “profitable and well pleasing to the Lord” without disharmony.

36. *“If any one thinks that he is deporting himself injudiciously toward his virgin, if she may be old enough to marry, and it ought so to be, let him do what he willeth: he does not sin, let them get married.”* Here is a case of a Christian father whose daughter has arrived at marriageable age, and has a good opportunity to marry a worthy Christian man; her father, feeling that she will be more efficient for the Lord in celibacy, like Paul, their spiritual father, has refused to give her in matrimony till the matter has assumed the attitude of rather a serious domestic controversy, the daughter and her Christian lover anxious to get married, and her father hitherto having withheld his consent. Now Paul says in that case let the man walk in the light which God gives, following the leading of the Spirit and Providence. “Let him do what he will,” *i.e.*, give his daughter in matrimony or withhold her that she may be a more efficient soul-saver. In either case, he sins not. If he decides in favor of matrimony, “let them marry,” *i.e.*, this Christian man’s daughter and her Christian lover. It is all right.

37. *“But he who standeth firm in his own heart, not having necessity, but has choice according to his will, and hath determined this in his heart to keep his virgin, will do well.”* This is a simple illustration on the other side. The presumption is that in this case the daughter doesn’t want to marry, and probably has no good opportunity. Hence the case is decidedly favorable to celibacy.

38. *“So both he that marries his virgin does well, and he that marries her not will do better.”* This verse covers the ground of the two contrastive cases in the two preceding verses. The father in verse 36 gives his daughter in wedlock, while the father in verse 37 retains his in celibacy for the Lord’s work. Paul decides that the former, marrying his daughter to a good man, “does well,” but the latter not marrying his daughter to a man “will do better.” Why? Because the single woman will be the more efficient preacher of the two, and win more souls for God.

39. *“A wife has been given for so long a time as her husband may live: but if the husband may die, she is free to be married to whom she will, only in the Lord.”* This verse clears away all the fog on second marriages. Death in every case satisfies the matrimonial covenant, and liberates the surviving party to marry *ad libitum*, but “only in the Lord.” Hence you see that Christians have no right to marry sinners. I know the cause of God has suffered more at that point than any other. So long as the children of Seth, *i.e.*, the holy antediluvians, kept separate from the children of Cain, the proud members of the carnal church, founded by their great ancestor, whose worship, though grand and demonstrative, had no blood and hence no salvation, they were cheered with such preachers as Enoch and Noah. No sooner did they enter into matrimonial alliances, *i.e.*, when the sons of God and the children of Seth saw the daughters of men, *i.e.*, the race of Cain, that they were fair and took to themselves wives, the world became filled with violence, the wicked seducing the righteous into sin, and thus blotting out the lights of the antediluvian dispensation, and thus expediting the great flood which swept them all into eternity. I will not solemnize the matrimony of a Christian and an infidel or a debauchee. It is the safe thing to wait until the genuineness of his seeking is demonstrated by a sky-blue conversion.

40. *“But she is the happier if she may so remain, according to my opinion: and I realize truly that I have the Spirit of God.”* After Paul has cleared up all the fogs gathering about the matrimonial problem, and turning everybody loose to walk in the clear light of God’s Word, Spirit and Providence, marrying as often as they wish, but only in the Lord, we see here that he winds up the subject with a decided leaning toward celibacy; doubtless deflecting in the line of his own personal preference, certainly with the glorious apology of better conserving the cause of God. “Think” in E.V., occurring in this verse, is too weak, as it implies doubt, which is not in the original. Hence Paul here simply testifies that he has the Spirit of God.

FIRST CORINTHIANS

CHAPTER VIII.

EATING MEATS OFFERED TO IDOLS.

1. *“But concerning things offered to idols we know that we all have knowledge.*

2. *“Knowledge puffeth up, but Divine love buildeth up.”* Knowledge is a gift of the Spirit, though of infinite value, not necessary to salvation, while this Divine *agapee* is the nature of God (1 John 4), the Divine essence imparted to the human spirit in regeneration, the veritable saving element in the gracious economy. This verse shows the necessary precedence of the graces before the gifts. Knowledge is a most invaluable gift if preceded and accompanied by Divine love; but without it not only unprofitable to the recipient, but very dangerous, inducing spiritual pride, which normally comes before a fall. A man with knowledge without love (and there are many such) is inflated like a bladder, and without substance; while Divine love builds you up like a solid and impregnable wall. *“If any one seems to know anything, he does not yet know it as it behooveth him to know.”* It is a constantly humiliating fact, which should ever keep us low down in the dust, that, let us know ever so much, the full amount of what we know, as compared to what we do not know, is but a drop contrastively with the ocean.

4. *“Therefore concerning the eating of things offered to idols, we know that the idol is nothing in the world; and that there is no God but one.”* It is a matter of fact that the great and mighty gods of Greece, Rome, Egypt and India, so celebrated in history, immortalized in poetry and worshipped by countless millions, after all never existed. They were mere creatures of human imagination.

5. *“For if indeed there are those denominated gods, whether in Heaven or upon earth,”* i.e., all these idols are denominated gods, many fabled to live in Heaven and myriads dwelling on the earth. *“As there are gods many and lords many.”* These fabulous unreal divinities are the many gods, and the men on the earth in the different nations, honored with the epithet “lord,” are the “lords many” here mentioned.

6. *“But there is unto us one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, through whom are all things, and we in Him.”* Here Paul clears up the problem and simplifies the whole matter, though so many idols are called gods, yet it is but a freak of human fancy, Jehovah being the only God in the universe; and though men in all ages and nations have been called “lords,” yet Jesus Christ the God-man is the only Lord in all the boundless universe.

7. *“But there is not knowledge in all: but some with a conscience of the idol even unto this day eat as if it were offered to the idol, and their conscience being weak is polluted.”* We are bound to keep a clear conscience under all circumstances, though an enlightened conscience may many a time subject us to great inconvenience and expense. Whenever you violate your conscience you fall under condemnation at the tribunal of your own heart.

8, 9. Here Paul certifies that it makes no difference whatever whether they eat the meat offered to idols or not. As there is no Jupiter, it does not hurt the beef because the ox was sacrificed to Jupiter; neither does it hurt the mutton because the sheep was sacrificed to Apollo, from the simple fact that there is no Apollo; neither is the turkey the worse because offered as a sacrifice to Diana, as there is no Diana. Hence the meat question, which was much agitated in the Corinthian church, many of whom were too poor to have their own animals, is reduced to a very simple solution. It does not affect the meat an iota to offer it to the idol. *“See that this liberty of yours be not a stumbling block to the weak.*

10. *“For if any one may see thee having knowledge, sitting in the idol’s temple, will not the conscience of him being weak be encouraged to eat the things offered to idols?”*

11. *“For he who is weak is destroyed by thy knowledge, the brother for whom Christ died.*

12. *“You thus sinning against the brethren, and wounding their weak conscience, sin against Christ.*

13. *“Therefore, if meat stumbleth my brother, I never eat any more meat, in order that I may not stumble my brother.”* This develops an entirely different phase of the matter. While there is no sin whatever in eating the meat offered to idols, yet if you think it sinful, you must abstain, because in that case your conscience will condemn you, and you will be guilty before God, as we must keep a “conscience void of offense toward God and man.” Again, if your conscience is clear, and others see you eating in the idol temple and think you are in a sense worshipping the idols by eating the meat offered to them, their faith will be weakened by your example, so they will probably lose their souls. In that case you must not eat it. Paul says positively that in “sinning against the brethren and wounding their weak consciences, you sin against Christ.” The great preacher who said, “If Paul were now living on the earth, he would use tobacco,” made a great mistake. Here he says he would positively give up the privilege of eating meat forever, if it caused anyone to stumble. Why would they stumble? Because they thought he did wrong. I dare not do anything condemned by the saints of God. Good Lord, help us to keep clear of the blood of souls. If your conscience condemns you for working on Saturday, go ahead and keep it holy to the Lord. But do not forget that you must keep Sunday also, responsive to the conscience of Christendom. When you, claiming to be a Christian, do that which the consciences of millions of God’s sincere people believe to be a violation of God’s commandment, look out! You will have a terrible ordeal in the Judgment Day. These deliverances are invaluable to the Christian world. We will find plenty to do with those things which are clear and indubitable. God help us to take the safe side in all doubtful cases, *i.e.*, the self-denial side, as a rule regarding the doubt as imperative as a positive negation. This Scripture forever knocks out all church frolics, festivals and fandangoes of every kind, as thousands of God’s most humble, sincere and Christ-like people veritably believe them to be out of harmony with the Word and spirit of the Master.

FIRST CORINTHIANS

CHAPTER IX.

PAUL'S APOSTOLICAL AUTHORITY IMPEACHED.

That sounds strange to us nineteen hundred years down the ages; but it was by no means paradoxical at that time. Dr. Dowie does not believe Paul became an apostle until he was consecrated along with Barnabas to the evangelistic work at Antioch, about fourteen years after he was converted. How natural for those Jewish preachers, who had been with Jesus from John's baptism, and knew Paul was not one of the original twelve, to call in question his apostleship. All this did not in the least impeach his right to preach the gospel.

1-10. Though he had never seen Jesus during His earthly ministry, having completed his education at Jerusalem and returned to Cilicia before our Lord began His public ministry, and coming into Judea soon after Pentecost, yet he had seen Him on the Damascus road and in the temple at Jerusalem. Hence here he boldly claims to have seen Him. The literal meaning of apostle is "one sent forth"; *i.e.*, the pioneer into any field. Hence as Paul well says, he was an apostle to them if not to others, as he was the pioneer who came first of all and preached eighteen months in the Providence of God, becoming their spiritual father. He proceeds to vindicate his rights, though he had not availed himself of them all, *e.g.*, to lead about with him a sister (in the Lord, not a sinner) or a wife, like Peter, who had been there and preached to them, all recognizing him as an apostle, because of the original twelve, and "the brothers of the Lord," *i.e.*, James, the Jerusalem pastor, and the author of the epistle, and Jude his brother. Though Paul lived and died in celibacy, he here boldly claims his right to holy wedlock. He now proceeds to boldly advocate his right to temporal support, though he did not avail himself of it, but made tents at Corinth. Good reason for this; where he began there was no church to support him till God raised it up through his instrumentality. He shows plainly that God's command "not to muzzle the ox that treadeth out the wheat" means ministerial support. When I was in Palestine it was harvest time, and I everywhere saw the oxen treading out the wheat, barley and other cereal grains. Why do they continue thus since the steam engine has come to that country? It is a verification of the Scriptures.

11. "*If we have shown unto you spiritual things, is it a great thing if we shall reap your carnal things?*" This is clear on temporal support.

12. Yet he proceeds to say that he has not availed himself of his rights and privileges in this regard and that now, as his enemies are disposed to impute to him sinister motives for his arduous toil, he is glad that he has preached the gospel gratuitously, because they cannot now charge him with seeking temporal emolument.

13. "*Do you not know that those who work in sacrifices eat of the temple?*" The very fact that the Levitical priests serving in the temple subsisted on the sacrifices brought thither, is an irrefutable argument in favor of temporal support. "*Do not those ministering at the altar partake of the altar?*" These arguments are clear, explicit and unanswerable in favor of ministerial support.

14. *“Thus truly the Lord has commanded that those preaching the gospel shall live from the gospel.”* While these Scriptures are so clear and unmistakable in favor of the temporal support of the gospel ministry, we must remember that our Savior scathingly condemns “the hireling shepherd,” certifying that he can not be relied on, but will play the coward in time of danger. Great mistakes are made by little financial institutions in the churches, bringing the people into bondage, abstracting their faith from God and centralizing it upon their own efforts. We would do well to commit the temporal support to God, as we do the spiritual interest, feeling assured that He will verify His promise and see that those who preach the gospel *“do live on the gospel.”* God feeds his preachers like He feeds the birds, in a mysterious way to them and to others. This great salvation breaks every yoke from the neck of God’s people, and gives perfect spiritual liberty on all lines, emancipating us not only from burdens, but even from solicitude, commanding us to “be careful for nothing.”

15. Here the apostle certifies that he has not availed himself of his rights and privileges to receive temporal support; of course the non-existence and the infancy of the church at Corinth at the time of his ministry constituted an apology for their delinquency in temporal support.

16. In this verse he certifies that he deserves no credit simply for preaching the gospel, because he does it under a woe, involving the forfeiture of his salvation in case of delinquency; but he does deserve especial credit for supporting himself by tent-making while preaching the gospel, in consideration of the fact that he has a right to his material support, as he has so clearly above shown from the Word of God.

17. *“For if I do this voluntarily, I have a reward; but if involuntarily, I am entrusted with a dispensation.”* This verse settles the problem of gospel preaching. It is no human enterprise, to be taken up as a desirable and lucrative employment. It is not a profession, it is a calling. We have no right to enter upon it, pursuant to our own choice or volition. If God does not call us, and put us in the work, we have no right to embark in evangelistic enterprises. The present condition of a hireling ministry presents a wide-open door of temptation to young men, to enterprise the pulpit precisely as they would the bar, or the medical profession. This is all out of harmony with the Divine economy. God distinctly calls the true preacher of the gospel, causing him to realize, “Woe is unto me if I preach not.”

18. *“Then what is my reward?”* It is not simply for preaching the gospel, for no one deserves a reward for doing his duty, the reward being in the duty itself. *“In order that preaching the gospel, I shall render it free from charge, so as not to use my privilege in the gospel.”* You see here that there is a great premium in Heaven for those who preach the gospel without temporal support, on the Pauline plan of self-support. We are gratified to see hundreds and thousands in the present Holiness movement, preaching on the streets, in the missions and slums in the evening after their regular day’s work in their respective temporal employments, where God gives them their necessary material support and enables them to preach the gospel gratuitously, as Paul here certifies that he did. This is one of the most encouraging phenomena at the present day.

19. *“Being free from all, I rendered myself a slave unto all that I may gain the more.”* This glorious spiritual freedom, which we enjoy in the Omnipotent Sanctifier, delights to condescend for

Jesus' sake, become servant to all, that we may win the more to shine in our crown of rejoicing in the coming eternity.

PAUL, ALL THINGS TO ALL MEN.

20. *“To the Jews I became as a Jew that I may gain the Jews.”* The Jews were exceedingly punctilious and stickleristic in their observance of the Mosaic law and the Levitical ritual, practicing circumcision, bloody sacrifices, watery catharisms and Nazaritic vows. See how Paul acquiesced in all these rites and ceremonies, though he knew that they were effete, having been verified in Christ. See him at Lystra circumcising Timothy to please the Jews, and at Cenchrea and Jerusalem observing Nazaritic vows and offering sacrifices, all to please the Jews that they might not break with him and reject his Christ. “To those who were under the law as under the law, not being under the law, in order that I may gain those who are under the law.” Among the Jews he acquiesced in the Mosaic legalisms to which they still adhered, lest he might alienate them from the Christ he preached, at the same time knowing well that there was no salvation in all these legal rites and ceremonies, even in the palmy days of the Mosaic dispensation; and in Paul's day they were even bereft of symbolic value because they had all been verified in Christ. Though null and void, yet they were harmless and could be practiced with impunity. Consequently, while with the Jews, he showed himself loyal to their ritual, that nothing might get in the way of his constant efforts to get them to take his Christ.

21. *“To those who were without law as without law, not being without the law of God, but with the law of Christ, that I might gain those without the law.”* The Gentiles knew nothing about the law of Moses, cared nothing about it, and looked upon the Jewish rites and ceremonies as silly superstition. If Paul as a Jew had undertaken to prevail on the Gentiles to Judaize, he would simply have assumed the attitude of a mere Jewish proselyter, thus eclipsing the glory of Christ in what the Gentiles regarded as Jewish superstition. Now what a contrast. With the Jews he is a ritualized disciple of Moses, meek and lowly at the feet of the patriarchs and prophets, that he may win them to Christ. With the Gentiles he says not a word about all the vast routine of Jewish rites and ceremonies, but simply preaches Christ like a messenger from Heaven.

22. *“Unto the weak I became weak, in order that I may gain the weak.”* When he was with illiterate, ignorant, superstitious people, he forbore the use of all his vast learning, coming down to the most consummate simplicity, adapting himself to all the limitations of their ignorance and superstition that he may achieve the one end in view, *i.e.*, win them for Christ. When I was presiding elder, twenty-five years ago, I preached nine hundred sermons a year, constantly in the saddle or the pulpit, the Lord rolling a Pentecostal flood over my whole district, wrapping every pastoral charge in a revival flame, and sweeping out into the missionary fields within our boundary like a Pentecostal avalanche during my quadrennium, doubling the entire membership of the district, and raising up platoons of preachers on all sides. Frequently between Sundays I have gone away into some poor destitute field amid the mountains and preached to the ignorant peasantry, laying aside my laundered shirt and black clothing, and dressing in rural costume, eating and sleeping in their cabins, and thus making myself socially and fraternally one of them, that I might win them for my Savior, God invariably coming in a cyclone of conviction and giving us a sweeping revival, so that at the close of my quadrennium I had twice as many members and preachers in my district as I began with. “I became all things to all men that I may indeed save some.” Lord, help us to walk in the footprints

of sanctified Paul. Twenty years ago, while at home resting a little from evangelistic labor, a venerable and godly Baptist pastor sent a man to my house with conveyance and orders not to return without me. So I accompanied him ten miles to a country Baptist church with four hundred members. On arrival, good pastor B — met me with glad salutations and hearty welcome. “Oh! Brother Godbey, I am so glad you have come; Brother S — and myself have been preaching our best ten days and crying to God for a revival, but it seems without effect, and all hope has fled. I know you have revivals everywhere you go, therefore I sent for you; and praise the Lord you have come! Now take this meeting into hand, and be as free as the Lord can make you, and I will say’ amen’ to everything you say and do, and help you with all my might; anything, Brother Godbey, for a revival! My church is ruined if God don’t revive His work!” Leaving the two Baptist pastors in the pulpit, walking out in front I preached to the crowded house as best I could. I know there was already much conviction, though the brethren did not recognize it. During my first sermon the Holy Spirit “fell on all who heard,” turning the sanctuary into a Bochim of weeping. Responsive to the altar call about fifty rushed forward, apparently tumbling over one another. Soon the sacred walls around are reverberating the shouts of new-born souls, which have come like a swelling flood. I can remain but five days; meanwhile the mighty work sweeps on with accumulating momentum, forty grown up people having been gloriously converted and added to the Baptist church, the membership wonderfully revived, and not a few entering Beulah land. On my departure, some of the leading members, perhaps official, take me aside and beg me to accept the pastoral charge of their church, stating that they believe it will be for the glory of God, as their good and venerable pastor has been with them long enough. I respond, “Brethren, do you not know that I am a Methodist preacher, and if you were to give me the pastorate of your church you would be excommunicated from the Baptist denomination?” “Oh! we know you are a Methodist preacher, but we know another thing, you have preached the Baptist doctrine better than we ever heard it, and we want you to become our regular preacher.” Why was that? Because, while I preached the gospel as freely as if I had been in a Methodist church, I said nothing about Methodism nor John Wesley, but much about John the Baptist and the mighty men of their denomination as John the Baptist said, “I indeed baptize you with water, but He will baptize you with the Holy Ghost and fire.” So I preached to them the whole gospel, and they received it gladly, and mighty works were wrought. Since the Lord sanctified me thirty years ago, I have found it exceedingly refreshing to go away from my Methodist people and see the mighty works of God, enjoy glorious revivals with other denominations, spiritually recuperated by the variety I enjoyed in adapting myself to them in their religious and social peculiarities, at the same time preaching the whole gospel with the utmost freedom, and the people receiving it joyfully and appreciatively. Only two years ago I had a delightful and exceedingly profitable time preaching twenty-eight days with the Baptists in Tacoma, Washington, having been called thither by the pastor of the First Baptist Church in the city. There is no reason why trine immersion, foot-washing Tunkers and non-ritualistic Quakers should not hold membership together in the same church, worshipping and laboring in perfect harmony and Christian affection. God made religion, and it is the same regardless of race, sect, color or nationality. Hence all Christians, like Paul, should be all things to all men, with a single eye to their salvation. The devil made sectarianism for a greased plank on which to slide people into Hell. Consequently he is perfectly willing that they shall all have their own way, Pagan, Moslem, Catholic or Protestant. All he asks of them is to slide on the plank, as he knows they will drop into the bottomless pit. All the religious denominations have been built on some non-essential human dogmatism. The union of God’s people is in Christ, there being no reason why all denominations should not worship together in perfect harmony in the

same organizations throughout the whole earth, simultaneously and universally identifying in Christ, ever ready to waive their local, social, national and educational peculiarities in the interest of spirituality and salvation. Paul had but one theme, and that was Christ and Him crucified. The Holy Ghost is the Revelator of Christ. We ought to preach Christ, the Holy Ghost, salvation, sanctification, and glorification so importunately and absorbingly that the people will lose sight of everything else.

23. *“I do all things for the sake of the gospel, in order that I may be its fellow-partaker.”* Paul defines the gospel

(Romans 1:16)

“the dynamite of God unto salvation to every one that believeth.”

This is our only theme, Christ, the Holy Ghost, the dynamite which blows all sin and devils out of soul, mind, body, life, and influence. The reason why Christendom is divided up into six thousand sects is because they preach their sectarian differentia, which is really humanism, and as inappropriate and effete as the Jewish rites and ceremonies in Paul’s day. While Paul winked at them for Christ’s sake, that he might win the Jews, he never preached them. If all the preachers, like Paul, would preach nothing but the gospel, and at the same time be all things to all men, eliminating in this way all the barriers which intervene between the sects of Christendom, these partition walls would soon dilapidate and tumble down.

THE OLYMPIC RACER AND THE ISTHMIAN GAMES.

When I was at Athens I visited the Olympic racecourse, which was a universal sensation a solid thousand years, beginning twenty-five hundred years ago, and discontinued fifteen hundred years ago. When I was there three years ago they were busy rebuilding the amphitheater, and reopened those games and races the following April, after an interregnum of fifteen hundred years. The Isthmian games were at Corinth, so named from the isthmus connecting the Achaia, *i.e.*, Southern Greece, with the mainland and separating the Ægean and Ionian Seas. These races and pugilistic games in their day became the absorbing interest, not only of Greece, but of all nations, who resorted to them from all parts of the earth that they might witness these grand quadrennial celebrations of Grecian heroism, genius, poetry, oratory, philosophy, and the fine arts. In the Pauline epistles we have frequent allusions to these races and games.

24. *“Know you not that in the stadium those running indeed all run, but one receives the prize? So run that you may obtain.”* While in those Grecian races only one could obtain the prize, and in our case there is a gracious possibility of every one receiving the boon, yet the sedulous warning of the apostle, “so run that you may obtain,” is demonstrative proof of our liability to fail. Such a failure does not here mean the forfeiture of Heaven, such a conclusion being out of harmony with the metaphor, from the simple fact that it was an especial privilege for Greeks only, and under the most rigid restrictions, to become runners in the stadium and contestants for the prizes in the amphitheater.

Hebrews 12:

“Laying aside every weight and the sin that does so easily beset us, let us run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith.”

That race-course is not in the world, but in the kingdom of God, which is entered by regeneration. You see in this Scripture that after they have been received as *bona fide* contestants, having undergone years of preparatory discipline before the judges will receive them; then, laying aside every weight (which they had carried during their discipline to make them light when divested of it), and the besetting sin, *i.e.*, inbred sin, thus getting sanctified wholly, they enter upon the race to run for the prize awaiting for them at the end. Hence none but regenerated people are candidates for the races, and they must be sanctified wholly in order to run the race. Now you see that these runners do not all receive the prize, there being but one for all the group in any one race. In our case, however, there is a gracious possibility of every one winning the prize, yet you see a fearful liability that we may all fail; hence the admonition, “So run that you may obtain.” What is the obtainment? Only Christ, the author of our faith in conversion, the finisher of our faith in sanctification, and now returning to the earth for His Bride, and the question is, “Who shall have a place in the Bridehood?” — the climax of our achievement in Christ, and the voucher of our glorification, whether by translation or resurrection when He comes.

Philippians 3:11:

“In order that I may obtain unto the resurrection which is out from the dead,”

i.e., an especial and extraordinary resurrection, peculiar to the Bridehood of Christ, as in the Philippian letter we see, as in Corinthians and Hebrews and other epistles, running with all his might for the prize set before him.

25. “*And every one striving is temperate as to all things, they indeed that they may receive a corruptible crown, and we an incorruptible one.*” All the contestants in the Olympic and Isthmian races and games spent the preceding four years in the most hygienic living and discipline, necessarily preparatory for the momentous responsibilities awaiting them. Oh, how Christendom needs light and reformation at this point! Millions are failing because they are not “temperate in all things,” which means total abstinence from everything pernicious, and moderate, judicious use of the edibles, potables, *et cetera*, which are appropriate. Americans, as a rule, are gormandizers, as well as drunkards in many cases. If you would be ready for translation when the Lord appears, which is really the goal in view, you must subordinate the physical to the spiritual, wearing the world as a loose garment and ready to drop it off at a moment’s warning. Abstinence and prayer are the two ropes dropped down from Heaven by which we pull up and get our feet on believing ground, for justification, sanctification and glorification when our Lord appears.

26. “*Indeed I so run not as uncertainly, I so fight not as one beating the air.*” Paul here testifies to his own successful running on the race-course, and fighting for the prize in the arena. The gladiator forfeited the prize if he did not conquer and slay his antagonist.

27. “*But I keep my body under and subjugate it lest having preached the gospel to others I myself may be disapproved,*” *i.e.*, rejected. Many have misapprehended the conclusion here involved, thinking that Paul was contemplating his own forfeiture of salvation in case of failure. This is out of harmony with the facts in the case, as the question of salvation is not under consideration, but the obtainment of that prize set before them which is translation or glorification when the Lord comes. The race-course and the arena are only for the select few who have met the conditions and become contestants. Hence the justification of these contestants is not involved, that being settled as a matter of necessity before they are admitted into the stadium, or the arena. But the prize at the end of the race is involved in ambiguity and depending on the fleetness of the runner and the dexterity of the prize-fighter. Hence the great importance that you judiciously manage your body, “keeping it under and subjugating it” to the dominion of your illuminated spirit and sanctified intellect, making your body, which in itself is but an animal, the mere servitor of your spiritual and intellectual being, now filled and utilized by the Holy Ghost. This is necessary to prepare this mortal to put on immortality, and thus get this material body ready for spiritualization when the Lord comes and translates His saints, of which there is constant liability. If He does not soon appear, we must evacuate these bodies and go away to meet Him, leaving mortality in the dust, awaiting spiritualization. Now, conceive a summary of this grand truth. Regeneration makes you a candidate for the Olympic race, admitting you into the kingdom where the stadium for the runner and the arena for the prize-fighter are located. Then, complete divestiture of every weight and besetting sin constitutes your sanctification for the race or the combat. Then the question still pends, “Shall I run the race successfully and fight the battle courageously so as to be ‘approved’ by my Lord when He comes for His Bride?” As Paul claims to be a perfect runner and heroic prize-fighter, we see him in constant and glowing anticipation of his Lord’s approval in the end. Yet he says that if he is not careful to keep his body under, and subordinate it to the spiritual and intellectual, there is a probability of his rejection at the end of the race, just like many of the Olympic racers failed to win the prize. In that case he does not forfeit a place in the kingdom of God, as that is not in the contest, but was settled before he became a *bona fide* contestant. But this final disapproval simply means the forfeiture of the prize, *i.e.*, a place in the Bridehood, corroborating innumerable other Scriptures warranting the conclusion that multiplied millions will be saved who are not identified with the Bridehood, but friends of the Bridegroom and children of the kingdom; *e.g.*, all infants, idiots, saved heathens, and innumerable Christians who are “scarcely saved” (1 Peter 4:18), whereas all the members of the Bridehood will have an “abundant entrance” (2 Peter 1:11). Many a loyal citizen who voted for President McKinley has no qualification for an office in his Cabinet. So the Bridehood of Christ involves official qualification as subordinates in the Divine administration in this world, and doubtless many others.

FIRST CORINTHIANS

CHAPTER X.

ISRAEL BAPTIZED INTO MOSES.

1. *“For I do not wish you to be ignorant, brethren, that all our fathers were under a cloud and all passed through the sea,*

2. *“And were all baptized into Moses in the cloud and in the sea.”* The 77th Psalm says, “The clouds poured forth water” on that memorable occasion when the awful violence of the east wind seems to have been a potent agent in actually dividing the sea, and producing such a vast amount of spray as to accumulate in clouds over them, pouring out water as they passed through the sea. This baptism significantly consecrated them all to Moses, their deliverer out of Egyptian bondage, and their leader to the promised land. That very transaction forever absorbed their allegiance to Pharaoh, who emblemizes the devil. They had spent all their lives in his kingdom, abject slaves under his cruel lash. Now they go out leaving him, his kingdom and all of their hard bondage forever. Moses, the mediator of the old covenant, vividly emblemizes Christ, the Mediator of the new covenant of redemption, which is retrospective, taking in Abel and the antediluvians, and prospective, reaching down to the end of time. In a similar manner our water baptism signifies regeneration, *i.e.*, our departure out of the devil’s kingdom, our eternal absolution from his yoke of bondage, our reception of Christ as Prophet, Priest and King, and our identification with Him forever.

4. *“And they all drank that spiritual drink: for they drank of that spiritual Rock which followed them, and Christ was the Rock.”* Moses was but a man representing Christ, who had not yet come incarnate, consequently types and symbols were necessary to represent Him and His kingdom. Yet we see He was there in their midst, as He preached the first gospel sermon to the fallen race in Eden, was with His people before the flood, and in all the patriarchal ages. So Christ is as real in the Old Testament as in the New; the Prophet, Priest, and King of His true people in all ages.

5. Awful retributions overtook Israel in the wilderness, because they sinned.

6. *“And these things became our types, that we should not covet evil things as they also lusted after them.”* The national life of Israel, from Egypt to Canaan, typifies the experience of individual Christians in our dispensation.

7. *“Neither be ye idolaters as some of them, as has been written: The people sat down to eat and drink and rose up to play.”* Idolatry is fearfully prevalent in the churches of the present day. The people worship water gods, day gods, sectarian gods, creed gods, money gods, and many others. This verse sweeps away all church festivals at a single dash. As in olden time, they are invariably connected with idolatry. “They sat down to eat and rose up to play.” This is literally verified in the churches all around us. They have their festivals, followed by plays of different sorts. All religion is spirituality, feeding the soul and not the body, physical festivity being inimical and impedimental to true spiritual life and prosperity.

8. *“Neither let us commit fornication, as some of them committed fornication, and fell in one day twenty-three thousand.”* All deflection from God after the world is spiritual fornication, whose sweeping spiritual ruin is here vividly symbolized by twenty-three thousand in one day dropping dead. When churches reject sanctification, they always go after worldly gods, *i.e.*, side-track away into spiritual fornication, as sanctification is simple holy wedlock with Jesus, which the Holy Ghost wants to celebrate, every recusant of course deciding in favor of rival lovers inimical to Jesus. The reason why we see the wholesale apostasy in all denominations is because God has brought on them the test of the Holiness gospel. Hence they are bound to receive it or backslide. Perhaps the Jews would have remained loyal to Jehovah many centuries if He had not sent to them His Son, who became to them an immediate stumbling block, because they rejected Him, then and there apostatizing and becoming a hiss and by-word in all the earth, rejected of God and reprobated.

SANCTIFICATION TAKES OUT THE MURMUR.

10. *“Murmur ye not as some of them murmured, and were destroyed by the destroyer.”* Unsanctified people are never satisfied. In the winter it is too cold, in the summer too hot, in the spring too wet, and in the fall too dry. Sanctified people are always perfectly pleased with the weather and everything else which God manages. They shout amid the snow storms of winter, so beautifully emblematic of the blood-washed robes they wear. They praise the Lord for the sultry summer heat, so delectably relieved by the delicious cooling shade-trees which God planted with His own hands, that we might gather under them and press the Holiness camp-meetings through all the long sultry summer. They leap and shout amid the refreshing vernal showers, assured that their Heavenly Father is sending them down to awaken the sweet May flowers from their long winter sleep. They give glory to God amid all the clouds of dust which eclipse an autumnal sun, bringing on the delectable Indian summer, affording blessed opportunity to gather in the delicious fruits of the prolific summer and store them away for the oncoming winter, whose dreary icy tread will be cheered by an abundant supply of potatoes, nuts and apples. Lord, help us to get saved from all our fret and worry.

11. *“These things happened unto them typically, and were written for the admonition of us unto whom the ends of the ages have come down.”* The dealings of God with His ancient people are invaluable helps to us by way of incentives to holiness and admonition against sin. We are living in the last age preceding the glorious kingdom. The Eden age wound up with the sad calamity of the Fall; the Antediluvian with the Flood; the Patriarchal with Egyptian slavery, plagues and destruction in the Red Sea; the Mosaic with the destruction of Jerusalem by the Roman armies, a million perishing by sword, pestilence and famine, another million sold into slavery, and the scathed and peeled remnant expatriated to the ends of the earth. The Johanic and Messianic dispensation wound up in bloody martyrdom — John beheaded and Jesus crucified. So ours is the last, launched in its full-orbed glory on the day of Pentecost and hastening on to its culmination in the great Tribulation, which Jesus says will be more calamitous than any of the preceding judgments winding up the former dispensations. Hence we should all be on the lookout, assured the end is nigh.

TEMPTATION.

12. *“So let him that thinketh he stands take heed lest he may fall.”* This verse is clear and conclusive, settling the question beyond all controversy as to our constant liability to fall, and forfeit our probation. A dogma has prevailed flatly contradictory of this clear Pauline statement, *i.e.*, that all who have once enjoyed the salvation of the Lord will ere long reach the kingdom of glory, *i.e.*, that the backslider goes to Hell. Not only the opposite, but the very contradictory, of this dogma is true. Let us begin with Satan and take an invoice of Hell’s inmates. The devil himself was once the bright archangel Lucifer, enjoying ineffable bliss among the angels in Heaven. Pursuant to the perfect freedom and momentous responsibility appertaining to the created intelligences of all worlds, who were originally on probation, he kept not his first estate (Jude 6), but fell (Isaiah 14:12), many others following his sad example; “kept not their first estate,” but, leaving their own habitation, were cast out to suffer adamantine chains and penal fires forever. We must remember God never created a devil, could not, as it is impossible for evil to emanate from good. Therefore all the devils in Hell were at one time angels living in the kingdom of God; the wonderful redemption of Christ so effectually reaches the whole human race that all are born in the kingdom of God like the prodigal son and his older brother, and only get out by sinning out, and we see in the case of the elder brother that he never did get out. The conclusion from God’s Word is irresistible: the whole human race, through the redemption of Christ, is born in a justified state, not the children of the devil, as in that case dying infants would all go to Hell, but the children of God, heirs of the covenant. Hence we see, as in the case of the prodigal son, that every sinner converted is simply a backslider reclaimed, having been a citizen of the kingdom in his infancy before he backslid out. Hence you see the utter falsity of the dogma that every backslider will be saved. Instead of there being no backslider in Hell, there are none in the bottomless pit but backsliders: Satan himself at the beginning an old backslider; all the devils following on, fallen angels, and then every human being, having enjoyed the salvation of the Lord in infancy, now backslidden, fallen and become the inmate of hopeless despair. Never forget the wholesome Pauline admonition, “Let him that thinketh he stand take heed lest he fall.”

13. *“No temptation hath overtaken us except human.”* If we should encounter superhuman temptations, we would certainly go down under them. But, since Christ Himself is a man, He is sure to give His victory over every human temptation. *“But God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation will also make a way of escape by which you shall bear up under it.”* It does not mean that He will take away the temptation, as in that case we would miss a blessing; because temptation is certainly one of the greatest sources of blessing this side of Heaven, as we always gain strength by the battle and courage by the victory. The soldier who fights no battles, wins no victories and will never wear the laurel crown. Hence you need not expect to get where you will have no temptations, as in that case you would have to go out of this world, which is thronged with evil spirits, Satanic and human, besetting you with temptations on every side. But as these temptations are only human, and none of them superhuman, and our Savior Himself is a man, He is certain to give us all the help we need to triumph over every foe and have victory in every temptation. He does not promise to take us out of temptation, “but to make a way of escape by which we shall be able to bear up under it.” Hence the soldier is not relieved of the battlefield, but he is not only immortal, but invulnerable. Therefore it is fun to fight and conquer and achieve. This Scripture certainly covers all the ground on the temptation problem, assuring you that victory

is always at hand, and a glorious blessing for you in every temptation. You enter the battlefield with victory in sight, and the mount of triumph cheering you onward.

THE COMMUNION.

14-19. As the blood in the human system is the vitalizer of the whole body, circulating into every member, so the blood of Christ circulates into every member of His mystical body, in Heaven and in earth, imparting to all His own vitality. Hence close communion is out of harmony with the life of Christ, common to all the members of His body and interpenetrating all, great and small. This blood, which is the life, is emblemized by the wine which should be participated in alike by all the members of our Lord's body. The bread also emblemizes the body of Christ, and is consequently to be the common participation of all. Since bread is the staff of physical life on which every human body subsists, so it typifies Christ, the Creator and Nourisher of every human spirit. Hence the Eucharist is the visible bond of union, identifying the saints of all ages and nations with the one body of Christ.

DEMON WORSHIP.

20. *“But those things which they sacrifice, they really sacrifice to demons, and not to God: I do not wish you to be the communicants of demons.”*

21. *“You are not able to drink the cup of the Lord and the cup of demons: you are not able to partake of the table of the Lord and the table of demons:”*

22. *“Whether shall we provoke the Lord to jealousy? Whether are we stronger than He?”* Here he warns the Corinthians against the communion of demons, *i.e.*, devil worship. All the Grecian gods were but the personifications of the evil passions, tempers, lusts, and ambitions peculiar to fallen humanity; as the demons, resident in human hearts and flying through the air, make it their constant enterprise to stir up the evil tempers, passions, lusts predilections in fallen humanity, doing their utmost to lead people into conservatism and subordination to these demons. Hence the heathen world in all ages has been full of demon worship. The Greek philosophers, in their writings, actually used the word “demon.” The great Socrates stated that his guardian demon made revelations to him and held communion with him. Millions of heathens, Moslems and Romanists, as well as doubtless many Protestants, this day worship demons. The vast sectarian diversity in the Christian world is really another manifestation of the Pagan polytheism, in which the heathens worship many gods, variant in character and attributes, like the diversified and even warring sects of Christendom. Oh! how many today are groping in demon worship! The Greek has “demon” in this paragraph, where E. V. has “devil,” a word which properly applies to Satan himself, the innumerable subordinate evil spirits thronging earth and Hell being denominated demons. They are prone to dress up in the habiliments of angels (such as they once were, and hence know how to play the angel), and pass themselves for the Holy Ghost, thus deceiving the people by millions, leading them into demon worship, thinking they are worshipping God. Such is the case with the millions who profess and practice a sinning religion, which they get from the demons, because God has none such. Our sacramental boards are crowded by carnal, wicked people who actually, as Paul here says, “drink not the cup of the Lord, but the cup of demons, and sit not at the table of the Lord, but the table of demons.”

23-24. *“All things are not lawful, but all things are not profitable: all things are lawful, but all things do not edify.”* We must remember that the way to Heaven is much narrower than the law. Many things are lawful which the clear light of God’s Spirit, Word and Providence would have us deny. In Paul’s cloudless spiritual day he could see that offering meat to an idol did not hurt it; hence it was lawful for him to eat it, but not expedient if some one walking in a dimmer light should stumble over his example. *“Let no one seek his own, but that of another.”* It was Cain the fratricide who said to God: “Am I my brother’s keeper?” Certainly you are your brother’s keeper.

25. *“Eat everything sold in market, asking no questions for conscience’ sake.”* Certainly we have broad liberties amid the clear light of the Pentecostal dispensation. We need not Judaize on swine nor anything else. Yet we must live hygienically, pursuant to our constant duty to our own body, mind and spirit; and we must live prudently, not only on the questions of eating and drinking, but of all others, for the sake of our neighbors.

26. *“For the earth is the Lord’s, and the fullness of the same.”* Hence you have a right to enjoy all the bounty of earth in harmony with hygiene and the diversified interests of God’s kingdom, of which you are a member for this world and all eternity. “If any one of the unbelievers call you, and you wish to go, eat everything set before you, asking no questions for conscience sake.” Hence we have broad liberties and we are not to bring our conscience in the matter as we are walking in the clear light of God. Hence, so far as we personally are concerned, our liberties are unbounded.

28. *“But if any one may say to you, ‘This is offered to an idol,’ eat not for the sake of him who delivered you the information and his conscience.*

29. *“I say not the conscience of yourself, but of the other one.”* Hence you see from this that you are bound in all the transactions of life to keep a constant outlook for the interest of others, watching, praying and asking God to keep you from becoming a stumbling-block to any, and make you a constant inspiration for good to all who come within your influence.

29-31. *“Therefore, whether you eat, or drink, or whatsoever you do, do all things to the glory of God.”* Obedience to this simple and beautiful commandment of God becomes easy and natural when we have Christ crowned within, because He keeps His arms about us, and His almighty hand beneath us and His heavenly wing over us, so that we rest like a tired child in its mother’s arms, free from all solicitude, knowing that it is perfectly safe.

32. *“Be ye without offense both to Jews and Greeks and to the Church of God,*

33. *“As I indeed please all in all things, seeking not my own profit, but that of the many in order that they may be saved.”* God help us to live in the daily appreciation and application of this plain, beautiful apostolic precept. The Jews and Gentiles differed more widely in their religious, socialistic and manneristic peculiarities than any denominations now in America. Yet they were united in all the gospel churches, enjoying ample provisions of grace to live together in perfect fraternity and Christian fellowship.

FIRST CORINTHIANS

CHAPTER XI.

1. *“Be ye imitators of me as I am of Christ.”* Not even an apostle enjoyed a right to human leadership, only so far as he was in harmony with Christ. Hence the utter futility and glaring preposterousness of all human leadership. All we can do is to walk in the footsteps of Jesus, and shout aloud: “Follow me as I follow the Lord.” The clergy men in the fallen churches have in all ages sought to lead the people, and demanded their obedience. Entire sanctification saves us all from human leadership. Hence it has been antagonized by the ruling clergy, who have usurped the prerogative of the Holy Ghost and constituted themselves leaders in all ages.

2. *“I praise you because you imitate me in all things, and hold fast the instructions as I delivered them to you.”* The original word here is not “ordinances,” as in E.V., but “traditions,” which really means everything transmitted to the people by the Savior and apostles, both written and unwritten. I use the word “instructions” as the more comprehensive and the freer from ambiguity.

MAN’S LEADERSHIP IN THE DOMESTIC GOVERNMENT.

(Verses 3-15.)

4. *“Every man praying or prophesying having something on his head dishonors his head.”*

5. *“Every woman praying or prophesying with her head uncovered dishonors her head. . . .”*

7. *“For the man indeed ought not to cover his head, being the image and glory of God, but the woman is the glory of the man. . . .”*

10. *“On this account the woman ought to have authority on her head on account of the angels.”*

16. *“If any one seem to be contentious, we have no such custom, neither do the churches of God.”* During Paul’s absence of three years in Asia many changes had taken place among them. A multitude of preachers from Judea, and other countries, had been there preaching; Peter, Apollos and other godly heralds of truth and righteousness, and still others whose Christian character was probably to be discounted. Many had backslidden. The church was racked with controversies on many different lines. Among other things, they wrote to Paul in reference to the women who were preaching among them bareheaded, like men, raising no controversy about their preaching and praying and taking an active part in the public worship, as Priscilla and others had done while Paul was with them. But there was quite a criticism against the habit of some of their women preaching and praying bareheaded, like men, the costume at that day being so identical among men and women that the veil of the latter and the shorn locks of the former became the ordinary designation of the sexes. While Paul is disposed to lay no emphasis on the latter, stating to them that it is unworthy of controversy, because the churches have no fixed custom requiring the woman to have something on her head when she exercises in public, yet, for the sake of harmony and to obviate unprofitable criticism, he advises all of the sisters to put something on their heads when they pray and preach in the meetings, setting forth a beautiful concatenation, beginning with God, then Christ, then the

husband and then the wife. God is over Christ, and Christ over the husband, and the husband over the wife in the domestic government, which is the basis of all civil society and state government. The man is to have nothing on his head, indicative of the fact that he is king in the home government, no earthly authority being over him; while the woman is to have something on her head, symbolic of her husband's authority over her. The apostle reminds them that the angels are present in their meetings, which is a beautiful and consolatory truth. We should remember that a portion of our congregations is unseen by mortal eyes, and yet present, *i.e.*, "ministering angels hovering round." As we fix up to go out in company, we ought to be decorous in the presence of the angels. Hence he advises the women to extend courtesy not only to the human portion of the audience, but to the angels present, by putting something on their heads so they wouldn't look odd nor uncouth. While he thus answers their questions, advising the women praying and preaching to wear something on their heads by way of decorum, relieving them of unnecessary criticism, at the same time he attaches no gravity to it, as there is no such principle settled in the churches.

THE LOVE FEAST AND THE EUCHARIST.

We must remember that the Lord's Supper was instituted by our Savior immediately after the last meal He ate with His apostles. During the apostolic age they perpetuated that custom of having a social, religious meal, and eating together in commemoration of the last Supper of our Lord and His apostles and exhibitory of their love to one another. For this reason, John Wesley revived the love feast. In connection with this love feast, which preceded the Eucharist, they had run into some irregularities which the apostle here endeavors to correct, stating to them that their coming together is "not for the better, but for the worse."

18. *"For in the first place, indeed your coming together in the church, I hear there are schisms among you, and I partially believe it. For it behooveth that there be heresies among you in order that the approved among you may be made manifest."* Darkness prepares us to appreciate the light of day. Adversity qualifies us for prosperity, and the world is made up of antitheses. Everything has its antithetical counterpart. Hence

"all things work together for good to them that love God" (Romans 8:38);

i.e., everything in the universe, in the wonderful redemption of Christ, is made a blessing to His true people. Even the schisms and heresies with which He sees fit to inflict the church become a great source of blessing to the truly humble, meek and lowly by way of profitable illustration and admonition. The prevailing worldliness and wickedness in the churches today are ousting the true hearts from the incantations of Satan's oblivious lullabies, and stirring them out to wake up and appreciate the glorious gospel of entire sanctification.

21. He here alludes to the fact that in this meal — which preceded the sacrament, and in its original institution was simple and frugal, demonstrative of their love to one another — some of them have gone to excess, actually eating to gluttony and drinking to drunkenness. This was not the sacrament, but the meal which preceded it, called the *agapee*, *i.e.*, the love feast.

22. *“For have you not houses in which to eat and drink, or do you look down with contempt on the church of God, and shaming those not having? What do I say to you? Shall I praise you? In this I do not praise you.”* This is a withering rebuke to the church festivals of our day, setting forth the fact that they are utterly inappropriate in the house of God, because they are even much more extravagant and luxuriant and hilarious than these Corinthian festivals.

23-25. Here proceeding on from his allusions to the love feast anticipating the sacrament, and which they had woefully perverted into a hilarious festival, like the church suppers of the present day, he now describes the holy Eucharist as instituted by our Savior, following the last supper in the upper room on Mt. Zion.

26. *“As often as you may eat this bread and drink this cup, you do show forth the death of the Lord until He may come.”* Hence we see the sacrament of the Lord’s Supper is to be perpetuated until He returns to the earth, since it is a memento of our absent Lord. It is a valuable means of grace, perpetuatory of our membership in the visible church, as our baptism is initiatory.

27. *“So whosoever may eat the bread or drink the cup unworthily, shall be guilty of the body and blood of the Lord.”* What an awful responsibility! How consummate the delusions of the devil, which have long ago girdled the world with wicked carnal communicants, thus involving themselves in the guilt of the Lord’s innocent blood, shed by the diabolical rabble led on by the fallen clergy.

28. *“Let a man examine himself and so eat of the bread and drink of the cup.”* Here the close communionists make the sad mistake of examining the communicant themselves, which they have no right to do. Every tub stands on its own bottom. This is a matter which every soul is to settle with God alone.

29. *“For he that eateth and drinketh not discerning the body, eateth and drinketh condemnation to himself.”* We need the light and truth of the Holy Ghost to enable us spiritually to discern the Lord’s body broken in the bread and His blood flowing in the wine. “Damnation,” as in E.V., does not occur in this life. The Greek *krima* means “condemnation” here and “damnation” hereafter. Oh! what a wholesale damnation work Satan is doing! Deluding millions of poor unsaved, wicked, worldly, carnal people, to crowd the sacramental board, without the light of the Holy Ghost shining in their hearts, to discern the Lord’s body in the holy sacrament, and thus eating condemnation now and damnation in the world to come. Thus multitudes of proud, carnal church members, who in their hearts despise the humiliation of the cross, and could not be induced to come to the altar to consecrate themselves to God and get His blessing in their poor lost souls, are ready to crowd around the chancel and partake of the holy sacrament.

31. *“On this account many among you are weak and sickly and some sleep,”* i.e., sleep the sleep of spiritual death. In this age of apostasy and worldliness, this sad truth is simply appalling.

32-34. He here states the utter futility of human judgment, hence the vanity of all attempts to evade the voice of Divine truth, at the same time the wisdom of humble acquiescence in the verdict of the Holy Ghost, as “being judged by the Lord we are disciplined, so that we may not be condemned along with the world in the great day.” Oh! that the carnal millions in the popular

churches would thus heed this warning; receive the needed discipline and be corrected thereby, repent and fly to God, and get ready for the Judgment Day! Writing all of these castigatory criticisms against them, he hopes for a great reform in his absence, assuring them that when he comes, he will not only correct all of these but others.

FIRST CORINTHIANS

CHAPTER XII.

SPIRITUAL GIFTS.

1, 2. He now proceeds to expound to them elaborately the grand theme of spiritual gifts, marking a very decisive transition from the disciplinary to the educational phase of his magisterial office.

3. *“Therefore I make known unto you that no one speaking in the Spirit of God can say Jesus is anathema, and no one is able to say Jesus is Lord but by the Holy Ghost.”* This is conclusive from the fact that the Holy Ghost is the Successor and Revelator of Christ. “Lord” is applied to a man that rules, hence means the humanity of Christ, the legitimate ruler of the world, as God originally gave it to man. Though the devil has usurped it from Adam the first, Adam the Second has conquered Satan and taken it back. Hence He is destined to be “Lord over all, blessed for evermore.” This lordship must begin in the human heart, in which the Holy Ghost enthrones Jesus in sanctification. Since He is sent into the world to reveal Jesus and enthrone Him in the heart, whenever He sanctifies a soul He reveals Jesus sitting on the throne of the heart. The regenerated man knows Jesus as Savior because He has saved him, but does not know Him as Lord, *i.e.*, Ruler, until He is enthroned in the heart in sanctification. Hence the fearful Unitarian trend of the popular churches. Without the baptism of the Holy Ghost, the churches not only become despiritualized into dead formality, but Unitarianized into deistic infidelity. This arises from the fact that Christ must be crowned within before you can say, *“Jesus is Lord.”* It is the prerogative of the Holy Ghost to reveal and crown Jesus on the throne of the heart, which he always does in sanctification. Jesus sends the Holy Ghost, and He reveals Jesus. When you receive the personal Holy Ghost in sanctification, he reveals Jesus sitting on the throne of your heart. Then can you say, “Jesus is Lord.”

4. *“There are diversities of gifts, but the same Spirit.”*

5. *“There are diversities of ministries, but the same Lord.”* The Holy Ghost bestows on appreciative sinners the gifts of illumination, conviction, justification, regeneration, adoption, and the witness of the Spirit. Without this beautiful group of gifts, no sinner would ever be saved. In sanctification the glorified Savior gives you the Holy Ghost Himself to sanctify, comfort, fill and keep you forever. After the Holy Spirit has moved into your heart, He has another cohort of inestimable gifts which He wishes to bestow on you, not only to fortify you against the adversary, but especially to panoply you for the Lord’s war and empower you to become instrumental in the salvation of others. There are nine of these gifts, all entirely different either from other. Hence there is quite a “diversity,” developing infinite dissimilitude among their possessors. When Jesus is crowned Lord of all on the throne of the heart, He dispenses an infinite diversity of ministries to His saints, sending them in all directions on missions of love and mercy, doing His will on earth as the angels do it in Heaven.

6. *“There are diversities of operations, but the same God, who worketh all things in all.”* Here we see the beautiful and harmonious co-operation of the blessed heavenly Trinity. God works in us a vast diversity of operations, enlightening, transforming, renewing, upbuilding, sanctifying and

glorifying, the Son sitting on the throne of the heart, dispensing the different ministries, and the indwelling Holy Ghost furnishing the potent and diversified gifts requisite to the different ministries and the variant operation performed by the same.

7. *“To each one the manifestation of the Spirit has been given to profit.”* The omnipotent Trinity co-operate in the wonderful plan of salvation, give perfect victory to every humble, believing, appreciative soul, while all of these spiritual gifts are at your availability. Some will be manifested in great prominence in one, another in another, indefinitely, for the glory of God and the good of humanity. We now enter upon the catalogue of the wonderful nine. I read so much in Greek literature about the nine Muses, who inspired all the poets, scholars, philosophers and artisans, that when I was in Athens I visited the Hill of the Muses, where they were believed to abide in the romantic days of yore. Though heathen, it seems that the Holy Spirit permitted them to catch at least a few stray notes floating out from the golden harps of Heaven’s charming music, First in the glorious catalogue is “wisdom,” which is sanctified intelligence, and so much needed in the diversified emergencies of this life. One hundred and fifty years ago a poor Irish family migrated to America and floated off to the wild woods of Kentucky, and settled on the frontier. Ere long the baby dies. They are all superstitious Roman Catholics. No priest can be heard of in all the land to pray the poor little thing out of purgatory. They are all in deep sorrow. One day a backwoodsman says to them: “A fellow called a circuit rider comes round once a month; for ought I know, he may be a priest. I feel sure he is a man of that sort.” “By all means send him to our house.” Fortunately, Bishop Asbury’s blood-washed, fire baptized circuit-rider happened in that part of his monthly round in a day or two. Receiving the information, he goes at once to the Irish cabin, and calls on the heart-broken family. “I heard you were in trouble, and have called to see you. I am the circuit rider.” “Oh! But we want a priest to pray the baby out of purgatory. Are you a priest?” “Oh, yes, I am a priest.” “Are you a Roman Catholic priest?” “Not exactly, but I can do anything a Roman priest can.” The man concludes he is all right, the difference being simply in this new country, so they hail him welcome and turn over to him the job. “Oh,” says he, “the baby is not in purgatory, but in Heaven. It is the prettiest thing you ever saw. It has never cried since it got there, and the angels are all delighted with it.” This helped them wonderfully, so they break down with grateful tears. Now he interviews them about their souls — asks them if they have ever been born again. All respond in the negative. Then he tells that the baby is in Heaven; that they are all on their way to Hell. They get convicted under his plain talk, and ask him to come again. This is all the excuse he wants to make their house one of his regular preaching-places, as he had no churches. So he publishes the appointment all round his circuit. The day arrives, the house is crowded with red-hot Methodists, singing, praying and shouting uproariously. The fire falls. They all get converted and join the Methodists, and turn preachers. They have gone preaching from the Atlantic to the Pacific, and are preaching yet. I am one of them; for I have given you an item from the history of my family. All originated from the spiritual gift of wisdom possessed by the pioneer circuit rider. Without this gift, he never could have turned priest and succeeded in converting that ignorant, superstitious family. I could write a volume on this wonderful gift. A good preacher of another church migrated into my circuit twenty-seven years ago, proposing to build a house in view of establishing a congregation. My members were alarmed at the prospect of competition. I visited him, helped him build it out four miles from any of my churches, but in my circuit. By the time it is done, he and myself are like David and Jonathan, side by side on the battlefield. I accept his invitation to hold the first protracted meeting for him. We ran a full month, witnessing the mighty works of God. At the close I tell them all to come down and give their

hands to the good man who built the house. One hundred come and give him their hands, but tell him they want to belong to Brother Godbey's pastorate. He decides to go with them. So I get the preacher, house and one hundred new members to swell the army roll of my circuit. To God be the glory! He managed the whole matter through the spiritual gift of wisdom happily enjoyed by your humble servant. You can not get along without this blessed gift from the Holy Ghost. It is absolutely indispensable. Without it you will begin at the wrong end, or in the middle, and try to run both ways simultaneously. "If any man lack wisdom, let him ask of God, who giveth to all cheerfully, and upbraideth not."

"Let him ask in faith, without doubting" (James 1).

You need entire sanctification to save you gloriously from all doubt. Then you will be in constant attitude to receive all of these wonderful gifts.

KNOWLEDGE.

8. This gift was so prominent in the apostolic age, that one of the first sects ever founded when the apostasy began to prevail was named for this gift, *i.e.*, the Gnostics, who like all other sectarians soon digressed into fanaticism and heresy. The meaning of the Greek word *gnosis*, translated "knowledge," is insight into Divine truth. Therefore this is the gift which we all need to understand the Bible. It qualifies us to read the precious Word and look down into the deep interior of revealed truth, and see not the lexical definition but the spiritual meaning. It was this gift that made Bob Burkes a powerful exegete before he learned his alphabet, his sister reading the Scripture and he expounding it. I have known illiterate old colored people in the South, full of the Holy Ghost, enjoying this gift so wonderfully that they were better exponents of Divine truth than the most learned theologians without it. Early in the Holiness Movement, when the doctrine was new and strange, an illiterate old Ethiopian entered into Beulah land. When the curious multitude called on him to define sanctification, he responded: "It is just to go limber in de han's of de Lord." A very devout colored man in Texas, getting wonderfully baptized with the Holy Ghost and fire, responsive to the kind invitation of a highly cultured metropolitan pastor to come to his church, that he might preach all of that foolery out of him, was a patient auditor in the gallery. After the benediction the pastor, beckoning to him to tarry until he can have a word with him, says: "Ben, how did you like my sermon?" "I likes it well, boss, it was a good sermon; but I tell you, boss, you did not go furd enough; you said dar was no sanctification; you stop too soon; you had ought to go furd and say, 'not dat you knows of,' but me knows dar is, for I'se got it, glory to God!" When an ignorant boy, listening to my preaching father, I received a call, trembled under the Divine voice and responded, "Amen." I was utterly ignorant of spiritual experience, therefore I took it for granted that I had to learn the Bible from others, oral and written. When I graduated at college, feeling that I then had the golden key with which to unlock the world's learning, sacred and secular, hidden away in the dead languages, consequently I ransacked all the world for books, not only American resources, but bringing many from the old world, especially from Germany and England, meanwhile having preached fifteen years. Then God in His great mercy poured on me the baptism of the Holy Ghost and fire, sanctifying me to Himself, soul, mind and body, for time and eternity, giving me the Apocalyptic wings, which I could not forbear to spread, flying to the ends of the earth and blowing the silver trumpet, proclaiming the wonders of full salvation. That was thirty years ago. Of course

I flew away from my great library, which subsequently at different times I have given away to young preacher's, especially those identified with my own household. When I reached bottom-rock consecration, of course I laid the preacher on the altar, turning over all of my clerical aspirations, and sinking away into God, utterly losing sight of self and glad to be anything or nothing for Christ's sake; of course, giving up all idea of ever knowing the Bible, for I thought I had to learn it from those books for which I had ransacked the libraries of the ages, and was delighted with the simple privilege of being a soul-saver in the most humble capacity. The years rolling on, I am constant on the battlefield, preaching day and night, and witnessing the mighty works of God. Behold! I find myself in the great Holiness camps, surrounded by hundreds and thousands of the Lord's bright pilgrims, clerical and laity, with their open Bibles, pencil and paper, and your humble servant standing in their midst, reading and expounding the Scriptures in the inspired original. This I have done from ocean to ocean, from the Gulf to the Lakes, working in the cities during the winter and the camps in the summer, to my own unutterable surprise, teaching God's precious Word. What is the solution? To God be all the glory! It is because the blessed Holy Spirit gives me the benefit of this unutterable gift, "knowledge," *i.e.*, insight into the deep spiritual meaning of His precious Word. I have used the Greek constantly and exclusively, from the same fact that this gift in my case is on the very Word which the Holy Ghost revealed, in that beautiful and inimitable Greek. For this reason I would be at sea without it. Of course, the Holy Ghost is just as willing to impart this gift on the Scriptures in other languages, *e.g.*, your own beautiful English, as it is my privilege, in the good Providence of God, to read the identical words which the Holy Ghost revealed, unadulterated by uninspired translators. I am not surprised that this gift in my case is identified with the Greek. It is your glorious privilege to enjoy this wonderful gift of the Holy Ghost, enabling you to read God's precious Word and see the deep, sweet and beautiful spiritual truth there revealed, and hear the voice of God talking to you. You need not expect this gift unless you utterly and eternally die to all of your creeds, confessions, dogmatisms, and preconceived notions and hereditary intuitions. Though I have been a Methodist preacher all my life, I am as dead to Methodism as to Romanism or Mormonism. You must say like little Samuel, "Speak, Lord, thy servant heareth." The reason why preacher's are abandoned by the Holy Ghost and left to paddle their own canoe, shamefully ignorant of the Bible, is because they want to bend it to their creed, and the Holy Ghost will not be bent to anything. If they would only die out to everything but God's truth and sink away into Christ, the Holy Ghost would teach them more in a minute than men can teach them in a year. Long ago when I was in the howling wilderness preaching the best I could, I heard an old Methodist bishop make this statement. I did not believe it; but the time came when I knew it was so. Ever and anon the Holy Spirit has flashed a whole sermon into my mind in a minute, utterly new and before unheard of, and yet as true and real as Jehovah's throne.

FAITH.

9. This is not the gift of faith by which we are converted and sanctified, but the gift of faith which is entirely different. You are saved by grace (Ephesians 2:8), but you become instruments in the salvation of others by the gifts. Hence faith here has nothing to do with your personal justification or sanctification. But what a wonderful Archimedean lever in the salvation of others! "As your faith is, so be it unto you," is as true of the gift as of the grace. Hence faith is omnipotent, as it takes hold on Omnipotent God. This is the secret of George Muller's feeding three thousand orphans year after year without a dollar of capital. In this way the present Holiness Movement, without financial

resources, has more missionaries in the heathen field than all of the churches in Christendom, with their bushels of gold. A woman in Indiana received this gift for her wicked husband, a steamboat captain running from Cairo, Ill., to New Orleans, La. The morning following her midnight victory brought her a telegram stating that her husband's boat was burnt and he was lost. She read it, rolled it up and handed it to the boy, stating that it was a mistake; that her husband was alive, and coming home to get religion and go with her to Heaven. Sure enough, in three days her husband arrived. Meeting him at the door, she told him of the answer to her prayer, the telegram and her answer to it. Conviction struck him like a thunderbolt. Falling on the floor, he cried for mercy. Gathering in a few saints, they spend the day and night in prayer, the heavenly daybreak coming into his soul with the morning dawn. William Carvosso, the great Methodist class leader, long prayed for his giddy, impenitent daughter. Returning from meeting one night, he received the gift of faith for her. On arrival at his house he found her in awful agony, as if she would die. She died to live again, and live forever. Dr. Finney, in his "Lectures," gives an account of an old consumptive who spent the last five years of his life confined to his room, but using his time praying for revivals in the churches within the boundary of his acquaintance, frequently sending for the preachers and stating to them: "I have been enabled, by the grace of God, to pray the prevailing prayer for a revival in — church. Go, and you will have it." Invariably the revival came as he said. After he was dead, his diary was examined, and found to give different dates when he was enabled to pray the prayer of faith for a revival in various churches scattered far and wide over the country. His diary was followed with protracted meetings, the revivals coming in every case as specified. I have much enjoyed this gift since the Lord sanctified me, and have seen it verified constantly in my ministry. When working at the altar, I have frequently labored with a penitent until I received the gift of faith for him, and then left him, feeling certain that he would be saved, often desisting and waiting to see him rise with a shout. I am an old revivalist, now working as a teacher of God's Word, my physical ability somewhat inadequate to the stalwart campaign. I used to make it a rule to hold on to God till He gave me the gift of faith for a revival before I entered upon the work. This is the secret of prevailing prayer. Are the members of your family going to ruin? Go to God for this gift in their behalf. If you truly have faith for them, they will be saved according to your faith. Do not make the mistake of praying for their conversion instead of their conviction. God can not save them against their will, without dehumanizing them, but He can convict them *volens nolens*. You can go to God until He imparts to you this gift. So you can pray such a conviction on them that they will think they are going to die, and refuse to eat or sleep until they get saved. The power of this gift is simply illimitable, because it actually appropriates the omnipotence of God. Oh, that the Church could only wake up to her power to save a world fast sinking into Hell! If she would only get in position to receive and utilize this gift, she could speedily girdle the globe with salvation, with holiness to the Lord; bring back her Divine Spouse and flood the world with Millennial glory. As the grace of faith is the measuring line of your personal experience and enjoyment, so the gift of faith is the measuring line of your real efficiency in the salvation of others.

GIFTS OF HEALINGS.

9. Both of these nouns are in the plural numbers because there is a diversity of gifts, as well as an infinite multiplicity of diseases to be healed; some gifted in the healing of one disease, and some in another. Of course, the body is not perfectly healed until this mortal puts on immortality, and we enter the glorified state either by translation or the resurrection. Therefore all bodily healing in this

life is but the earnest of the glorious complete healing which is to come, mortality itself being the very quintessence of disease, final and perfect healing utterly and eternally eliminating it. Neither is our failure to get healed an argument against our spirituality, as we are healed by the gift, and saved by grace. It is our glorious privilege, as a Christian duty, to appreciate and utilize the gifts of healings in order that we may be a blessing to the suffering thousands on all sides. As the apostles and primitive saints went from house to house, preaching the gospel and healing the sick, let us remember that we are in the succession, and the gospel has lost none of its power. It is one of the glories of the present Holiness Movement to restore the great Bible truth of Divine healing for the body, which was so prominent in the apostolic age, and, like the other great cardinal truths, went into eclipse during the dark ages, following the great Constantinian apostasy. God used Martin Luther to rescue from the rubbish of Romanism the great fundamental Bible doctrine of justification by the free grace of God in Christ, received and appropriated by faith without works. He used John Wesley to restore the great and glorious doctrine of entire sanctification, wrought by the Holy Ghost, through the cleansing blood, instantaneously received by simple faith for that mighty work. In a similar manner the present Holiness Movement has restored to the Church the great and inspiring truth of the Lord's return on the throne of the glorious Theocracy, also the beautiful and encouraging doctrine of bodily healing and woman's ministry. As the present age is flooded with illustrative examples of Divine healing innumerable everywhere, I presume the reader of these pages is a believer in this precious truth. Twenty-six year's ago I was given up by physicians to die of pulmonary congestion. I had even reached a point where all pulsation had ceased, and so remained eight hours, physicians standing over me, having desisted from all remedies and simply waiting my departure, which they said was bound to come, liable every minute and could not tarry. I had then been a citizen of Beulah land fourteen years, having a little light on Divine healing, which was then scarcely heard of. Though my beloved wife had not yet entered the sanctified experience, God in His great mercy bestowed on her this gift for the healing of her husband. When the physicians took hands off and refused to administer any more remedies, certifying that death was certain and very nigh, the report having gone abroad that I was already dead, she, though naturally timid and unaccustomed to any public exercise, immediately superseded the physicians, taking command of the situation as bold as Julius Cæsar, and announced to the audience of about fifty saintly sympathizers standing round: "Though these doctors have given up my husband to die, the Great Physician has not given him up; he has yet much work to do for God. All down on your knees; take hold of the Omnipotent Healer." At that time all pulsation had ceased six hours, the physicians observing that no case of survival had ever exceeded the eighth hour; consequently, though liable to die every minute, I was bound to die at the expiration of the two hours. Such was the rhapsody which my spirit had enjoyed, already several hours, in a heavenly vision in which it seemed that I was looking into the New Jerusalem flying round on the outside while tied to my body, which I could see lying down there on the bed, every moment expecting the string to break, when I would sweep into Heaven; consequently, though vividly conscious of everything and perfectly free from delirium, I was simply too happy to realize a thing. Therefore the two hours told by the clock on the mantle seemed to me not more than two minutes, but I remember my good wife kept all those people on their knees all that time. When the moment arrived predicted by the physicians as the last minute I could possibly stay in the body, having survived pulsation eight hours, suddenly the healing came. My lungs were relieved from the inundations of blood accumulated in my chest, and circulation was restored in its vigor, the blood coursing out through my arteries to the extremities of my members and back through my veins, as distinctly realized as water flowing on the exterior of my body. I said to our family physician:

“Doctor, I am healed.” Leaping, he seized my arm, and said: “Pulsation is not only restored, but is regular and all right. Truly the crisis of the disease is passed, and you are a well man.” I left the bed, and have been on my feet ever since, in three days going away from home and engaging in a protracted meeting in which I did all the preaching day and night. I have consulted many physicians with reference to my ailment at that time, *i.e.*, congestion of the lungs. They all tell me that while it is seldom and with difficulty cured, it is nearly certain to come back. I seriously doubt whether another man in all the world has spoken as much as your humble servant since that time, and I have never had the slightest symptom of lung trouble. To God be the glory! He healed me and did a thorough work. Since that time I have had other ailments frequently, and the Lord healed them ever and anon. I am now sixty-five year’s old, and have been a hard worker all my life. Hence I have reached a period when bodily organs are wearing out and failing; yet the Great Physician most wonderfully keeps my failing organs in good repair. Romans 8:11: “If the Spirit of Him who raised up Jesus from the dead dwelleth in you, He that raised up Jesus from the dead will quicken your mortal bodies by His Spirit dwelling in you.” The true economy of Divine healing is by the overflow of the spiritual life, filling the human spirit and flowing out inundating the body. When the Holy Spirit has made your body His temple, and is dwelling in you, it follows as a legitimate sequence that the normal condition of your body will be that of health and vigor adequate to the work He has for you to do. We watch the houses in which we live, diligently repairing the breaches and keeping the house in condition to repel the storms and render us comfortable. Yet the time comes when we no longer spend money and labor repairing the house, from the simple fact that it is not worth repairing. Then, however, we soon evacuate it and take it down, preparatory to building a new one on the spot. At present, glory to God! the Holy Ghost is dwelling in my body and keeping it in good repair. Some of these days He will cease to repair it, from the simple fact that it will not be worth repairing. When that time comes I will shout louder than ever, knowing that Heaven is nigh. Bear in mind, all bodily healing is subordinated to the spiritual interest. If the poor wicked people in this fallen world were not alarmed and humbled by aches and pains, admonishing them that death and judgment are close on their track, they would live in hilarity and improvidence, until they dropped suddenly into Hell. I never pray for the healing of wicked, impenitent persons, as perhaps their sickness is the only hope of their awakening and salvation. When the soul is saved all right and filled with the Holy Ghost, it is normal for Him to flow out into the body, restoring ailments and imparting life and vigor. In all my travels since the Lord gave me light on Divine healing, I have witnessed His mighty works healing diseases of all sorts, even the most formidable, where all the physicians had abandoned the patient to die. While holding a protracted meeting in Georgia, and preaching sanctification, I was having serious trouble, the pastor publicly and in the meetings antagonizing me. I realize his absence and make inquiry. They tell me he is sick in the parsonage and unable to be present. I hold the afternoon Bible reading and go to see him, finding him attacked by a terrible fever not uncommon in the South. I tell him about the wonderful Healer. He said he believed in Divine healing, and wanted me to pray for him. So, kneeling by his bedside, with my hand on his burning brow, I turn him over to the Great Physician, imploring His immediate rebuke of the fever and its dismissal from his tortured body. In less than two hours he was with us in the evening meeting, testifying that every symptom of the fever was gone and a healthful perspiration soothed his body. Suffice it to say he gave me no more trouble opposing sanctification, but, tumbling down at the altar, earnestly sought and entered in. On another occasion, when preaching in a very wicked community, amid awful opposition, my life threatened and believed to be in jeopardy, the healing of a young man in the immediate vicinity turned the tide in my favor, giving me more friends than I knew what to do with,

and an immediate impetus to the revival. You must not depreciate the gifts of healings, as you will find them a powerful auxiliary to your soul-saving work, to which they are always subordinated. When you pray for the sick, you have a right to believe that God will either heal the body or give the person something better. Spiritual blessings in this life are better than bodily healing, and Heaven better than all. Hence there is no reason why your faith should fail in any case. Millions of poor sufferers all around you open wide the door of infinitesimal usefulness in the interest of body and soul. When God makes you a blessing to the body, the door is wide open for you to be a blessing to the soul. The Church has lost millions of victories by her depreciation of Divine healing as an auxiliary of soul-saving.

THE OPERATIONS OF DYNAMITES.

10. This gift, in E.V. translated “the working of miracles,” is *energeemata*, which means “inward workings,” *i.e.*, the mighty works of God in the human spirit, hidden from mortal vision by the fleshy veil. Hence it means the inward workings, operations, manipulations, wrought by the Holy Ghost in the invisible human spirit. The word translated “miracles” in E.V. is *dunameoon*, the genitive plural of *dunamis*, “dynamite,” so frequently used by the Holy Ghost in the New Testament. It is the definition of “gospel” (Romans 1:16). Hence instead of meaning the working of physical miracles, as one might think, it means the inward operations of the real gospel work wrought by the Holy Ghost alone. Then in what sense can I have this wonderful gift? Why, it means that I can be in such attitude toward the Holy Ghost that He will use me as an efficient instrument in His own mighty works. Both of these nouns are in the plural number, *i.e.*, the inward “workings of dynamites,” setting forth the fact that there is a diversity of these operations according to the end in view, and a corresponding diversity of execution. Dynamite is in the plural number because there is a dynamite of conviction, exploding the impenitent sinner and filling him with intolerable agony; and a dynamite of regeneration, blowing away from the heart-broken penitent all the mountains of guilt which are dragging him into Hell, and giving him a cloudless sky; also a dynamite of sanctification, disrupting all the deep old strata of inbred sin, and blowing them out of the heart, giving you complete victory in Jesus and glorious triumph in God. Now, of course, there is a diversity of these inward workings, *e.g.*, using the gospel drills to perforate the deep interior of the heart, and put down the dynamite of conviction in the impenitent, regeneration in the penitent, and sanctification in the believer. Oh, the infinite value of this truth of spiritual gift! It is what you need to give you power of melting exhortation, calculated to reach the impenitent and bring them down at the altar. It is the very thing you need to make you a red-hot altar worker, and give you real efficiency in leading souls to the Savior, whether for pardon or unity. It is God’s glorious remedy for indifferentism in all lines and in all environments. It puts you where the Holy Ghost can use you efficiently in His mighty works. This gift abounded in the apostolic age and the following centuries so long as martyr’s blood and fire kept the Church true. But when the accession of Constantine suddenly promoted the poor persecuted Church from the lion’s mouth and the burning stake to Cæsar’s palace, this wonderful gift, with the other members of the immortal Nine, evanesced away, and was relegated to the age of miracles. Praise the Lord! We live in the age of miracles, for Jesus is the miracle worker, and He says: “Lo, I am with you always, even unto the end of the world” (Matthew 28:20). However, this gift has not been without its exemplars in all the bygone centuries. Doctor Finney was a wonderful exemplar of this gift. This was the secret of whole congregations falling under his preaching, and losing the power to stand on their feet or walk away. On one occasion, going into a cotton mill, entering the

loom-room, the dynamite flashing from his countenance before he said a word, so confused the spinning girls that losing the threads they got into such a confusion that the boss had to be called in. Behold! he got his eyes on the face of God's prophet, the lightning of conviction darting through him like a thunderbolt, and rendering him like the girls incompetent to regulate the confusion in the looms. Then he ordered the engineer to shut off the steam and all the machinery to stop, and all the mill hands to come, saying outright: "It is no time to run a cotton mill, but it is time for salvation, and I must have it." So there the man of God found himself surrounded by an audience of seven hundred, already convicted and crying for mercy before he had spoken a word. The memory of the wonderful Cain Ridge revivals in Bourbon County, Kentucky, in 1800 and 1801 is still rife in all that country, memorable for the people having the jerks, falling, losing their power to get away, and really most miraculous physical phenomena. I give you a brief sketch by memory from the life of James B. Finley, a celebrated pioneer preacher in Ohio. The news of these wonders having pervaded the Ohio Valley far and wide, startling the people by the paradoxical reports of God's mighty works in the Cain Ridge camp-meeting, this man, a stalwart youth, awfully wicked, boasting of his bullyhood, swore that they couldn't knock him down. Mounting his horse, he rides a hundred miles defying the power of God, of which he had so many startling reports. Reaching the ground, he looks out upon an audience of five thousand people, the pioneers, like himself, moved by curiosity, having gathered from every point of the compass; the little auditorium originally prepared for the camp-meeting overrun and lost sight of. He sees twenty preachers at the same time standing in different parts of the vast multitude, on rocks, stumps and logs, preaching with a power and demonstration such as he had never seen before; people falling on all sides, lying like they were dead; others leaping into the air with tremendous shouts; many jerking as if they would be torn to pieces; women with long, disheveled hair cracking like wagon whips amid the contortions. A strange trembling takes hold of the Satanic champion; realizing that he is bound to fall, he runs away. Then he soliloquizes: "I have boasted to all my comrades that I am more than a match for that knock-down power; I will go back, and, by the help of the devil, will show them there is one man they can't knock down." He returns to the paradoxical scene. Behold! The power has increased, and it is wonderfully intensified. The multitudes are moved as by the mighty and irresistible waves of the sea. The same strange feeling comes on him more potently than the first time. His knees are already knocking together; he realizes that he will fall immediately if he does not get away from there. So he runs again, this time going away a mile to a tavern, and getting some brandy, which he thought would help his trembling nerves. Again he assumes the defiant: "I will show all the people that there is one young man they can't knock down." So the third time he returns to the scene of conflict, only to see the tide ostensibly much higher and stronger than ever. Looking out, he sees a group of five hundred people fall simultaneously, as suddenly as if a battery of a thousand cannons had been turned upon them at once; meanwhile on all sides he sees the fallen lying prostrate as if they were dead, jerking with terrific contortions, and others leaping into the air like angels. On all sides cries, shrieks, groans and moans commingle with uproarious shouts of victory. The same paralyzing power comes on him; he trembles from head to foot, his teeth chattering and his knees knocking together; he feels that he can not possibly stand on his feet; so he runs away once more. With difficulty mounting his horse and holding on to keep from falling, he rides a dozen miles homeward bound, and falls from his horse like a dead man. The neighbors gather around him, afraid to draw nigh lest he may have some dangerous disease. An old Dutchman, who had been to the camp-meeting and understood the phenomena, taking command of the scene, reconciling his neighbors, prevails on them to help him carry him to his house, where he spends the night praying for him and instructing him, the morning

light proving the glorious dawn of Heaven's daybreak into his soul. So he mounts his horse, and goes on his way rejoicing to tell the glorious news to his home folks and neighbors that he is wonderfully saved and called to preach. So he became one of the mighty men whom God honored in pioneer Methodism. We have grand manifestations of this spiritual gift in many instances at the present day. I have repeatedly attended meetings in the great South which were like Heaven in the fact that "congregations ne'er break up." Numbers of people were physically unable to get away, hence they remained all night, some of the saints staying with them for their comfort. I have seen this in my own ministry on hundreds of occasions. We have it now in certain localities. We need not relegate this paradoxical work of the Spirit to the apostolic age. Our Lord is still with us, moving Heaven, earth and Hell by His mighty works. Oh, what a glorious privilege thus to be armed with Heaven's dynamite I do praise the Lord for permitting me in my pilgrimage to witness so many of His mighty works.

PROPHECY

10. We read (Ch. 14:3) God's infallible definition of this gift, "He that prophesieth, speaketh unto new edification, exhortation and comfort." The world is to be saved through the instrumentality of human speech, as the wicked will not read the Bible, and when they read it they do not understand it. The Bible is not addressed to the wicked in a single book, but always to God's people, while it is incumbent on us to proclaim it to the lost. Prophecy, which means to bubble up and boil over like an artesian well, is God's gift to qualify us to preach to an audience of one or one thousand. Among the sad phenomena of the great apostasy, precedent to the Tribulation, is the departure of the churches from God's plan, *i.e.*, "to preach the gospel with the Holy Ghost sent down from heaven." To depend on a collegiate education is all right if sanctified by the Holy Ghost, but an actual hindrance if not. Our fathers in all of these evangelical churches, who had no collegiate learning, were more mighty than we because they depended on the Holy Ghost. This spiritual gift, *i.e.*, prophecy, as you will see in the Pauline elaboration, is actually put at the top of all the immortal Nine, from the very fact of its signification, as it is the qualification of preaching the Word, which is God's method of saving the world. The New Testament says little about preacher's, but much about prophets. No one is a preacher, in the New Testament sense, without the gift of prophecy. Consequently the great masses of our pulpit contemporaries are not preachers at all in the New Testament sense, as they are strangers to the gift of prophecy, which alone can qualify any person to preach the gospel, the grandest achievements of collegiate learning notwithstanding. Many an old colored woman ignorant of her alphabet has enjoyed this gift, and God has used her humble instrumentality. You must remember that one of our Savior's greatest sermons was preached to lonely Nicodemus, and it has been ringing around the world ever since, bringing millions to God. Another was preached to a lonely fallen woman at the city of Sychar, Samaria. She got saved and became a mighty preacher, stirring the whole city with a cyclone revival. Note well, God cares infinitely more for quality than quantity. Many an one utterly unknown in the clerical catalogues will wear a starry crown in glory, for bringing dozens, scores and hundreds to God. The effect of this gift, *i.e.*, "prophecy," is to make you an everlasting talker for Jesus, at home, abroad, on land, on sea; indiscriminately your tongue is loose at both ends, split in twain, both prongs on fire, the one to preach Hell fire to sinners to keep them out of it, and the other to preach Heavenly fire to Christians to sanctify them for Heaven, while all the other gifts are invaluable and indispensable, and many of them much more demonstrative than this. I do not wonder that Paul gives it the preeminence which

he does so emphatically, from the fact that this world is to be saved by “speaking to them edification, exhortation and comfort.” So you see this is the summary of our life-work, *i.e.*, to preach unto people The way of the Lord, exhort them to walk in it, and comfort those who are walking in the highways of justification and the holy way of sanctification. I do hope that you will especially appreciate Paul’s tremendous emphasis on this gift, and be sure that you appropriate it. You need not doubt. The case is beyond the defalcation and absolutely indubitable. God wants all of this poor lost world saved. He has not only certified over and over, but augmented His affirmations by the tremendous solemnity of His oath:

“As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live; turn you, O turn you, for why will you die?”
(Ezekiel 33:11).

Could you only look through the pearly gates as they stand ajar awaiting your coming, and see the crowns, diadems, scepters and harps awaiting soul-winner’s, you would all go for this gift with burning enthusiasm, crying to God night and day to put on you the spirit of prophecy, which He is certain to do responsive to humiliation, consecration, faith and obedience. O reader, does not your heart burn to be a prophet of the Lord? The door is wide open; walk in, a thousand blessings on you.

DISCERNMENTS OF SPIRITS.

10. Our Savior commands us not to cast our pearls before swine. The Holiness people have wasted car loads of ammunition, preaching sanctification in the dead churches, where in many instances not a person in the audience was on sanctifiable ground. The few who had been converted had backslidden, the pastor (as I have known in many instances) being one of the latter. The result is an awful hubbub. Preachers and members are mad, and the sanctified evangelist locked out of the house. A prominent Bible word for sanctification, Hebrew *tamaim*, and Latin *sine cera*, means “strained honey.” In regeneration you find a beehive; in sanctification all the wax, trash and dead bees are strained out, leaving nothing but the pure, delicious honey of Canaan. But hornets, yellow-jackets and wasps do not love honey. Give it to them, and they will get mad and sting you. If you offer the honey of sanctification to the Lord’s bees, they devour it with delight; if to the devil’s hornets, you are very apt to get stung, while they will not eat your honey. Oh! how indispensable this gift of spiritual discernment, to impart the illumination requisite to discriminate the character of your audience, whether one or a multitude, and to enable you to determine whether to preach the Sinai gospel for the conviction of the impenitent, the Calvary gospel for the confession of the broken-hearted, or the Pentecost gospel for the sanctification of the regenerated, who have been so illuminated by the Holy Ghost as to see their inbred depravity, truly loathe it and get in position to have it sanctified away. You need this gift to qualify you to read people like you read books. I praise the Lord for the wonderful manner in which He has permitted me to enjoy that gift! Enabling me these thirty years to look an audience in the face, take my sermon from them and give it back to them. Oh! how I wasted my ammunition the first fifteen years of my ministry, overshooting my congregation and putting the fodder too high for the sheep! This gift has been exceedingly vivid in my experience and prominent in my ministry since the Lord sanctified me. Frequently rising before an audience and looking them in the face, I see that the sermon under contemplation does not suit them; under the leadership of the Spirit I change and proceed at once. I once arrived at a camp-

meeting on Saturday, the encampment pitching about Wednesday. I hear my first sermon Saturday night, a good, sanctified preacher having arrived at the opening and preached constantly on Christian Perfection. The crowd was very large, but the real interest quite meager. Responsive to the invitation of the preacher to say a word in conclusion, rising, I introspect the congregation. That very moment I am flooded with spiritual discernment, reading them as I read this Greek, the Spirit so potently possessing my mind and spirit as to constrain me to proceed as I did, lest I might grieve Him. I say to them: "You people are not prepared to seek sanctification, as that grace is for Christians only. The people who are hanging over Hell by the brittle thread of life need salvation first of all." I proceeded, in a terrifically plain and burning exhortation to repent in sackcloth and ashes and flee the wrath to come. Of course, in the subsequent work, I expounded the Scriptures to God's people during the day, but soon all of the night preaching devolving on me, taking Mt. Sinai for my pulpit, the Holy Ghost furnishing plenty of thunderbolts and earthquakes, I preached constantly and directly to impenitent sinners, whether dead church members or outsiders. I immediately found an awful state of opposition to Holiness among the churches in the neighborhood, the Methodist pastor even sending all of the Methodist preachers in the campground an order to depart without delay. I received a letter signed "Ku Kluck," ordering me to leave at once or my neck would be stretched before another day. Curiosity, perhaps, brought us large audiences, a few sincere people getting saved and sanctified. Still that vivid illumination was on me, in which I read those people without hope and without God in the world, as doubtless nearly all who had known the Lord had backslidden by resisting the Holy Sanctifier, after the coming of the Holiness Movement into the community. On the second Sunday I preached morning and afternoon to a great crowd, feeling all day that a cyclone had left Heaven and was traveling toward that camp. At night the audience is tremendous, it being the last meeting of the program; beginning before sunset, we have spent about an hour and a half in prayer and testimony. I stand up to preach, feeling that a wonderful crisis is on us. I had perhaps announced my text, when that heavenly cyclone struck the multitude. Hitherto the altar attendance had been meager and tardy. Instantly cries and moans were heard on all sides, and the people, uninvited, as I had not spoken a minute, rushed in to the altar, piling it to overflowing. Multitudes, making for the altar, fall in the aisles and in all parts of the tabernacle; a scene of two solid hours follows which no mortal tongue can describe. Human order was impossible, yet the order was perfect, *i.e.*, that of the Holy Ghost. Every sanctified person moved out as on the day of Pentecost, exhorting, preaching, praying, working with all their might; groups in all directions down on their knees and prostrate crying to God, the saints doing their utmost to help them. While they are singing in one place they are praying in another, shouting in another, and crying in another, and to human eyes the most heterogeneous confusion; meanwhile souls are leaping into life, fording the Jordan, and shouting down the walls of Jericho, with a brilliancy and demonstration reminding us of Heaven. I saw a large, stout man about the age of forty, amid the first great landslide, rush down the aisle toward the altar, which by that time was overcrowded. Falling in the aisle, he roared aloud; I sought to help him, but my voice was drowned and he seemed to recognize no one, but his eyes appeared as if he was looking at something a million of miles beyond the blue sky. The agony continues about a half-hour, when he leaped into the air shouting vociferously. Soon recognizing me, he grabbed me, tossing me like an infant, and slightly alarming me lest he throw me up and let me fall and break my neck. Meanwhile he exclaimed: "Last Sunday I cursed you, calling you a stumbling-block in this meeting, telling the people that some good might have been done if you had stayed away, but you had spoiled it all. Sure enough, you proved the stumbling-block to me, over which I stumbled in my Hellward-bound career, and I am so glad of it, for, glory to God! I am saved." Though the meeting was to close that night,

the tide was too high to stop; it ran on another week. It is really imperative that you have this gift of spiritual discernment.

TO ANOTHER, KIND'S OF TONGUES.

10. The Greek word for tongues is simply “languages.” Since the confusion of Babel the people on the earth have spoken a vast diversity of languages. The Holy Ghost in the apostolic age often conferred on his saints the power to speak in the foreign language used by the nationality to whom He sent them; *e.g.*, on the day of Pentecost. Bishop Taylor certifies that his missionaries nowadays frequently receive this gift. Brother Leonard, an ex-missionary of the Baptist Church from Sweden, told me that he received the gift of the Swedish language. The present age is by no means without witnesses to the gift of tongues. I have it in the Greek and a number of other foreign languages. “But did you not study these languages in college?” Certainly, and so did thousands of others who can not now read them on sight and use them to profit. It is because they have not honored the Holy Ghost. While others have to study out the Greek with their dictionaries, I read it readily at a glance. Glory to God for His unspeakable gifts! When Paul said that he spoke many languages he did not mean to supersede his education. God had sanctified that as well as the languages. “But I never expect to be a foreign missionary.” If you live and die in America, where you need nothing but English, that is not a reason why you do not need the “gift of language.” The English language, the most voluminous in the world, which I verily believe God is preparing for universal utterance during the Millennium, contains a hundred and fifty thousand words. Great scholars only use eight to ten thousand, and the ordinary people only three or four hundred. You need a copious flow of your own language to preach with, whether privately or publicly. Hence the importance that you receive this “gift of tongues,” so you will have plenty of words and never run out. Praise the Lord! I have it not only in Greek, but in English, so that I never run out of words. The more I speak the more I have on hand. Do you not realize a deficiency in language necessary to speak the word of the Lord to every one you meet, as the Spirit may lead and give you opportunity? So, go to the Holy Ghost for needed language. He will supply you with an ample vocabulary for the work He has given you to do.

INTERPRETATION OF TONGUES.

10. This gift is the necessary counterpart of the preceding. You need it to enable you to understand the Bible and the good books which explain the Bible, and everything you hear as well as read. You need the “gift of interpretation” to enable you to comprehend the spiritual meaning; *e.g.*, I have that gift in the Greek language so that in my daily teaching I use not only the language, but the interpretation. I look at it, and, instead of speaking it to people who would not understand it, I translate it, serving them as an interpreter. The reason why it is so difficult to interest the wicked in a gospel sermon is because, in the first place, they do not understand the language of Canaan, and, in the second place, they are incompetent to interpret it. Consequently the glorious gospel is a bore to them, affecting them as if you were speaking to them in a foreign language. That is the great reason why the preacher’s yield to the temptation to fill up their little sermons with temporal matter’s so they may reach and edify the unspiritual; but suppose they do reach them, they will never get them saved in that way. The true spiritual gospel is a riddle to worldly people, which they can not understand. Hence we are to convict them by prayer and convert them by exhortation:

“And the church was multiplied by the exhortation of the Holy Ghost” (Acts 9:31).

The word of God is for His people, to feed, arm and equip them. Then we pray a knockdown conviction on the wicked, and exhort them in a plain, simple way till we get them converted. If you would intelligently take in the Bible and good books and the edifying utterances of God’s people, you must have this gift of interpretation. It is perfectly wonderful how illiterate Ethiopians and other poor people, when filled with the Holy Ghost, can understand God’s truth. In 1849 Bishop Kavanaugh, preaching in the first camp-meeting in California, as related by Bishop Fitzgerald, an eye-witness, got off one of the happiest efforts of his life; for two solid hours his impressive countenance literally illuminated with the Holy Ghost, the multitude spellbound on all sides, the silence only broken by weeping and shouting. Meanwhile an old Indian chief, who did not know a word the preacher said, but knew the Lord, became a conspicuous figure in the congregation, his eyes sparkling, his face radiating with supernatural brilliancy, while he leaped and shouted aloud. When the people asked the Bishop to explain it, as the Indian did not know a word he said, he observed: “The Holy Ghost revealed it to him.” This I verily believe; and so will He, to your happy astonishment, become the Revelator of His own precious truth.

THE HOLY GHOST HIMSELF NOT ONLY THE DISPENSER, BUT THE CUSTODIAN, OF HIS OWN GIFTS.

11. “But all these things worketh in you one and the same Spirit, dispensing unto each one severally as He willeth.” In this verse you have the golden key which unlocks the mystery and solves the problem. The Holy Ghost Himself possesses the gifts perpetually, and is the custodian of the same. But do not forget that He has them on hand, not for Himself, for He does not need them, but for you. Consequently you may rest assured that you can have them as you need them, remembering that He commands you to earnestly seek them (verse 31). A military general, approaching a city, first needs the cannons, to burst up the citadels and oust the enemy from their fortifications. Then, when they meet him in the open plain, he needs the rifle and plenty of ammunition. Finally, when the collision comes, he needs bayonets, swords and revolvers, for the hand-to-hand combat of man with man. So, when you need a cannon to fire on the devil, it is your privilege to enjoy such an attitude to the Holy Ghost that, responsive to your humility, faith and obedience, He puts the cannon in your hand. So also with the rifle, the bayonet, the sword and the revolver. N. B. — The Holy Ghost Himself is your Armor-Bearer, carrying these nine invincible weapons of the Christian warfare, and ready every minute to give you the very one you need in so quick succession as to impress you that you just have them all on hand simultaneously. The reason why Jonathan could stampede a whole army when he went out alone with an armor-bearer was a verification of the grand symbolic truth that his armor bearer represented the Holy Ghost. So you go out accompanied by the Holy Ghost alone, and you can put to flight a whole army of devils. Hence you see that these gifts are not constant. You have one today, another tomorrow, and still another the next day, or you may enjoy them all in very quick and rapid succession. These gifts constitute the grand panoply of the Christian warrior, and are indispensable to his full efficiency on the Lord’s battlefield, while they are not at all necessary to personal salvation. The reason why so many sanctified people manifest such little spiritual power is because they do not utilize this wonderful spiritual panoply as it is their privilege. I give glory to God that He permits me to be a personal witness of all these gifts, some of them predominating at one time and others at another. I pray God, reader, that you may receive and enjoy

them all in greater and more efficient manifestation than your humble servant. This is an open door to illimitable efficiency for God and souls. N. B. — The availability of these gifts is simply illimitable, the proportion in which you participate in them constituting the measure of your efficiency as a soul-saver. If it were only possible to convince the people touching this interest, it would move three worlds and bring on the Millennium. Perfect humility, consecration, faith and obedience are the conditions of utilizations of these gifts. We should go forth constantly on the battlefield, accompanied by the Holy Ghost, our omnipotent Armor-Bearer, who has all of those gifts ready to bestow as we need them.

12. “*The body of Christ is one, as He is one,*” yet innumerable have been the saints of all ages. Unification of God’s people is in the baptism with the Holy Ghost.

13. “*For by one Spirit are we all baptized into one body, whether Jews or Greeks, bond or free, and we have all imbibed one Spirit.*” The Jews and Greeks differed more widely than any of the religious denominations, either from other: yet they were indiscriminately mixed in the Corinthian church, worshipping together in perfect harmony. You see here the bond of Christian union for all ages and nations. It is not ordinances, creeds nor confessions. It is the baptism with the Holy Ghost. Before the Constantinian apostasy they had no denominations. The restoration of the baptism with the Holy Ghost to the Church will do away with them. How strange that a truth so patent is not hailed by all the churches as a Godsend, and made the battle-cry to run the devil out of the world! Christian union would economize millions of missionary money, curtail the expenses of the home church as least three-fourths, besides bringing a spiritual Pentecost on the world. As the ages go by, God raises revival after revival, calling the churches to the altar to receive the baptism which our Savior gives with the Holy Ghost and fire, and they reject. In this verse we have God’s positive word for this great truth, which ought to be sufficient for all calling themselves Christians; besides, we have this truth attested by millions of witnesses, living and dead. In all of my peregrinations by land and sea, I see this verified. The baptism which our Savior gives actually obliterates all lines of sect, race, color, and nationality. Here is the remedy for ten thousand human woes; aye, for a Hell on earth and a Hell for many through all eternity. God help us to appreciate it. I have heard the preachers all my life wearing themselves out to effect a union on their creed. Many have been vociferous for union, as they say, on the Bible, which sounds exceedingly plausible. But you must remember the only way to unite on the Bible is to take the Bible for our guide in the proposed union. There we are brought back to the starting-point, as the Bible positively presents the baptism by one Spirit into one body as the only feasible basis of Christian union. In that case, we drink in or imbibe one Spirit, which gives us all one disposition. God is in perfect harmony with Himself, hence all the people in whom the Holy Ghost, *i.e.*, God, dwells, and whom He rules, are in perfect spiritual harmony. They differ physically and intellectually, but are sweetly one in Jesus, as He is one in God. There is no defalcation about this problem. It is true in the Bible and corroborated by universal experience.

DIVERSITY IN UNITY AND ALL EQUALLY GLORIOUS.

14-27. Here Paul sets forth the fact that every regenerated soul is a member of the body of Christ, and, so far as the mere question of membership is concerned, all equally honorable in the sight of God. He beautifully and forcibly illustrates this truth by the human body; *e.g.*, the foot is down in the mud and, from a superficial standing, dishonorable compared with the hand, which is carried

aloft and kept clean. Yet we expend ten dollars on the foot to one on the hand, and we are much more careful to keep it from exposure. I would much rather have my hand amputated than my foot. The little nerves, so fine we can not see them, impart all the power to the muscles, so they would be utterly motionless if they were paralyzed. These reflections throw a flood of light on the body of Christ. I know a presiding elder who has a cleft palate, a very serious vocal deficiency. Yet God more than compensates for it. I was introduced to a man many years ago, as the Methodist pastor, who stammered so awfully that it was a consummate bore to talk to him. I observed to a brother: "Why, this man can't preach." "Do you go and hear him once, and if you do not want to go again, I will excuse you." I went through curiosity. When he began he stammered abominably. I felt exceedingly sorry for him. In five minutes I saw him getting out of the brush. In ten minutes I forgot all about his stammering and began to get deeply absorbed in his message. In twenty minutes every trace of the stammering had evanesced. Before he got through I did not know whether I was there or somewhere else. He was one of the most powerful preachers I ever heard. I heard a man tell about visiting our Congress, and seeing a little, ugly, deformed old man sitting among the members with his hat on (weak eyes), but he soon observed that he was quite a center of attraction, the great, fine-looking members frequently going to him for information. It was Alexander Stephens, of Georgia, one of the greatest statesmen of his day. If you have a deficiency in some way, look out, God will make it up with compound interest. How frequently do people who have never enjoyed a collegiate education put the cultured literate in total eclipse! Grace is the most wonderful equalizer in all the world. Are you deficient in any way? Check on God.

MINISTERIAL ORDERS OF THE HOLY GHOST.

28. "*First, apostles.*" It is a mistake to think we have no apostles at the present day. The Bible is finished, and the plenary inspiration necessary to reveal it is, of course, at an end, having finished its work. Apostle — *apo*, "from," and *stello*, "send" simply means "one sent," *i.e.*, the pioneer into any field of labor, *e.g.*, Bishop Taylor, the apostle of Africa, and Hudson Taylor, of interior China. "*Secondly, prophets.*" The prophet is properly the preacher. After the apostle has explored the field and opened it, then we need the Spirit-filled preachers to go and get the people saved. "*Thirdly, teachers.*" We can not teach dead men, since the resurrection must come before teaching, which is so indispensable to the establishment, after they have been converted and sanctified. "*Then dynamites.*" After the apostle has opened the field, the preachers have gotten a lot of the people converted and sanctified, and the teachers have thoroughly taught them the precious Word, then they are ready for the dynamite, that wonderful gift from the Holy Ghost which qualifies them to blow up the devil's kingdom. These dynamiters are to go for all of the people in the community not yet saved and sanctified, and push the work on to a glorious victory, running Satan and his myrmidons out of the country. "*Then gifts of healings.*" As the body is subordinated to the soul, the gifts of healings are specified in this concatenation after the consummation of the spiritual work. First the apostles, *i.e.*, the pioneers, must explore and open the field; secondly, the prophets, *i.e.*, the preachers properly so called, *e.g.*, the evangelists and pastors, must follow and get all of the elect saved. Then the dynamiters turn loose on the whole community, literally blowing it up with Holy Ghost powers, running the devil out, and rolling the revival tide over every opposition, being more than a match for Satan on all lines, as I have often seen in my circuit, when a member of the Kentucky Conference. We used to just about reach everybody with the revival dynamite, getting all the drunkards and saloonkeepers saved, running whisky out of my bailiwick, and voting local option throughout the

county. After these mighty spiritual victories, the people are in good fix to receive Divine healing, well prepared to take hold of the Lord, for the body as well as the soul. So, wonderful miracles of healing ensue; God's order is wonderfully beautiful, glory to His name! "**Helps.**" Amid these mighty works, God raises up hosts who are ready to do valuable service as helpers in soul-saving and bodily healing; so preachers have no trouble to command all the help they want to press a revival campaign anywhere. Oh! the infinite value of the humble gospel helpers! Thousands of people who have no gifts as leaders are number one helpers, and beat the preachers working in the audience and at the altar. How grandly revival work moves along when red-hot platoons of fire-baptized helpers crowd around God's heroic leaders of the embattled host.

"LEADERSHIPS."

Efficient leaders are indispensable in the Lord's work. Though we can not do without them, yet we do not need many. We need a hundred flaming helpers to one revival leader. Hence the Lord gives us just about that proportion. If He makes you a leader of His embattled host, give Him glory; if you are only an humble helper, shout the louder, remembering that it was Jonathan's armor-bearer who put to flight the Philistine army. The Holy Ghost is more humble than any of us, and He is our Armor-Bearer, verifying the office of the most humble helper on the battlefield. Lord, help us to accept His situation, and there abide, with the constant shout of gratitude!

"KINDS OF TONGUES."

See this beautiful concatenation of the Divine arrangement for the salvation of the world, as the Holy Ghost here specifies. In the first place, the apostles, *i.e.*, pioneers, go, explore and open the field, like so many noble heroes are now exploring the dark jungles of Asia and Africa. Then follow the Spirit-filled prophets, evangelists and pastors who preach the living Word with the Holy Ghost sent down from Heaven. Then the people are ready for the extraordinary spiritual gifts, and God raises up dynamiters on all sides, to drill through and burst up all the devil's rock in the whole country. Then Divine healing is everywhere preached, and since the Holy Ghost has come in and occupied many human bodies, it is pertinent that all of His temples be thoroughly repaired and fixed up in good order for His profitable occupancy. Finally in the catalogue we have the gift of tongues coming on the people. Now that salvation has flooded the community, and sanctification has rolled over them like a sea of glory, and God has raised up spiritual dynamiters on all sides, and bodily healing has so prevailed that the Lord's saints have become physical as well as spiritual stalwarts, now is the time for a general aggressive movement into all the dark, destitute fields around about where the barbaric tribes speak dialects peculiar to themselves. Now, in order to expedite the work, what a wonderful auxiliary will be the Divine impartation of these different languages and dialects to those who propose to go among them as missionaries, and thus spread the gospel to the ends of the earth!

DIVERSITIES OF GIFTS.

29. "*Whether are all apostles?*" Of course the answer is in the negative. No age of Christendom has ever needed a very great number of pioneer's to explore and plant the work in new fields, as it would be fruitless unless those fields are immediately occupied and permanently utilized. If God has

not made you a pioneer, it does not follow that He has not called you into the work and has not for you a crown of glory waiting to greet you on the mount of victory. Sanctification kills out all your ambitions so you are as willing to be a most humble worker as the very “chief of the apostles.” If any one thinks that the apostolic office, in its original and literal signification as a pioneer, is not still a happy verity in God’s kingdom, read Ephesians 4:10-12. “Are all prophets?” *i.e.*, Spirit-filled preachers of the gospel, evangelists and pastors? The answer is in the negative. As in the preceding exegesis, you see there is a symmetry in the body of Christ homogeneous to that in the human body, which would be ruined if it were all eye, or all ear, or all nose, or all foot, or all trunk, and no members. In a similar manner the Omniscient Creator of the body of Christ, which includes all the saints, has beautifully, symmetrically and proportionately supplied it with all the diversified members and infinitesimal constituencies of the infinitely diversified organism. Well has the human body been denominated “a harp with a thousand strings,” on which Jehovah alone can play and He alone keep it in tune. How prominently, even elaborately, in this chapter does the Holy Ghost specify the different members of the body constituting a mysterious unity and beautifully illustrating the mystical unity amid illimitable variety and diversity characterizing the body of Christ. How deplorably do the fallen churches illustrate the sad discomfiture of this Divine arrangement, and their deplorable deficiency of many organs which are indispensable not only to the efficiency, but even the life, of the body. These organs, however, the devil is prompt to supply, which makes the matter infinitely worse than the deficiencies. Of course we are not all “prophets,” *i.e.*, fire-baptized evangelists and pastors. But that is no reason why we should conclude that we have been left out of the catalogue. The Holy Ghost honors and utilizes all the members of the body. He has no deadbeats. The devil supplies them. “Whether are all teachers?” James (3:1) commands us, “Be not many teacher’s,” E.V., “masters,” in harmony with the old style of calling a schoolteacher a schoolmaster. The Greek is *didaskaloi*, the very word we have here. Hence we find that “teacher’s” are not many, but few. I have spent years in other capacities of gospel work, but for some years have been used as a teacher in the school of Christ. Of this office I feel very unworthy, yet I must be true to the Holy Ghost by the grace of God. The cause of God in all ages, as abundantly and sadly illustrative ever and anon in the present Holiness Movement, has suffered much from incompetent teacher’s, propagating dangerous and damaging errors. Thousands of true saints, who could be eminently useful if they would go out in the office of prophet, *i.e.*, edifying, exhorting and comforting the people (ch. 14:3), could win platoons for God and weave a crown of glory for their own brows in the coming eternity by reading the Word of God, proclaiming it to the people, exhorting them to receive it and prepare for death and judgment, and everywhere comforting the brokenhearted by reading and repeating the precious promises, at the same time corroborating all by their own happy experiences. Meanwhile, if they undertake to go down into the profundities of exegesis for which they are utterly incompetent, they will actually, though innocently, run into sad mistakes and propagate all sorts of errors which the enemy will use to break our heads, prejudice the people against sanctification and lead them down to Hell. While teaching is so exceedingly important and indispensable, we must admit that education, especially in the Greek and Hebrew, which form the inspired original Scriptures, is of infinite value. The saints of the Lord should move slowly, carefully, prayerfully and judiciously on the line of exegesis, and at the same time be bold as lions, everywhere ringing out the plain Word of God extemporaneously if you have a good memory, but if you do not remember and have the Word at your tongue’s end, praise the Lord! He has given you good eyes and your precious and infallible Bible, which shall judge you and all the people with whom you deal in the interests of their souls, consequently you are left without excuse. You can read God’s Word to

the people, exhort them to obey it and comfort them with the precious promises, thus enjoying the honorable office of “prophet” if not that of teacher. The word prophesy means to “overflow.” So you can go around overflowing the Word of God as you read it in your Bible, and exhorting the people to obey it, at the same time reading and repeating the precious promises to the brokenhearted. “He that prophesieth speaketh to the people edification, exhortation and comfort” (ch. 14:3). Be sure you never lose sight of this definition of prophecy given by the Holy Ghost. It is so simple, easy and practical that by the help of the blessed Spirit you certainly can reach it. “Oh! I am so sorry I can not read the Scriptures in Greek and Hebrew!” Do not please the enemy by talking that way. But shout aloud because you can read your Bible in one language. You are wonderfully fortunate. Five hundred years ago not one person in five hundred could read it. N. B. — You will not be judged by Greek nor Hebrew, but by the plain English Bible, when you stand before the great white throne, so rest easy and press the battle for souls. If you are not prepared to be a teacher, shout the louder because God has given you the more felicitous office of an exhorter and comforter. “Whether are all dynamiters?” *i.e.*, the honored participants of the fifth gift of the Spirit, as they stand in the preceding catalogue, denominated in E.V. “the working of miracles.” Perhaps God does not especially need you in that line. He has for you a fade less diadem in your own calling. Be true, and “ready to stand in your lot at the end of the days.” The church imperatively needs these dynamiters, to go around with their sharp, New Jerusalem steel drills and ponderous mallets, patiently drilling through the devil’s profound flinty strata, putting down the dynamite, igniting it with heavenly electricity, and blowing up the devil’s mountains. But remember, a few dynamite blasts will burst out rock enough to work in a year. Then what a grand open field for a regiment of stone sledgers to come, knock off the asperities, give each piece its requisite shape and dimension, and patiently chisel it out, preparatory to the occupancy of its necessary position in the grand superstructure of God’s temple. In Jerusalem they use neither wood nor brick, but build all the houses out of stone and calcareous cement, which quickly consolidate into a rock. When I was there a number of very magnificent edifices were in process of erection. As I passed along I saw many brown sons of Esau sitting around, each with a rock, hammer and chisel, diligently and patiently preparing his piece for the superstructure. So do not get blue if God has not made you a dynamiter. But shout the louder, because he has honored you with the privilege of dressing the rocks, blown up by his dynamiters, and locating them in the celestial temple to abide forever, the admiration of angels. I have seen much of this beautiful, Divine order manifested; some hard-fisted, clubfooted old dynamiter in a few lightning blasts blow up rock enough to keep a hundred Christian worker’s diligently employed for days and weeks.

30. “*Whether have all the gifts of healings.*” The answer is in the negative. In my travels I have been frequently associated with people on whom it seemed that God had laid this gift in an especial manner. While conducting a camp-meeting in Mississippi among sanctified, foot-washing Baptists ten years ago, a brother from Mississippi and a sister from Alabama were present and giving prominence to the work of Divine healing. They were very spiritual, and splendid altar-workers, so they made it a rule never to interfere with the soul-saving work, but frequently announced publicly that the ministry of healing would receive attention during the intermissions. While preaching day and night, I saw the people coming, carrying the sick on beds and setting them down, getting ready for the ministry of healing when the time arrived. Then, the Lord’s faithful people kneeling round them, and turning them over to the Great Physician, either the brother or the sister above mentioned proceeded to anoint them with oil in the name of the Lord (James 5:14). In many instances they arose from their beds with loud shouts of victory and attended the meetings to the end of the encampment.

I was associated with several persons much used of the Lord on this line during my tours the last two years on the Pacific Coast. The persons most used in the ministry of healing in my observation are not eminent for their preaching ability; however, I have known many exceptions to this rule. The ministry of healing is very humble, laborious and responsible, whilst it is of invaluable utility. Perhaps the Lord wants to use you in this ministry, making you a blessing to many and giving you a crown of glory in the bright upper world. He has used your humble servant much in the ministry of healing; yet in my case I feel that it is only a blessed auxiliary to the spiritual work in which He is constantly using my humble instrumentality. "Whether do all speak with tongues?" The answer to this question is also in the negative. The gifts rendered prominent by these questions are held up before the reader in a preeminent and conspicuous light, there being a sense in which, as we see from the next verse, all the spiritual gifts may be possessed by the same person in a measure, most likely in every case some special one predominating. Paul was an example illustrating the gift of tongues or languages, having at his command Greek, Hebrew, Latin, and perhaps many others. It is my privilege to enjoy this gift, especially at the present time, in the Greek language, the original of the New Testament, to whose exposition I have been called by the Holiness people, as the media of the Holy Spirit, whose presence and leadership I very felicitously realize in the laborious and responsible work of writing these Commentaries. Truly, only one now and then is endued with this gift of tongues, in its primary sense, involving the ability to speak in unknown languages. If God does not call you to be a teacher in that prominent sense, or to go as a missionary to a heathen land, you do not need the gift of tongues in this primary sense. So be content with your lot, and rest assured that a crown of glory awaits you, if you will be a loyal, patient laborer in the Lord's vineyard. "Whether are all interpreters?" The gift of interpretation is an indispensable concomitant of this gift of tongues. In heathen lands, interpreters are indispensable; I had to employ them when I traveled in the East. The Holy Spirit has wisely and graciously provided for every emergency in the evangelization of the world. When the Lord confers on us an unknown language, He simultaneously imparts to us the gift of interpretation, thus qualifying us to impart that language to others. However, especially in heathen lands, the gift of interpretation frequently obtains separate and distinct from the gift of tongues.

31. "*But seek earnestly the greater gifts;*" E.V., "covet earnestly the best gifts." This has direct reference to the catalogue of spiritual gifts above mentioned designated in the Greek, the greater contrastively with the minor gifts of the Spirit which He imparts to sinners to save them. Then, after they are saved, Jesus gives the gift of the Holy Ghost Himself in sanctification. After the Holy Ghost comes into your heart to abide, He has for you the glorious group of nine special, wonderful and extraordinary gifts, your essential equipage for the Lord's war till you finish your work and go to glory. While, as above specified, every saint true to the Holy Ghost and walking in the light will receive some one of these nine gifts in an especial, an eminent manifestation; *e.g.*, in the case of your humble servant, the gift of tongues and interpretation and teaching predominate while writing these commentaries. While some one of these gifts will come to the front and become the great, absorbing interest and availability of your life as the days go by, it does not follow that the same gift will always predominate. I preached fifteen years before I got sanctified, and, though enjoying a collegiate education, I had no light on these spiritual gifts. Since the Lord sanctified me thirty years ago, I have enjoyed all of them, different ones predominating ever and anon. The gifts of tongues and interpretation, in my case, came slowly to the front. But it seems now that they have come to stay; of this, however, I know not. There have been moments, hours, and perhaps days, in my life when each one of these gifts stood at the front. I may, of course, recognize the gift of knowledge, *i.e.*,

insight into Divine truth, as exceedingly prominent, in the mercy of God, in my present experience. Of these things I speak with the profoundest humiliation, as I am so unworthy. To the Giver be all the glory! He has the gifts. They are His and not mine. Yet He has them for me, as He does not need them. You see clearly in the above commandment that it is not only our privilege, but our duty, to seek all of these gifts, resting assured that the Giver is always faithful. Do not forget that commandment and promise are identical in the Greek Scriptures, one and the same word standing for both. This is in harmony with correct exegesis, from the simple fact that every commandment carries with it the promise of God to give us all the help we need to obey it; while it is equally true that every promise involves the full force of God's commandment to receive appreciatively the blessing promised. Hence the commandment in this verse, "Seek earnestly the greater gifts," *i.e.*, these nine gifts of the Spirit above mentioned, not only makes it the inalienable duty of every sanctified person to seek them, but it carries with it the promise of God to bestow them. Is it not the duty of the unsanctified Christian to seek these gifts of the Spirit? It is; but it is his duty first to seek sanctification, and then these gifts which are normal to the sanctified. While this is true, yet you must remember that God is sovereign. He conferred the gift of Divine healing on my dear wife for me twenty-six years ago, and eleven years before she got sanctified. He conferred the gift of prophecy on Balaam, the wicked false prophet, who died without hope, fighting against Israel in the Moabitish war. He even conferred the gift of prophecy on the donkey which Balaam rode. He also conferred it on Caiaphas, the leader of the anti-holiness people in Jerusalem, who assigned the death-warrant of our Savior. While these gifts may be conferred abnormally on unsanctified Christians, and even sinners, their normal sphere is with the sanctified. Hence it is the glorious privilege and imperative duty of all sanctified people to seek these gifts. This is the secret of so much inefficiency among the sanctified; you have actually crossed the Jordan, yet you only hold the territory on which you put your foot. If you would conquer the thirty-one giant kings, and possess the land, you must do some terrible fighting. This you can not do without the panoply, which is awaiting your appropriation in the Heavenly arsenal of these nine spiritual gifts. So go in and possess them. Because you have nothing on hand today but the big cannon, shout aloud, for it is all you need till you shell the enemy out of the citadel. Tomorrow you will be shooting with a Winchester rifle, next day you will wield the New Jerusalem sword, bathing it to the hilt in the blood of the enemy; when you need a six-shooter, you will have it, and it will monopolize all your strength and time. When your Captain gives orders to charge the devil's batteries, you will have a bayonet fixed and ready to do execution. There is perfect consistency and harmony in these Scriptures throughout, so do not get blue and say you are counted out, for certainly in every case some one of these gifts, if you are true, is coming to the front, prompt and ready for the emergency every day of your life. Do not say you cannot have but one; the presumption is, you do not need but one now. Again, it is more than likely that some especial gift may be made prominent in your Christian work for years together, and perhaps through life, but at the same time do not forget that you are commanded to seek them all. God is not mocking you; He is certain to give you just what He commands you to seek, if you seek it diligently with all your heart. "Yet I show unto you a more excellent way." We now have a new departure in the apostle's wonderful exegesis of the spiritual gifts. It seems that he became apprehensive of at least a probability that some, carried away in their enthusiastic appreciation of the gifts, might lose sight of the graces which infinitely transcend the gifts in importance; from the simple fact that while I save others with the gifts, I myself must be saved by grace. (Ephesians 2:8.) Hence he here halts in his grand elaboration of the gifts, and parenthesizes the thirteenth chapter on the graces, in which he gives them a most transcendent and hyperbolic elucidation and commendation, intensifying their

importance infinitely beyond that of the gifts. This parenthesis, in point of orthodox, experimental, vital truth, involving the wonderful problem of full salvation, and sweeping away into the illimitable realities of coming glory, has charmed the heart of God's people amid all the march of bygone centuries. John Wesley pronounced it the best chapter in the Bible, and said he wanted all the Methodists to live and die in it. Hence Paul exceedingly pertinently denominates it "*the more excellent way.*"

FIRST CORINTHIANS

CHAPTER XIII.

LOVE DIVINE AND HUMAN.

1. "God is love" (1 John 4:16). Hence love is the essence of the Divine entity, and in its participation we become "partakers of the Divine nature." The E.V. translators made their greatest mistake in their failure to discriminate between human and Divine love, which are entirely different words in the Greek and having different meanings; *agapee* meaning Divine love, involving the whole problem of human salvation, and *philia*, meaning human love, which has no salvation in it, and never did. Not only sinners of all sorts have human love in this world, but even the rich man in Hell (Luke 16) loved his brothers, so that he wanted to send them a missionary to keep them out of that "place of torment." Not satisfied to leave them in the hands of the metropolitan pastors who had let the devil get him, he wanted to send them a Holiness evangelist, and, picking out the hottest one he knew, pleads with Father Abraham to send Lazarus. It is deplorable to hear philanthropy preached constantly from the popular pulpits as gospel when Dives had lots of it, not only on earth, but in Hell. The churches are ever and anon sweeping in whole platoons of members on the profession that they love the brethren, when it is nothing but human love, utterly destitute of salvation, the true reading of that passage being, "love the brethren with Divine love." which no one but the Holy Ghost pours out the Divine love in his heart (Romans 5:5). While human love is indigenous, growing everywhere on earth's fallen fields and utterly destitute of a scintillation of real salvation, the Divine love is an exotic, blooming eternally in the gardens of glory, and brought down by the Holy Ghost and planted in all regenerate souls, there to grow and flourish through time and eternity. The occurrence of "charity" in this chapter, and elsewhere in the New Testament, is the most deplorable deficiency in the E.V., as "charity" is not even a meaning of the word *agapee*, here used by the Holy Ghost. The reason the translators used the word "charity" was because the Episcopal Church, of which they were members, having but recently come out of Romanism, was chuck full of Papistical fogs and heresies, of which this is a most prominent sample. It is a notorious fact that false religions always have taught, and do now teach, salvation by human work, *i.e.*, that of the preacher and the recipient, while the true religion always tells you that salvation, from Alpha to Omega, is the work of God alone, wrought by Christ in the redemption of the world through His vicarious atonement, and by the Holy Ghost operative in the heart, administering to the humble soul the benefits of the Savior's expiatory work. All the heathens, Mohammedans, Roman Catholics and backslidden Protestants teach salvation by human work. For that reason, "church loyalty" is rapidly becoming the battle-cry in the Protestant churches. While it is right when correctly understood, better say "loyalty to God," as that is unambiguous and always covers all the ground; whereas church loyalty, when the devil has the church, which is the case in the great majority, means loyalty to Satan and damnation in the end. Look out! This is the bloody block on which all the martyrs lost their heads, every one having it in his power to save his life by "loyalty" to what he calls the church, which was really the devil's church, the martyrs themselves not only being loyal to God's Church, but *bona fide* members of the same. God's Church forgets her own name and never calls on anybody to be loyal to her. But she keeps up a constant cry: "Behold the Lamb of God, that taketh away the sins of the world"; "We should obey God rather than men." The distinction between Divine love and "charity" is wide as the poles, the latter being a work and the former, grace. "Charity" is something you do; *e.g.*, benefactions

to the poor, the bereaved and the suffering. That is all right, and always obtained as the legitimate fruit of Divine love; yet it is compatible with carnality and frequently manifested by people who are aliens from God and strangers to grace. The world is girdled this day with counterfeit religions, all preaching salvation by human work, which is so plausible and proper in its sphere, though simply, like Freemasonry, appertaining to this world only, that it becomes Satan's greased plank on which he slides millions of clever, philanthropic church-members into Hell. How sad to see this heresy so prominent in the E.V., that in this wonderful chapter — as Wesley thought, the brightest and best, for he read it, as I do, in the inspired Greek — we find that fatal heresy of salvation by works standing at the front. It is nothing more than natural religion, *i.e.*, deistical infidelity. How can I know that I have the Divine love and not simply the human love? That question is easily answered. Rev. B. A. Cundiff speaks of a wonderful Heavenly landslide sweeping down on a crowded audience during a Kentucky revival, crowding the altar with a hundred pungently convicted, importunate seekers, crying aloud for mercy. Ere long a salvation wave rolls over the audience, sweeping many simultaneously into the kingdom with tremendous shouts of victory. A coarse masculine voice is heard amid the cram and jam on the right, exclaiming: "O Charlie, where are you? I want to take you in my arms." About the same time a finer voice is heard near the wall on the left, shouting aloud: "Uncle Tom, I love you better than anybody in the world." While thus they alternately shout either to other, soon pressing through the crowd they meet in the center in front of the pulpit, and do some tremendous hugging, mutually blessing either the other. An old woman falls as if she had fainted, lying on the floor for a time apparently unconscious. Reviving, she stood up and said: "You need not be surprised at my falling when I see those two men meet and hug. The young man is my son, and the old man my neighbor. For some time they have been carrying revolver's with which to kill each other, having already shot at each other several times, the old man shooting a hole through my son's bat. I was expecting every hour to hear of their meeting and killing each other. So you must excuse me for all my demonstrations when I saw them meet in loving embrace, each one begging the pardon of the other and taking all the blame for the trouble on himself." Then they both spoke out, testifying to their love either for other. Why that wonderful change? It was because the Divine nature suddenly leaped into them. God loves His enemies as intensely as His friends. When you receive God's love, then you will love your enemies too. The popular churches are filled up with people who not only hate the members of other churches, but hate one another, and in countless instances the pulpit is supplied with the same sort. What is the solution? Why, they have nothing but human love, which will allow you to love one and hate another. Heaven is a stranger to that kind of love. It would not be Heaven unless all there love universally and indiscriminately. At Waco (Texas) camp-meeting I was down on my knees in the straw, exhorting a penitent about thirty years old who was in an awful agony. After some time he turned and fled away so suddenly that I was impressed that Satan had prevailed and my mourner had run off, as he turned his head so quickly that I did not see his face. Proceeding in my work with others, half an hour has elapsed. Behold! I see my man coming back, his face radiant with Heavenly glory, and his arm around another who was weeping very bitterly. Down they fall in the straw, and, oh! how he prays for his friend whom he has brought to the altar. Ere long he is powerfully converted, and they both shout together. In due time I hear them testify. They were inveterate enemies, either to other, and at that time armed with deadly weapons to kill each other on sight. When regenerating love struck number one while I was talking to him at the altar, the first one he thought of was his enemy. Hence, leaping, he ran and hunted him up, begging his pardon and taking all the blame on himself. The lightning of conviction immediately reached number two, who responded: "Sam, if they are getting that kind of religion over there at the altar,

I want it; for I am a worse man than you.” So he gladly came with his newborn friend to the altar, and was gloriously saved. “Brother Godbey, is not this which you are talking about sanctification?” Oh, no! This is simply regeneration, in which you become a partaker of the Divine nature, which in your heart is identical with itself in the heart of God, producing the above paradoxical phenomena. There is still ample room for sanctification in making perfect the love you received in regeneration. When you transport the valuable fruit-trees of Palestine to America, and plant them out, it becomes very important that you give proper attention to the soil, keeping it pure and well irrigated. Otherwise your trees will either die of thirst or be ruined by the indigenous filth growing up and choking them to death. In regeneration, the Holy Ghost brings back the tree of Heaven, withered and killed in the Hellish breath of the Fall, and plants it again in your heart. Your soul-soil, having become so impregnated with heterogeneous carnal filth in the Fall, imperatively needs a radical expurgation as well as perpetual irrigation in order to secure the prosperity of the tree.

N. B. — You are not the farmer, but the farm, and God the farmer (ch. 3:9). Hence the second work of grace is necessary to purify your soul-soil from all indigenous filth, giving the Heavenly exotic the unobstructed field in which to interpenetrate the soil with its deep roots, and overspread the earth with its umbrageous branches, bearing abundantly the delicious fruits of Canaan. The great trouble with popular religion is its destitution of the first work, which always opens the door to the second. Good Lord, wake us up to the wholesale delusion along the line specified in this beautiful Pauline argument.

1. *“If I speak with the tongues of men and of angels, and have not Divine love, I am become as sounding brass or a tinkling cymbal.”* Oh, how many sad verifications of this truth! Young Samson’s starting out and slaying the devil’s lions on all sides, and fattening on the honey out of the carcasses! A decade has rolled away; they have fallen victims to high steeple and official board, become popular metropolitan pastors. Behold! their power is gone! To be sure, the cornstalk fiddles on which they play magnetize the carnal and electrify the respectable. But these poor fellows have lost their Samsonian locks on the lap of the world’s Delilah, and are whiling away their weary years grinding in the mills of Dagon.

2. *“Though I have prophecy and understand all mysteries and all knowledge, and have faith so as to remove mountains, and have not Divine love, I am nothing.”* Here is a case of a man having four of these wonderful, extraordinary spiritual gifts, *i.e.*, prophecy, wisdom, knowledge and faith, and yet, like Balaam, whose beautiful and transcendent eloquence charms every Bible reader, must make his bed in Hell. You must keep up the distinction here incessantly between the gifts and the graces; *e.g.*, we see in this case the man has faith; if he had the grace of faith, he would be saved; but Paul is not talking about the grace of faith, but the gift, which has no salvation in it for its possessor, while its province is to save others. Many souls have been saved through the instrumentality of people who, at that time, themselves were not saved. The truth is the instrument of salvation on condition of faith. God will honor His own truth though preached by the devil. Hence, many a man instrumental in saving a few souls preaches his way down to Hell. In my own observation I once knew a notorious drunkard who was a very powerful preacher. I have known him to go away in a strange place and keep sober till he could have a sweeping revival, and I have personally known some of his converts bearing the beautiful fruits of righteousness. John A. Merrill, a noted highway robber, was a powerful preacher, frequently going into a strange place, raising a great stir, getting

all the people down on their knees, and exhorting them with all his might to give their hearts to the Lord and get converted, meanwhile his clan out stealing their horses. This chapter, which is parenthetical on grace, by which we are saved, and without which we are lost, even though possessing rare and valuable gifts, specifies nothing but the Divine love, which is really comprehensive of all the graces of the Spirit, *agapee* being generic, while the subordinate graces are specific; *e.g.*, humility is love at the feet of Jesus; patience is love enduring; long-suffering is love on trial; faith is love on the battlefield, and hope is love in anticipation. Hence all the graces are resolvable into love.

3. "*Though I give all my gifts to feed the poor, and my body to be burned, and have not love, I am profited as to nothing.*" You see this verse flatly contradicts the E.V. translation, "charity," as the person here described as not having "charity" would necessarily be the most charitable person in all the world. The Bible nowhere contradicts itself, hence you may rest assured that "charity" is a wrong translation, because it makes that verse flatly and irreconcilably contradictory of itself.

4. "*Divine love suffereth long, Divine love is kind.*" When John Wesley was attacked by the mob, which knocked out the lights and stampeded his congregation, and, seizing him, dragged him away into a back alley, and beat him till they thought he was dead, lying there in his blood till day, he composed that beautiful hymn in the Methodist collection, "Shall Simon bear the cross alone, and all the world go free?" thus beautifully exhibiting this grace of long-suffering accompanied by the beautiful and amiable grace of disinterested kindness. A relative of my dear wife in Kentucky, in her innocent maidenhood captured by an unworthy young man who made a fine show, presenting a noble exterior, but clandestinely loved whisky, entered into wedlock with this man, who proved an awful scourge. Becoming a besotted drunkard, he, instead of providing for his family, was a dead expense on them. Years roll away, and the well-to-do Methodist father loses his patience, saying: "Nanny, I am willing to feed you and your children, but I am done feeding that drunkard! You must come away to my house and leave him forever." Poverty and hardship had already been signally blessed in the sanctification of the innocent girl, brought up in a religious home amid peace and plenty. Though unconscious of the fact, she had actually received from the Holy Ghost the gift of faith for the salvation of her husband. Therefore she said, "No, father, I love George and feel that the Lord is going to save him, so I can not leave him." The old man stuck to his vow and let them take chances on the starvation line. They are crowded out of town and occupy a cabin in the country which had been built for colored people in slavery time. Wintry winds swept through and the summer heat was unrelieved by a shade-tree. Years roll on, and pinching poverty is walking roughshod over Nanny and her little ones. Brother Rushing, a sanctified circuit-rider, whom I well know, is sent into that country, and begins diligently to hunt up everybody. Having made an appointment for night preaching at the school-house, he calls on them in the afternoon, finding nothing but rags, poverty and misery. He talks to them kindly, inviting them to go to meeting that night. George bluntly drawls out in drunken dialect, "I never goes to meeting," while Nanny observes that they have no clothes to wear away from home, and can not go. The preacher has actually come after them, and he holds a tight grip on them, turning a deaf ear to every excuse. He had come after them, so he took them with him to the school-house, having already prevailed in prayer for them. He preaches with the Holy Ghost sent down from heaven, every moment clinging to Jesus for the poor drunkard. The lightning strikes his heart and he comes to the altar. The people, having no confidence in the poor, hopeless drunkard, go away in disgust. Nanny and the preacher linger on the dirty floor,

praying for him till the morning hours supersede the midnight, when the poor victim of the whisky devil lays hold on the Omnipotent hand of the sinner's Friend with the grip of a drowning man, thus passing triumphantly into life. Going home, instead of going to bed, he whets his ax by day dawn, and the neighbors are astonished to hear the roar of his ax and the crash of trees all day long, and see his brush burning all night; he clears up the rich valley, first leasing and then purchasing, turns it into a grand meadow, and covers the hills with the waving wheat fields and gigantic corn, giving to everything the aspect of teeming prosperity. He builds a comfortable mansion, the delightful retreat of the Lord's weary pilgrims, who there find Christian hospitality. Five years roll away, and he has proven the best steward the Methodist church ever had. Now he says to the quarterly conference: "The night the Lord converted me in the school-house He called me to preach, but I said, 'I am too old and illiterate; excuse me, I will make the best steward I possibly can. 'Brethren, you know I have done it, but God will not excuse me any longer, I have to preach.'" So they gave him license, and from that day he has been a powerful local Holiness evangelist, working hard and making a good living, and at the same time preaching the gospel and bringing many to God. All this was because Nanny suffered long and was kind. "Love has neither envy, jealousy nor prejudice." I so translate because the Greek word here used by Paul has all of these meanings. This Divine love is free from all malevolent affection, such as envy, jealousy and revenge. You delight in your neighbor's prosperity, glad to see him move on ahead of you, as you can climb Jacob's ladder more successfully amid the inspiration of your predecessors. While you are free from all envy, yet you are determined to do your best, and, if possible, outstrip all your comrades. Prejudice is a compound of two Latin words, *pre*, beforehand, and *judis*, judgment. Hence it means giving your decision before you hear the evidence. I heard of a judge from the Emerald Isle who always made it a rule to give his verdict when he had heard one side of the evidence, observing that if he waited to hear the other he would not know how to decide. "Love is also happily free from all retaliatory feelings;" like Jesus, who prayed for his murderers. "Does not display itself." This statement sweeps away all needless ornamentation, such as finery and jewelry, pomp and parade for the sake of show. It also knocks off the costly church spires, Gothic domes, frescoed ceilings, and memorial windows, which cost bushels of the Lord's money, so much needed to save the poor, perishing heathens. "It is not puffed up." Carnality is easily miffed, ready to swell up like a toad if you touch it. When I was a little boy, never cruel enough to hurt anything, but I would touch the toad with a stick to see him swell. He seemed like he would burst. You must have Satan's toad sanctified out of you so you will not be fastidious, ready to swell up when you think you are slighted. "Does not behave itself unseemly." *i.e.*, indecorously. This Divine love makes you a gentleman or a lady; you need not the devil's dancing-master nor the devil's fandangoes to teach your children politeness. Get them genuinely converted to God and sweetly sanctified by His grace, and you will find them paragons of urbanity and adepts in courtesy. "Seeketh not her own." This Divine love is the very antithesis of carnal pleasure in all its forms and phases. So you are very likely to become oblivious to your own interest watching that of another, much preferring any little mistake that happens to be made to be against you, as self-denial is the safe side of every doubtful case. "It is not provoked." It is said that King James' translators added the word "easily" which occurs in the E.V., through deference to their king, who was known to have a high temper. Suffice it to say, "easily" is an interpolation, having been added by a human hand without Divine authority. So accept the truth, and rest assured that Divine love does not get angry. When the outbreak of anger comes, love is no longer holding the fort, which has been stormed and captured by the enemy. First, love conquers all malevolent affection and keep it down by the grace of God, so it does not come to the front and put forth overt action. always

condemnatory; while it is the glorious province of perfect love to eradicate all the malevolent affections, so they rise no more to disturb the perfect peace which reigns within. If you have not this Divine love, you are no Christian. If you have it, you are not provoked, *i.e.*, you do not give way to evil temper, in any of its forms or phases. “Thinketh no evil;” *i.e.*, if you are in possession of this Divine love, which is the very nature of God, you think no evil, *i.e.*, evil thoughts do not originate in your mind or rise from your heart. It does not mean that you do not think of evil. The world is full of it, crowding on you from every point of the compass. John Wesley beautifully said: “You can not keep birds from flying over your head, but you can keep them from lighting down and making nests in your hair.” This illustration is easily appropriated. You can not keep evil thoughts from coming to you, and knocking for admission at the door of your heart, but you can keep from opening the door and letting them in. Sam Jones says: “The devil is too polite to stay where he is not welcome.” Turn over the key of your heart to Jesus, and He will lock it against all evil. Then give Him the key to keep, and rest assured He will never open the door to the ingress of an evil spirit. When Bunyan’s pilgrim was on his way to the Celestial City, on one occasion he was attacked by a cohort of devils who tormented him exceedingly. Among other devices, one of them slipped up behind him, whispering awful blasphemous obscenities in his ear, till he almost went into bewilderment thinking they were from his own heart and panic-stricken with the idea that such hideous corruption was there; but gloriously relieved to find out that it was not there at all, but it came from the filthy demon. The intrusion of evil thoughts upon your mind involve you in no more responsibility than hearing profanity which you can not help, as you are in no way responsible for the coming of these evil thoughts, but only for their admission and encouragement.

6. “*Rejoiceth not in unrighteousness.*” The true saint of God never enjoys anything which is not right in the sight of the Heavenly Father. It is impossible for a profane or obscene anecdote to bring entertainment or enjoyable amusement to the sanctified heart. During the Confederate War, one day a Federal officer came rushing into General Grant’s headquarters in a great glee, saying, “Oh! I have something wonderfully good to tell you,” and at the same time looking around and observing, “I believe there are no ladies present?” At this moment the old General interrupts: “But I will let you know there are gentlemen present.” The hint was taken and the joke was never told. At that time General Grant did not profess Christianity, but still he claimed to be as virtuous as a woman, and unwilling to hear what it would not do for a woman to hear. God’s love, which is His own nature, can never rejoice in anything that is known to be wrong, but in every case assumes a condemnatory attitude. Who can not see the damaging influence of all church festivals and frolics, chilling out the fire of the Holy Ghost, and transforming the church into a Polar iceberg? The genuine article of Christianity puts its veto indiscriminately on everything that is wrong, but rejoiceth in the truth. The real Christian rejoices in the truth of God, though it digs your creed up by the roots, decapitates your idols, smashes your theory, and revolutionizes your life. The real Christian asks but this question, “Is it true? Is this the word of God?” If an honest heart, enlightened by the open Bible, God’s Spirit and Providence, responds in the affirmative the question is settled. That soul acquiesces in the whole truth of God, fearless of men and devils, creeds, confessions, tradition, home influence, the opposition of the pastor, the official board, and the membership to the contrary notwithstanding. The real Christian wants nothing but the truth as it is in Jesus. He has no ax to grind, no party nor denomination to sustain; everything with him goes up or down with the truth of God.

7. "*It beareth all things,*" i.e., flickers at nothing, remembering that Jesus bore the cross till He broke down under it, then the strong Cyrenean relieved him. So we have nothing to do but bear everything God permits to come on us; then we are certain to get help when we break down. "*Believeth all things;*" i.e., the true love of God which makes you a Christian, and without which you are a reprobate, does not simply believe the part of the Bible that suits you, leaving out the doctrine of Hell, but believes everything you read in the Bible whether you understand it or not, remembering you are not saved by knowledge, but by faith. You are not responsible for not understanding everything in the Bible, but you are for not believing it. "He that believeth not shall be damned." "*Hopeth all things.*" If you have the true love of God in your heart, you give up nobody to the devil. You know you have an Omnipotent Savior who can save the vilest of the vile. Consequently you "hope on, hope ever, despond none, despair never." "*Endureth all things.*" Divine love endureth all things for Christ's sake. Keep your eye on the great Exemplar, who for us endured all things, and the mighty host of martyrs who followed on in His track, sealing their faith with their blood. This verse settles the question as to perfect love in this chapter, as here we have four superlative complements in these four clauses, thus confirming, beyond the possibility of cavil, the perfection of the Divine love here described. This Divine *agapee* is first, love in regeneration and perfect love in sanctification, the four superlative complements in the seventh verse illustrating the fact of its use in the superlative degree throughout the chapter.

8. "*Love never faileth.*" Here we have the hard shell religion that never falls from grace. This Divine "love never faileth." Hence you have nothing to do but get it and keep it, and you will never fall. Perfect humility, always involved in perfect love, puts you down on the Lord's bottom and keeps you there, whence there is no falling, since you are on the bottom and there is no place to fall to. "*Where there be prophecy, they shall be done away.*" Why? Prophecy is the spiritual gift qualifying to preach and teach salvation generally. When we pass out of this world we will find no lost souls to be saved, hence no one to preach to. So of course all preaching will cease. "*Whether there be tongues, they shall cease.*" We will not need mortal language in Heaven, where everything is purely spiritual. When Paul was there (2 Corinthians 12) he heard things impossible to utter. Mortal language is utterly inadequate to cover the ineffable realities of Heavenly glory. Our language here signifying spiritual things is mainly symbolic, because while in these bodies it is so difficult for us to conceive pure spiritualities. When we pass into the purely spiritual world we will all use the language of the angels, archangels, cherubim and seraphim. "*Where there be knowledge, it shall be done away.*" Do not misunderstand this. You will not forfeit any of your attainments in the acquisition of knowledge, but retain them all, and add to your investment with paradoxical rapidity. You must remember he is not speaking of your acquired knowledge, but the spiritual gift denominated knowledge, and here under discussion with the other eight. This gift means insight into God's revealed Word to enable you to understand the Bible. This will be done away, and for the good reason that we will not take our Bibles to Heaven. We will not need material eyes there and we will have no Bible to read, hence we will not need that gift whose immediate province is to reveal to us the truth as given in our Bibles. Instead of studying Paul's epistles, we will have Paul himself, and not need his letters, which he wrote to lead us to Heaven. Now that we are there we no longer need the way-bill. Doubtless we will learn more in a single hour after we get to Heaven than we have ever known before in all our lives. When we pass out of the body memory will be so quickened that all the blessed truth we have forgotten will come back vivid and bright, to abide forever. What a glory to hear Paul preach after he has spent nineteen hundred years in the universities of Heaven!

How glorified Paul will eclipse sanctified Paul! What a wonderful teacher Father Adam will be! How I will be delighted to hear him describe Eden before the Fall and tell how long he lived in it! How wonderfully can Enoch tell us about the antediluvian world, and Noah about the Flood! Daniel about the lions' den, and the Hebrew children about the fiery furnace! How I will delight to hear Gabriel tell about my Lord's first advent, and Michael about the second! How unutterably delectable to wing my flight escorted by radiant angels through trackless ether to some grand celestial world contemplated through the telescope when a boy!

9. "*We now know in part.*" All of our knowledge here is fragmentary, but gleams of light amid worlds of darkness; the brightest light attainable here but as a dim star, contrasted with the meridian sun in his noonday glory, when compared to the unutterable effulgence of Heavenly day. "*We prophesy in part.*" Our efforts to understand the mysteries of godliness revealed in the Bible are only calculated to flood us with the humiliating realization of our ignorance. Sir Isaac Newton, the greatest philosopher of modern times, said he felt like a little boy on the shore of time, picking up a pebble or a shell here and there, while the mighty deep rolled before him unexplored. Socrates, the greatest philosopher of the ancient world, said: "This much do I know, I know nothing."

PERFECTION OF GLORY.

10. "*When that which is perfect may come, then that which is in part shall be done away.*" Many sanctified preachers proclaim this as Christian perfection, which is a mistake and calculated to do harm by putting the standard so high that none can reach it, and thus discouraging the honest aspirants after that reflection without which no one shall see the Lord. Divine perfection belongs to God only, and is absolute. The perfection belongs to the glorified state, including the unfallen angels, and glorified humanity. The soul is glorified by the Holy Ghost simultaneously with its evacuation of the body. the mind being glorified at the same time. The body has two ways to enter the glorified state:

(a) Translation like Enoch and Elijah, and all of the saints on the earth at the Rapture, and doubtless many in the Millennial ages; and

(b) the resurrection.

In Philippians 3:12 Paul is speaking of the glorified perfection which he had not yet attained, and in verse 15 the Christian perfection, which he that time enjoyed. As you see, he claims the latter, but disclaims the former. When our Savior was interviewed in reference to the woman who had survived her seventh husband, whose wife she should be in the resurrection, he answered "They will be as the angels of God," — Greek, *isio aggeloi*. *Isoi* means "like" and it means "equal," involving the conclusion that we will be like the angels and equal to them in the glorified state. Hence, while sanctification confers on us Christian perfection, glorification imparts angelic perfection. Justification takes away our guilt. sanctification our depravity, and glorification our infirmities. Critics are hard on sanctification, because they sometimes see their infirmities, which carnal people think sanctification takes away. In this they are mistaken. Glorification must do this work. These infirmities are not sin, but the effects of sin, through the collateral influence of the mind and body. Consequently we are in constant liability to do wrong aiming to do right, thus committing sins of

ignorance, which do not bring condemnation, though they need the atonement, which reaches them in its normal efficacy like infants; God, in His great mercy, frequently not revealing them to us at the time lest they make us blue, and somewhat disqualify us to do the work He has given us. It is very afflictive to the cause of Christian holiness to include all of these Scriptures on the perfection of glory in sanctification. John Wesley said: "Putting the standard too high is the greatest of all errors, as it is calculated to drive the experience out of the world" by putting it so high that none can reach it. The Holiness people much need instruction on the perfection of glory and the spiritual gifts, as they are so likely to include them both in sanctification, not only discouraging themselves, but others, and, as Wesley says, "grieving those whom God has not grieved, and perhaps sending them to Hell." Christian living, *i.e.*, purity of heart and life, is indispensable to admission into Heaven, but glorified perfection and the spiritual gifts are not. The spiritual gifts are not necessary to qualify you for Heaven, but for usefulness in this world, that you may be instrumental in saving others. Glorified perfection you can not rely on this mortal body. If you are truly sanctified, *i.e.*, your heart cleansed, you are sure to be the body. So you actually go to Heaven in the enjoyment of glorified perfection, all of your infirmities swept away forever. Here you see the survival of all the spiritual gifts when "that which is perfect is come." The connection shows that this is perfect love which is described constantly in the preceding part of the chapter, the seventh verse showing conclusively that the Divine love, incessantly emphasized, is in the superlative degree, *i.e.*, perfect love. Again, these spiritual gifts are the constituted concomitants of Christian perfection, in order to the greatest possible efficiency of the saints in the salvation of the world.

11. "*When I was an infant, I thought as an infant, I spoke as an infant, I reasoned as infant; when I became a man, I put away the things of the infant.*" Here we have an example of Pauline hyperbole perhaps unsurpassed. He draws a picture in which we see the baby soul in his yard in Tarsus, amid the vernal flowers, astride a stick-horse, riding around in swaddling clothes, hunting June-bugs and chasing butterflies. Then we see a photograph of Paul the apostle, standing on the Areopagus, preaching to the Athenian philosophers, orators, poets and statesmen, the most learned audience addressed by a gospel herald in four thousand years. Now the curtain falls and he appears to our spiritual vision, quickened by the infinite possibilities of grace and glory, looking away to the heights of immortality, and contemplating glorified Paul, as far ahead of the Gentile apostle on the Areopagus as the champion scholar, theologian and apostle is ahead of the swaddling infant chasing the butterflies. Who is equal to these things? Surely the wonderful supernatural spiritual gifts go into eclipse amid the unutterable splendors of glorification. This bold Pauline symbolism sweeps us away into the illimitable possibilities of eternally involving and unfolding developments, contemporaneously with the cycles of celestial ages.

12. "*For now we see through a mirror in an enigma.*" They had no glass in Paul's day, but used polished metals as mirrors which were very imperfect. Hence the brightest spiritual light shining material bodies is but a dim, twinkling star contrasted with the meridian sun in his noonday splendor antithetical to the glory of the celestial worlds. "*Now I know in part then shall I know perfectly even as I am also perfectly known.*" E.V. does not well bring out this wonderful passage, forever settling the question of spiritual recognition in the disembodied as well as the resurrection state. We will not only know and recognize, but while it is here only partial, there it will be perfect, as that is a perfect world. Hence everything there, having been shadowy here, will be perfect.

13. *“Now faith, hope, love, these three: but the greater of these is love.”* The poet says, “faith is lost in sight, and hope in full fruition dies;” but I would rather believe the inspired Paul, who here certifies the eternal survival of faith and hope, as well as love; while this Divine love, constituting the essence of the Divine nature, will fill the celestial universe, perfectly interpenetrating celestial beings, human and angelic, constituting the very atmosphere of Heaven, inundating the universe with unfathomable oceans of pure, holy love, in which saints and angels will flood and bask forever. Faith is the umbilical cord identifying the Heavenly universe with the Almighty, the ineffable Source of all life, spiritual and material, and constituting the bond of universal loyalty to the Heavenly Theocracy, and at the same time effecting constant connection with the omnipotence of the Almighty adequate to every enterprise within the range of finite beings. What will be the province of hope when we shall have glory and immortality forever? One must remember that Heaven is not a place of inactivity, but infinite and illimitable progress. Hope is the pioneer and faith the engine of power in conception and execution of Heavenly as well as earthly enterprises. Here our aspirations are awfully chilled by the limitations of mortality, constantly cutting down our aspirations by the certainty of speedy removal out of this world. Not so in the glorified state, where we can deliberately embark in enterprises requiring a million of years to consummate, and that inconceivable period will be but a little interval in the flight of eternal ages. With the wonderful facilities of the Heavenly universe, countless and illimitable solar systems revealing millions of immortal worlds through the interminable ethereal void, how infinitely delectable the privilege of flying from world to world and system to system and exploring the wonders of the boundless universe, and cultivating the acquaintances of the multiplied millions of unfallen intelligences who wing their flight to the celestial capital, and with adoring wonder contemplate the ineffable glories of Omnipotence! Inconceivable are the possibilities of the Heavenly enterprises which await us in the evolution of imperishable intelligence and culture amid the boundless facilities of the eternal development, available under the leadership of the Almighty, and through instructions of glorified patriarchs, prophets, apostles, martyrs, saints, angels, archangels, cherubim and seraphim, in the fruition of that immortality that will fly with the velocity of lightning, never grow weary and never sleep. Hope’s eagle eye will eternally conceive to explore new fields of immortal interest, and flood the soul with new and illimitable enterprises, while faith, fast hold of the Omnipotent arm, will command and utilize the power and availability commensurate with eternal aspiration.

FIRST CORINTHIANS

CHAPTER XIV.

EDIFICATION THE END IN VIEW.

Verses 1-19.

1. *“Follow after the Divine love, and seek earnestly the spiritual gifts but that you prophecy.”* The love parenthesis having been interjected in the middle of the grand exposition of spiritual gifts, as a profitable reminder of the transcendent importance of the graces, even surpassing that of the gifts, he now resumes the disquisition on the gifts, exhorting us to run after the Divine love, because we are bound to have it or lose our own soul, but at the same time to “covet earnestly” the spiritual gifts, that we may be able to stand on the battlefield victoriously, and at the same time win others for God; and not only make sure of Heaven, but when we get there not be empty handed. You see that while he makes the graces a *sine que non*, and exhorts us imperatively to seek and appropriate all of the gifts, at the same time he gives the preeminence to prophecy, as this gift qualifies us to preach the gospel, which is God’s appointed method to save the world.

3. *“He that prophesieth speaketh to men edification, exhortation and comfort.”* Never forget this broad and comprehensive inspired definition of prophesying; you see it simply means talking for Jesus, whether to one or a thousand, telling them the way of salvation as revealed in the Bible, exhorting them to flee the wrath to come and make sure of Heaven, and comforting the brokenhearted with God’s precious and infallible promises.

5. *“I wish you all to speak with tongues, but rather that you may prophesy; but greater is he that prophesieth than he that speaketh with tongues unless he interpret in order that the church may receive edification.”* E.g., I preach, teach and write constantly from the original Greek, making no use of the English translations. Now suppose I should read and speak the Greek; you know it would be unintelligible and of no value to the hearer. Hence in so doing I would not only forfeit my opportunities to do good, but actually grieve the Holy Spirit. Hence I do not use this unknown tongue in my ministry to the people, though I have it constantly before my eyes; but I translate it whether preaching by speech or pen, so the people receive the truth in plain English. While the use of this dead language to me is invaluable, and through me to others of infinite value; yet prophesying, e.g., speaking and writing to them in their own language, is infinitely more important, so they can receive it. Hence Paul gives the constant preeminence to prophecy, i.e., that spiritual gift which qualifies us to talk salvation to everybody we meet, thus “preaching with the Holy Ghost sent down from Heaven,” with the grand end in view *“that the church may receive edification.”* Oh, what a burning emphasis Paul lays on this injunction! We should constantly watch and be sure that everything is edifying to the church. I preached a funeral yesterday; the organ made so much noise and the voices were so indistinct, that the good and suitable funeral songs which they sang were not intelligently heard by the people. We have no criticism for instrumental music, if it does not destroy the intelligence of the gospel in song. In this way, religious meetings lose their interest and utterly break down. God here commands us “to sing with the spirit and the understanding.” We have no right to do anything in a religious meeting in such a way as to render it unintelligible to the people, as all such procedure is subversive of the real interest and grievous to the Holy Spirit, who uses our songs,

prayers, testimonies and sermons to reach human spirits through their mental faculties, which proves a failure when unintelligible. When we worship in the spirit and the understanding, *i.e.*, let the Holy Ghost have His way and manage the meeting, and do our part in such a manner as to be understood by the audience, you will always see the glory of God manifested in conviction, conversion, sanctification and edification. Church services are devilishly murdered by unintelligible singing, preludes, interludes and postludes, solos, so indistinct or slow and dead that they are an insult to human intelligence and a contempt of the Divine presence; prayers and testimonies too low and indistinct to be intelligently heard, and “highfalutin” sermons out of reach of the people. Consequently they resort to artistic phantasmagoria to entertain the people in the house of God, where there should be nothing whatever to attract their attention but the worship of the Most High in the songs of Zion ringing out the awful truth as revealed in God’s Word, fervent and earnest prayers, not only replete with gospel truth, but so loud and distinct that the people all hear them without an effort; testimonies fired by the Holy Ghost, full of gospel truth; and so clear and intelligent as to reach every auditor; and especially the preaching, clear, plain, distinct and irresistibly intelligible to all the people. As a rule, the people get so far from the preacher that the message loses its force before it reaches them; they miss words enough in every sentence to lose the connection and forfeit the intelligibility. Consequently the people go to meeting day after day and get nothing. No wonder they are not saved. God’s plan is to reach them through the mental faculties with which He has endued them. In this matter there is a fearful responsibility. Look out! God Almighty is going to make inquisition for blood in the Judgment Day. What will become of the preachers who so overtly violate the commandments of God in this paragraph, conducting services in their churches Sabbath after Sabbath, which are almost as unintelligible as if in an unknown language? The singing is done by Satan’s choir in an operatic, fantastical and utterly unintelligible way. The drag, humdrum routine is literally murderous to spiritual life. So fast as Satan tightens his grip on a church the services pass out of the comprehension of the people, lest they may get a little bit of gospel truth and be saved. Hence we see this problem verified in wicked, debauched Romanism, where the service is spoken in the old Latin language throughout the whole world, for people speaking a hundred different languages know not a word of this dead Latin. Even the citizens of Rome do not understand it, because a radical revolution has taken place, relegating the Latin to the archives of antiquity and giving the modern Italians an entirely different language. It is a fact patent to all and deniable by none that the Roman Catholic Church throughout the world is positively and overtly violating the plain commandments of God in this paragraph by holding their services in the Latin language.

12. “*Since ye are zealots of spirits.*” This clause shows that the Corinthian Christians were literally on fire with enthusiasm to command and utilize all of these spiritual gifts. The English “zealous” is *zeloantai* (a noun), and means zealots. Now, a zealot is a violent, impetuous, red-hot advocate of some favorite theme or enterprise. We see many of them in the political arena about the polls at the times of the regular elections. Hence we see that the Corinthian saints were full of fire and zeal, running after, utilizing and appreciating those nine spiritual gifts. All this Paul highly commends. Good Lord, help thy people to be “zealots” of these spiritual gifts. And at the same time he exhorts them, “Seek that ye may abound unto the edification of the church.” Hence you see this thrilling commandment that everything is to be done for edification. If people actually heard the gospel intelligently, whether in sermon, exhortation, private appeal, prayer, testimony or song, it would have its effect on them. God’s lightning would not long play around them, without striking them dead. The trouble is they get no lightning. It is left out by the unintelligibility of the service.

They only hear the thunder of human voices and instruments. The thunder never kills anything, hence the devil does not care how much thunder you give the people, just so you give them no lightning. These sad facts account for the rapid heathenization of the Christian nations. We are in the midst of multiplied thousands living in practical heathenism, ignorant of the gospel alphabet. The proportion of non-churchgoing people in Europe and America is rapidly on the increase, and I trust destined so to continue, fearfully foreboding the awful end to which we hasten while this old, wicked world fast ripens for destruction. The Romanists, with their two hundred and fifty millions of members, have already defiantly locked up their church service in a dead language, thus taking it utterly out of the reach of the people. The Protestants are fast on their track, becoming more and more numismatical, ritualistic, operatic and unintelligible. Go into a popular church. Your eyes are entertained on all sides by artistic show and your ears by senseless sounds. Hence the entire *opus operatum* is simply an appeal to the sensuous nature, nothing for the heart and exceedingly little even for the intellect, which might be ever so much edified without serious damage to the devil.

16. *“Since if you bless in spirit, how will the one occupying the place of the idiot say amen to your blessing, since he does not know what you say?”* This dead Greek language is more edifying to my spirit than the living language of my congregation; yet I have no right to speak in it, from the simple fact that they would not understand it. Here we find the Greek word “idiot,” which in E.V. is “unlearned.” It has a profound significance, as Paul here uses it repeatedly. In this sentence it would mean the utter destitution of the knowledge of the Greek language on the part of the person who had never studied it. Hence such an one is utterly idiotic with reference to this mysterious and complicated, though indescribably beautiful, forceful and vivacious, language, so eminently honored by God’s Providence and the inspiration of the Holy Ghost. This word “idiot” is applied to an alien from the kingdom and the grace of God. The force of the application recognizes the fact that an unregenerated person is absolutely idiotic with reference to the mysteries of God’s kingdom, as ignorant of God’s saving grace as a Hottentot is of geometry. It is equally true in reference to the experience of sanctification, of which all are destined to remain utterly idiotic till initiated by the Holy Ghost. God’s salvation is an experience and not a doctrine. Hence the most cultured theologian without the experience is as destitute of a knowledge of sanctification or regeneration as the worst ignoramus whose unshod foot ever trod the burning sand.

19. Here Paul says that he speaks with tongues more than all the rest; evidently the Hebrew, Greek, Latin, and doubtless many other languages currently spoken, especially by the nations of Asia, where he was born and reared and honored by the Holy Ghost to plant the gospel in so many different countries. Throughout this paragraph of nineteen verses, Paul ceases not to wield his most ponderous sledgehammer blows against all unintelligible exercises in church services. Evidently the reason he says so much about singing in this connection is because it is so apt to be unintelligible, consisting of sound without sense, *i.e.*, thunder without lightning, which is just about as unprofitable in a fastidious choir as to catch a hog in the streets, bring him in, and let him squeal for the entertainment of the congregation. Good Lord, give us some sense, make us ashamed of our ignorance, and afraid of coming Judgment, as it is defiantly wicked and blasphemous to usurp the house of God for human pomp and show, offering sacrifices to pride and vanity, the daughters of the devil. I beg you, reader, faithfully to warn the people in harmony with earnest Paul in reference to unedifying church services, as this is the way meetings are killed dead and churches turned over to Satan.

INFANCY AND MANHOOD OF CHRISTIANITY.

20. *“Brethren, be not little children in understanding, but in sin be ye infants, but in understanding be ye perfect.”* It is a deplorable fact that most people let the devil fill up their heads with trash early in life, thus preoccupying the cranium with the devil’s filth before they have an opportunity to load up with God’s truth and Heaven’s gold. I expect to praise God through all eternity for a preaching father and sainted mother who fortified my susceptible infancy, flexible childhood and precarious youth against the dark ingress of the vulgar vices. Most people have great carloads of Hell’s trash and filth to unload before they can take in the precious truth of God. Here we are commanded explicitly to abide in the innocence of infancy, so far as the wickedness of the world is concerned, ever remaining ignorant of its vices and follies; while in point of sanctified intelligence he commands us, *“Be ye perfect,”* i.e., spiritual adults. This is another instance in which the inspired pen develops the gracious economy in the two great salient points of infancy and manhood, there being a progressive state preceding and succeeding each one of these grand, salient epochs which are instantaneously reached. Throughout the New Testament, Christian experience is set forth by two Greek words, i.e., the *neepios*, “the infant,” and the *teeleios*, “the adult.” The removal of depravity, which locks the soul fast in spiritual infancy, is indispensable to his admission into the sphere of spiritual adulthood, which, instead of being the ultimatum of all progress, is the inauguration into a state of grand and illimitable progress, development and achievement; as for material life, we must pass out of infancy into adulthood in order to enter upon any of the great enterprises peculiar to this world. The dwarfhood of the church of the present day is the insuperable difficulty disqualifying her to conquer the world for Christ.

A NORMAL GOSPEL MEETING.

22-25. *“So tongues are for a sign, not to the believers, but to the unbelievers, and prophecy is not for the unbelievers, but for the believers.”* These spiritual gifts are quite latitudinous in their signification and sphere of operation. Limitation is the prevailing error in Biblical interpretation, arising from the fact that we are so apt to expound the Bible like other books which finite men have made, forgetting that the illimitable and incomprehensible God is the Author of the Scriptures. Hence it is a great mistake to lay upon the Bible the restrictions and disabilities peculiar to human productions. Here we see, evidently, a phase of this gift of tongues, peculiar to the normal gospel meetings under the leadership of the Holy Ghost in the apostolic ministry. New experiences invariably confer new language. When the sinner passes through the crucible of regeneration and sweeps triumphantly into the kingdom of God, if the work is genuinely wrought by the Holy Ghost, and not simply by human manipulation, he at once begins to speak a new language never before heard nor used. It is the language currently spoken by the members of God’s family, and utterly novel to the man who has spent all his life among the children of the devil and speaking the shibboleth of Hell. When the Canaan-bound pilgrim passes through the retreating floods of the divided Jordan into Beulah land he immediately adopts the language of Canaan, which to him is utterly new, as he never heard it in the howling wilderness. I have a thousand times seen this Scripture verified in revival work. A lot of people get blessed and all begin to shout and speak vociferously in the new languages of their newly found joy; every sinner that hears the uproarious shouts not only runs to the scene of conflict, but brings with him all his neighbors, crowding the house to overflowing. *“Therefore if the whole church may come together and all may speak with tongues, and the idiots or infidels may*

come in, will they not say, that you are gone mad?" When the power falls and the people all get happy and shout aloud, speaking the newly received language of their newly found joy, that is the very thing to arouse and attract the idiots, *i.e.*, the poor, lost people who are utterly idiotic to the mysteries of Christian experience, whether regeneration or sanctification, and the infidels, *i.e.*, the people who do not believe in any Christian profession, hear them, they all come running, actuated by sheer curiosity. When they arrive at the scene of sweeping revival power, and see sinners who have been gloriously converted leaping, and hear them speaking words and phrases to them utterly new and strange, and using a language they had never before heard, and Christians, flooded with the baptism of the Holy Ghost and fire, shouting uproariously the language of Canaan, so unlike that of old Ashdod, the effect of their new experiences and their shouting testimonies in their new languages, and perhaps foreign languages then conferred on them to qualify them to preach the gospel in the "regions beyond"; even though the idiots and infidels pronounce them crazy, yet these new tongues and uproarious shouts have brought them together where the people of God can have access to them with the message of truth. "But if all may prophesy, [*i.e.*, preach, exhort and testify] and some idiot or infidel may come in, he is convicted by all, he is discerned by all.

25. *"The secrets of his heart are made manifest, and thus falling down on his face he will worship God, confessing that God is truly in you all."* Oh, how infinitely profitable is this paragraph to the people of God in all ages and nations! because here we have vividly described a normal gospel meeting, which we may regard as a sample elucidatory of the true gospel economy amid all environments. Here you see the roaring, shouting demonstrations of newborn souls, and gloriously sanctified people speaking aloud the languages of their newly found rhapsody, arousing and magnetizing Satan's idiots on all sides, and bringing them together helter-skelter and pell-mell to see what is the matter. Now the curious rabble have poured in and crowded the house, gazing on as if it were a monkey show, and pronouncing all the dramedians "crazy." Now immediately they all turn to prophesying, their attention attracted by the sight of the curious rabble, every one besieging a sinner and "speaking to him edification, exhortation or comfort," which is the definition of prophesying (v. 3). What is the effect of all this rally by those shouting Christians encompassing those wicked people with their burning words of prophetic fire? Conviction seizes them; "the secrets of their hearts are made manifest," *i.e.*, they proceed to make awful confessions of their terrible sins. They are discerned by all; *i.e.*, those Spirit filled saints read them like books, and see that they are thunder-riven with conviction. What is the ultimatum of the enterprise? *"Falling down on their faces, they will confess that God is surely in the midst of you;" i.e.*, they are gloriously and rousingly converted to God, and turn "crazy" like the balance. Here we have an inspired illustration of a gospel meeting, and we see that it is characterized by the old-style knockdown power. The Holiness Movement much needs a general quickening and toning up, lest we slow down as our predecessors have done. Oh, how infinitely valuable this literal description of a normal gospel meeting, and how vividly contrastive with the humdrum, deadbeat routine of modern churchism!

DISORDERS CORRECTED.

Verses 23-36

26. *"Then what is it, brethren? when you come together, each one has a psalm, has a lesson, has a revelation, has a tongue, has an interpretation: let all things be done unto edification.*

27. *“If one speaks with a tongue, let it be by twos or at most by threes, and in turn; and let one interpret.*

28. *“And if there may be no interpreter, let him keep silent in the churches, and let him speak to himself and to God.*

29. *“Let the prophets speak, twos or threes, and let the others listen.”* So profusely and copiously were many of the members in that vast Corinthian church filled, flooded and endowed, not only with the sanctified Spirit of the Lord, but with the extraordinary gifts of the Holy Ghost — the glorious nine above described — that they were swept away on the tide of an impetuous Niagara. The result of this peculiar and wonderful state of things was a very serious development of confusion in their meetings, quite impedimental to the edification of the people attending these gospel meetings. Amid this universal swelling tide of spiritual gifts of graces, every time they came together a great host of them had something special to deliver: a new tongue had been given; to another the power to serve as an interpreter of unknown language, as God was preparing them wonderfully for missionary work; another has a special burning message to deliver; another a thrilling exhortation which he can carry no longer; another a sweet, new and inspiring song to sing. The result is their meetings are unduly prolonged, wearing out the people. Consequently Paul forbids that more than three should speak in an unknown tongue at any one meeting, and that the messages so delivered must in every case be interpreted, and thus rendered edifying to the people. As he is more favorable to prophesying, *i.e.*, preaching and exhorting, which is the more productive of edification to the audience, he specifies that two or three prophets may speak in one meeting, and does not forbid even more, as he had the prohibition on more than three speaking with tongues.

30. *“And if something may be revealed to some one sitting by, let the first one be silent.”* The New Testament throughout positively ignores human authority and leadership, save in the mere instrumentality of the Holy Ghost, who is the only legitimate conductor of a gospel meeting. Hence if the Holy Ghost reveal something to an auditor sitting by, the order is for the leader to keep silent till the party delivers the message revealed. Oh, what a confusion the verification of this order would bring into the deadbeat routine of a modern church service! It would knock the preacher utterly out of kilter. This is the secret of all the heresies and apostasies in all ages. Men, inadvertently blinded by the devil, take the service out of the hands of the Holy Ghost, fix up a human ritual, devise a creed, and run the church to suit themselves. Since all that is a downright insult to the Holy Ghost, no wonder He retreats away, leaving them to paddle their own canoe.

31. *“For all are able to prophesy, one at a time, in order that all may learn and all may be comforted.”* Amid the wonderful enthusiasm of those people to receive, enjoy and utilize those momentous spiritual gifts and graces, they had somewhat run away with the wagon; in their incorrigible zeal lest they should have to carry home with them a burning message undelivered, they had fallen into the mistake of breaking out and delivering their messages while another was speaking, thus producing confusion and seriously conflicting with the edification of the people, which is the great end in view in all gospel meetings. Hence you see Paul corrects these irregularities and orders them to speak one at a time.

32. *“The spirits of the prophets are subject to the prophets.*

33. *“For God is not the author of confusion, but of peace.”* I have frequently seen great demonstrations, especially in the early period of the Holiness Movement, when God used my humble instrumentality to pioneer the work from the Atlantic Ocean to the Mexican border. Then it was new and impetuous, like a river leaping from his mountain source with awful roar, foam and demonstration; but after rolling on hundreds of miles, joined by many tributaries, he deepens and broadens into a mighty arm of the sea, bearing on his heaving bosom the commerce of many nations. So the Holiness Movement, at first impetuous and uproarious, is now broadening over the whole world, and exploring the deep mysteries of God’s Word and Spirit in the latent experiences wrought by the silent lightning in the deep interior of the subterranean regions of the fallen human spirit; thus moving on in silent majesty to conquer the world for Christ and bring back the King of Glory. Twenty years ago I frequently found it necessary to bring on the incorrigible people in my revivals these wholesome Pauline restrictions, otherwise they would shout so that my voice could not be heard, acquiescing in the conclusion that they could not help it. Under these circumstances I have frequently quoted this verse, “The spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace.” “So now please keep your hallelujahs on the inside till I preach to these people, then you can turn loose again if you want to.” So gospel history repeats itself. I have frequently known the showers fall so copiously during the introductory service that when the time arrived for me to preach the roar of fifty people preaching at once without stopping simply forced me to utilize this Scripture, telling them that God’s order required them to be silent while I preached to the multitude who had been attracted thither by the Pentecostal uproar and were going fast down to death, the Lord in mercy giving us and them that precious opportunity to save them from Hell. “So in all the churches of the saints, let the women be silent in the churches; for it is not permitted them to gabble, but let them be subordinate, as truly the law says.” This is simply a continuation of the Pauline strictures on the disorders prevalent in the Corinthian church, resultant from this incorrigible enthusiasm after the deep things of God, which certainly was highly commendable within itself, but by no means out of harmony with the order necessary to mutual edification. It is a well-known fact that the heathens never did, neither do they now, educate their women. While the Greeks were at the very top of the world’s learning, it was confined to the men. The gospel, new and strange to those people so recently converted out of heathenism, and especially when so wonderfully augmented and intensified by those powerful spiritual gifts, filling the women as well as the men with a flaming zeal to catch and remember every word as enunciated by the speaker, we are not surprised that the wives, sitting by their husbands, ever and anon spoke to them, asking information about what the preacher was saying. The Greek word here used justifies this conclusion. *Legein* means “to deliver a discourse,” *eipen* “to speak in conversation,” while *lalein*, the word here used, is from the Greek root *lal* which means “baby-talk,” as the baby in his first efforts says, “lal,” “lal.” Hence the first meaning of this word given by the dictionary is “to gabble,” *i.e.*, speak in an undertone.

35. *“But if they wish to learn something, let them ask their own husbands at home: for it is a disgrace for a woman to gabble in church.”* This verse is exegetical of the preceding, as we have here an antithesis whose logical arms are always co-equal. Hence the prohibition in verse 34 is coordinate with the permission in verse 35, and, as you see, the permission in verse 35 is to ask their husbands at home in case they wish to learn something from them, showing clearly that the prohibition in the meetings was simply that of asking their husbands to give them explanations while the person is speaking. The popular idea that this is prohibitory of women taking part in public

worship is utterly untenable, for the simple fact is that Paul is not on that subject at all, but that of order in the meetings; this entire paragraph being corrective of those disorders which had developed as the result of their incorrigible zeal and enthusiasm in the appropriation and exercise of the spiritual gifts and graces, really appertaining to men as pertinently as to the women.

36. “*Whether did the word of God come out from you, or has it culminated unto you alone?*” This verse is castigatory of their irregularities, ironically charging them with the disposition to originate and run a new order of things, and at the same time vindicatory of his apostolic authority to correct all of their irregularities.

THE BIBLE THE ONLY AUTHORITY IN CHURCH GOVERNMENT.

37. “*If any one seems to be a prophet, or spiritual,*” *i.e.*, if any man or woman has the gift of prophecy, thus qualifying such an one to speak in public, or endowed with any of these spiritual gifts, of which there are nine, “*let such an one know well that those things that I write unto you, they are of the Lord.*” Lest some think he is prohibiting the women from exercising in public, which is utterly alien to the subject he is discussing, remember that the words in this verse are common gender in Greek, showing that they include the women as well as the men among the prophets and the custodians of all the spiritual gifts. Again, in the eleventh chapter of this same epistle, Paul recognizes the women as praying and prophesying, *i.e.*, speaking in public, just like the men, meanwhile, as some of them were in the habit of preaching bareheaded, thereby incurring unnecessary criticism, he simply advises them to have something on their heads when they speak in public.

38. “*If any one ignores, he is ignored.*” This verse evidently was not understood by King James’ translators. At least, they have utterly failed to bring out the matter of fact here revealed, which is simple, clear and unmistakable; *i.e.*, that the Word of God is authoritative, not only on all doctrinal lines, but in all church discipline; so that there is no apology for making rules and regulations. The New Testament is a plain book, quite as plain as any rules and regulations we can make. In the first place, we do not need anything else in the way of doctrine or discipline, because God’s Word covers all the ground. In the second place, though you formulate a creed as voluminous as the Westminster Confession, and make ever so many rules and regulations, after all they are utterly invalid except so far as they are in harmony with the Word of God, while even in that case it is much better to go to headquarters, where matters are simple, clear and free from human complications. This verse settles the matter. You have a right to enforce the order laid down in the New Testament throughout your church; meanwhile every member who does not recognize this authority, and walk accordingly, simply forfeits membership thereby. It is no trouble whatever to find perfect disciplinary authority, as well as all the doctrines of grace, in the New Testament. A true church has no creed but God’s Word, and knows no other rules and regulations. While they are true to the New Testament, their only creed and discipline, positively, they are also true to it negatively, recognizing no one as a *bona fide* member whose experience and life are not in harmony with God’s revealed Word. If this code of doctrine and collation of disciplinary rules and regulations were enforced in the churches of Christendom, how statistics and salaries would suddenly fall from hundreds down to tens!

39. *“So, my brethren, be zealous to prophesy, and prohibit not to speak with tongues.”* Speaking with tongues was the more magnetic and demonstrative, while prophesying, *i.e.*, “speaking to the people edification, exhortation and comfort,” was the gift of all others preeminent for its practical utility in the salvation of souls. Hence the burning emphasis constantly laid upon it. This wicked world despises the Bible, and devours filthy, lying novels and trashy newspapers. To them the Bible is a dry book, utterly loathsome. Hence they will never read it except for Satan’s criticism. Consequently God’s people must save them by His omnipotent grace, or let them sink into Hell. Our talking to them privately and publicly is God’s appointed method for their salvation.

40. *“Let all things be done decently and in order.”* This verse is woefully belied and perverted by the dead churches and respectable worldlians. The order of a thing depends altogether on what kind of a thing it is. The great end in view in every gospel meeting is edification, hence the unintelligible choir and solo singing and inaudible prayers and testimonies, as well as the humdrum routine generally and the highfalutin preaching, are all flagrantly violatory of the gospel order propounded in this chapter. We find that when the people come together, and all fall on their knees and pray till they so get hold of the Omnipotent Arm as to move Heaven, earth and Hell, flooding their own souls with rivers from the Heavenly ocean till they all break out and shout so uproariously that, like the Pentecostians, they stir the city and bring together a motley rabble of Satan’s infidels and idiots, who rally from all directions to see the show, and then all turn loose on them, preaching and exhorting with tongues of fire till they see Hell open and the devil after them, and the very prelude of damnation lacerates them with conviction so terrible that they fall like dead men, cry and agonize till the resurrection power comes on them from Heaven, and they rise and roar like oxen lowing (Acts 8:7), and raise the whole community on tiptoe, men roaring, women screaming and dogs barking on all sides, remember that this is most perfect gospel order, Paul himself encumbering the witness stand (vs. 23-25). It is awfully impudent for the devil to lay down rules of order to regulate God’s Church. The diabolical order of popular churchism is that of a graveyard; while the true order of a gospel church is that of a graveyard on the resurrection morn while the trumpet is blowing, the graves bursting, the saints leaping into the air with shouts loud enough for the angels in Heaven to hear them.

FIRST CORINTHIANS

CHAPTER XV.

THE RESURRECTION OF THE DEAD.

Verses 1-21.

6. “. . . *of whom most remain to this day, but some are fallen asleep.*” Our Savior corrected them when they said Lazarus was dead, refusing to receive their report. He said, “Lazarus is not dead, but sleepeth.” The great Bible truth involves the conclusion that man inherited immortality from the creative fiat appertaining to soul, mind and body. Hence the body is as immortal as the soul, only taking a nap in the dust, awaiting the mandate of God, revealed by the resurrection trumpet. It is very injudicious for us to speak of our departed loved ones as dead, as it is difficult to keep hearts and faces bright while indulging in blue talk. “Out of the abundance of the heart the mouth speaketh.” We should look upon and speak of our departed friends as yet alive, and living in a better country than ever before.

8. “*I seem unto myself the last of the apostles, as one born out of due time.*” This is a reference to the fact that Paul was not one of the original Twelve, but came in afterward, not recognized as an apostle in his early ministry, and, as is generally thought, not till the “prophets and teachers” at Antioch consecrated him and Barnabas to the work by fasting, prayer and the imposition of hands. This very Pauline epistle also recognizes Apollos as an apostle, who, I verily believe, with Dean Alford and other critics, wrote the epistle to the Hebrews. James and Jude, the brothers of our Lord, became eminent apostles, though not belonging to the original Twelve, both of them honored with the epistles which bear their names, and the former even with the pastorate of the mother church at Jerusalem. Hence we must recognize an elasticity in the apostolic office, similar to that of prophet, evangelist, pastor and other offices.

12. “*But if Christ is preached that He is risen from the dead, how say some among you that there is no resurrection from the dead?*”

13. “*But if there is no resurrection from the dead, then is Christ not risen;*

14. “*And if Christ is not risen, then truly is our preaching vain, and your faith is vain.*” The doctrine of a corporeal resurrection was the most incredible of all the inspired curriculum. The Greek philosophers hissed and hooted at it, actually ejecting Paul from the Areopagus because he preached it. It staggered the Jews awfully, the Sadducees, the richest and most influential sect of the Jewish church, rejecting it altogether; the Hebrews being actually more favorable to translation, however paradoxical, than to the resurrection. Even after Paul had preached at Corinth eighteen months, and Peter and Apollos had preached there, all perfectly sound and clear on corporeal resurrection, yet there were some in the Corinthian church who did not receive it. At the present day the Swedenborgians, and some others, reject it altogether; while the popular theology in the orthodox churches actually restricts this grand problem to one single and final resurrection of the dead, whereas the Scriptures are so clear and explicit on the two resurrections, *i.e.*, the first and the second; the former including the Bridehood and the latter all others. “I saw thrones and they sat on them, and

the government was given unto them;” that evidently includes the Bridehood in general, who had gone up in the rapture and returned with the Heavenly Bridegroom to inaugurate His Millennial Theocracy, and have thus taken possession of the earthly thrones as His subordinates, to reign with Him a thousand years. “And” (I saw) “the souls of those who had been beheaded for the witness of Jesus and the word of God” (*i.e.*, a supplement to the first resurrection in order to take in the tribulation saints) “and who did not worship the beast nor his image, nor receive the mark upon their forehead nor upon their hand: and they lived and reigned with Christ a thousand years. The rest of the dead live not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Revelation 20). This passage is absolutely unanswerable in favor of the conclusion that there will be two resurrections, the first preceding and the second following the Millennium. The logic that does away the former inevitably does away the latter, as the Holy Ghost uses the same identical word, *anastasia*, to reveal the resurrection in the former case as in the latter. We are not seeking controversy, but truth. It is a significant and astounding fact that the masses of the popular churches, theologians included, discard the first resurrection here specified, utterly explaining it away by spiritualizing it and construing it identical with spiritual regeneration. Of course, the soul is raised from the dead in regeneration, but there is no possible nor conceivable allusion to it in these Scriptures. Since the very same phraseology is used by the Holy Ghost to reveal both of these resurrections, it is utterly impossible to construe one spiritual and the other corporeal. If the first is spiritual, so is the second, and the Swedenborgians are right, and Paul and John are wrong, for they also very emphatically preach unto us the resurrection. So we need not wonder that there were people in the Corinthian church of Paul’s own planting who did not accept the doctrine of bodily resurrection, when we consider the fact that the rank and file of Christendom today are heretical on the first resurrection, only accepting one, while the Bible so explicitly reveals two. The grand argument of Paul here is generic on the subject in order to settle it as a fundamental Bible truth; in other Scriptures he stoutly advocates the two resurrections; *e.g.*,

Philippians 3:11,

“If perchance I may attain to the resurrection which is out from the dead,”

i.e., an especial and extraordinary resurrection. You see in this argument his grand, salient fact is the corporeal resurrection of Christ, which is conclusively demonstrative that all the dead will rise. This follows as a logical sequence from the perfect humanity of Christ, the uniformity of humanity and the representation of humanity by the world’s Messiah, who must take our nature (sin excepted) in order to serve as Mediator between God and man. In this argument you see Paul ties the proposition fast to the resurrection of Christ, to stand or to fall. Hence the logical sequence that if there is no resurrection of the dead, then is Christ not risen. If He is not risen the Christhood of Jesus is a failure, the scheme of redemption collapses, and we are all left in our sins.

15. “*And we are even found false witnesses of God, because we testified according to God that He raised the Christ, whom He raised not if the dead are not raised.*” In this verse Paul settles the matter that the doctrine of the resurrection must rise or fall with the Christhood of Jesus, which is an eternal failure if He be not risen.

17. *“If Christ is not risen, your faith is vain, and you are still in your sins.*

18. *“Then truly those who have fallen asleep in Christ perished.”* In case that the Christhood fails, there is no conceivable alternative but for the scheme of redemption to eternally collapse and all departed souls relegated to Hell.

19. *“If in this life only we have hope in Christ, we are of all men the most miserable.”* This follows as a legitimate sequence from the terrible persecutions which at that time everywhere set against them, and in which, not many years after this writing, Paul lost his head at Nero’s block. Since their leader had been cruelly murdered by the authorities of Church and State, they had no right to expect anything else but a similar fate. Hence, living amid the contempt and maltreatment of a wicked world, in a fallen church, in daily anticipation of martyrdom, they were certainly the most miserable people of the world if their hope was lost.

20. *“Now is Christ risen from the dead, the first-fruit of them that slept.”* A number of others had been raised from the dead before our Lord came forth from the tomb, but, as we have no assurance in their case that they received the glorified body, of course theirs was merely adumbratory resurrection, as they afterward died and became subjects of the final resurrection. The very fact that Christ arose from the dead is confirmatory proof that all will rise, and consequently He became the first-fruit.

21. *“For since death is through man, the resurrection of the dead is also through man.*

22. *“For as in Adam all die, even so in Christ shall all be made alive.”* This verse is very comprehensive. While, of course, it has direct allusion to the body, confirmatory of the conclusion that every human body will rise from the dead as Christ did, yet this is not only comprehensive of the body, but of the soul. The Universalists very unfairly construe it in favor of universal salvation. While it does mean that all are made alive in Christ, *i.e.*, all regenerated in Him, it is simply no argument in the final salvation of all, from the fact that Hell was never made for any but backsliders in the beginning, Satan himself being an old backslider, having once been an archangel in Heaven (Isaiah 14:12), and all the demons having once been angels in Heaven (Jude 7). Hence they are all backsliders, the same being true of every human being who ever has made, or ever will make, his bed in the bottomless pit. This conclusion is legitimate from the great Bible truth that all human beings are vitalized in Christ. When God created Adam He created all the human race seminally, Eve being no exception, but an evolution from Adam’s rib. Hence the whole human race became corrupted in their federal head and were ejected from the Divine presence.

“I was shapen in iniquity, and in sin did my mother conceive me” (Psalm 51:5),

tells the sad story which Charles Wesley sang a hundred and fifty years ago:

“Lord, I am vile, conceived in sin,
Born unholy and unclean;
Sprung from the man whose guilty Fall
Corrupts his race and taints us all.”

While the conception is in Adam the first, the physical birth is in Adam the Second. "He tasted death for every one" (Hebrews 2:9). The pronoun *tis* in this passage means every human being from the moment when soul and body, united, constitute personality, which takes place before the physical birth. "Except a man be born again, he can not see the kingdom of God" (John 3:5), should read, "Except every one be born from above." The adverb "again" in the E.V. leads to the conclusion that it must always follow the natural birth, which is not true of the original *anothen*, which simply means "from above." This corroborates the uniform teaching of the Scriptures that every human being must be renewed by grace, and that every infant is actually born in the kingdom of God, and only gets out by sinning out; *e.g.*, the prodigal son (Luke 15) was born in his father's house, to which he returned when he was converted; his older brother never getting out, so never losing his infantile justification, though he much needed sanctification to take the fret out of him which he evinced when they made so great ado over his returned brother, who, despite the scheming of Satan, had already gotten ahead of his clever older brother, being happily justified when the father gave him the kiss of reconciliation, and gloriously sanctified when they put on him the "best robe" of holiness. Then, if the infants are all born in the kingdom of grace, justified by the normal efficacy of the atonement without faith, and regenerated by the normal renewing grace of Christ, so they are not the children of Satan, *i.e.*, sinners, but the children of God, *i.e.*, Christians, why do they need conversion if they are brought up so as not to forfeit their infantile justification, of which there is a gracious possibility, and of whose delinquency they ought to be ashamed? *Conversion* simply means a turning, and does not necessarily include justification nor regeneration, which are only incidental to it in case of actual sins. Hence God's time to get everybody converted is before they forfeit infantile justification. In that case, you have nothing to do but preach Jesus to the little one, turn him round and introduce him to the Savior. Then, instead of going right away into sin, as all do without conversion, pursuant to inbred depravity, the little one, turned round, introduced to the Savior, his countenance electrified by His glory, leaps for joy and sets out on the way to Heaven. Hence, "In Adam all die, and in Christ shall all be made alive," is true spiritually as well as corporeally. The latter is verified in the fact that all do rise from the dead, and the former in the fact that every human being in all ages and nations is born in the kingdom of God, not because of original purity, but because Christ tasted death for every one, *i.e.*, every human being. Hence the very moment soul and body are united, personality obtains, the vicarious atonement avails, the law is satisfied, and the Holy Spirit imparts life to the soul. Hence every sinner in all the world is like Satan, a backslider, having been a Christian in his innocent infancy, but fallen away since he reached responsibility. Hence Bishop Taylor is right in the assumption that heathen infants are Christians till they are made sinners and heathens by human influence. Hence the importance of establishing nurseries throughout heathendom, gathering in the infants, and retaining them in the kingdom; *i.e.*, getting them converted before they are old enough to sin, and then getting them sanctified before they backslide.

23. "*Everyone in his own rank.*" In the resurrection we will all be identical with our former selves, *i.e.*, everyone will be what he has been. There will be infinite degrees in the resurrection, as in Heaven and Hell. Here is the greatest conceivable inspiration to be as good and true as we possibly can, as we will rise what we have been and so remain through all eternity; enough to stir everyone to strive night and day to attain as good an estate as possible, since you are assured that you will retain it forever. "Christ the first-fruits, then those that are Christ's at His coming." Here is certainly a beautiful allusion to the Rapture of the saints when our Lord comes, the burden of the apostle's

argument being the establishment of the great truth of corporeal resurrection universal and without defalcation.

END OF THE MEDIATORIAL KINGDOM.

Verses 24-28

24. *“Then cometh the end,”* i.e., the end of time and the mediatorial kingdom, this being the only one that will ever have an end. *“When He may deliver up the kingdom to God, even the Father, when He may destroy all government, all authority and power,”* i.e., all governmental authority antagonistic to God. When a human province revolted, the emperor always sent out a proconsul with an army to put down the rebellion, the former preparing to furnish the latter all of the men and money he needed until the work was done. When the news of the Fall reached Heaven, all the golden harps were hung on weeping willows, and Heaven turned into a Bochim of weeping over the loss of this world; no finite power was adequate to the emergency. Behold, the glorified Son espouses the lost cause! The news thrills all Heaven with unutterable surprise and shakes all Hell with unspeakable consternation. Then and there was inaugurated the mediatorial kingdom for the restoration of this lost world. Under this kingdom is every soul from righteous Abel to the last one that will be saved in the nick of time, when Gabriel is lifting the trumpet to roar the judgment blast. What is time? It is that portion of eternity which measures the duration of the mediatorial kingdom. Before the fall eternity was revolving its mighty course while millions of worlds sped their flight around the Throne of God. The revolt supervened and the Son of God came down from the Throne, mediatorial King, to put down the rebellion and expurgate sin from the universe. The mediatorial kingdom will sweep on through the Millennium from the simple fact that it includes the theocracy, which is the culmination of it. Hence salvation will continue through the Millennium down to the end of time.

25. *“It behooves him to reign, till He may put all enemies under His feet.”*

26. *“The last enemy, death, is being destroyed.”* The Son of God entered upon the mediatorial reign for the purpose of putting down the rebellion in the Divine empire. Therefore He is going to reign until all opposition to the perfect, pure and holy administration of the Heavenly Father is established throughout the universe. As v. 24 says, “He is going to put down all rule, authority and power,” i.e., all human and Satanic power, rule and authority antagonistical to Divine rule, authority and power. Death temporal, spiritual and eternal is a great and irreconcilable enemy to Him who is the life of the universe. Hence Jesus came to destroy death, and as the Greek says, “Death is being destroyed.” The constant work of salvation in millions of souls is incessantly destroying the spiritual, eternal and temporal death which Satan put in them in the Fall. While the Millennial reign will bring a glorious and unprecedented victory into this world, and lock up Satan and Hell a thousand years, yet he will be let loose again. There is no doubt but a degree of physical suffering, sin and temporal death will be on the earth during the Millennium, as all the coming generations will be born with inherent depravity in their hearts, which is the essence of spiritual death, hence the final consummation of the mediatorial victory will not come till the end of time (v. 24), when the final resurrection will take place (Revelation 20:11-20), immediately followed by the general judgment, in which the Son will preside, thus winding up all the momentous affairs of the mediatorial kingdom, consummating the ultimate destruction of death, temporal, spiritual and eternal, appertaining to all

the loyal subjects of the mediatorial reign, thus bringing an end to mortality and probation; finally casting Satan and all of the fallen angels, who are not included in the restitutionary economy, and to all the inmates of Hell who forfeited their probation rejecting mediatorial grace, into the “lake of fire” which Jesus mentions repeatedly in His gospels as located *eis to skotos to exooteron*, *i.e.*, into the darkness which is without, *i.e.*, into the void immense lying clear beyond the remotest reaches of solitary illumination through the combined irradiation of one hundred and seventeen millions of glowing suns. Thus in the grand finale, death temporal, spiritual and eternal in all the voluntary subjects of mediatorial grace will be destroyed, mortality and probation forever eliminated from this world. Simultaneously with the progress of the final Judgment, this earth will undergo a purgatorial cremation (2 Peter 3:10), consummating a perfect and final salvation from all the effects of sin, mortality, death and diabolical occupancy during the period of its rebellion and expatriation from the Celestial Empire. The normal effect of this final, fiery purgation, accompanied by the creative presence of Omnipotence, will be the complete renovation of the earth and Heaven — the firmament (Revelation 21), and its reannexation back to the Celestial Empire, whence it was wrested by Satan with a view of adding it to Hell.

27. *“For He subordinated all things beneath His feet;”* *i.e.*, Christ, our glorious mediatorial King, with a single act of His omnipotence, as indicated by the Greek aorist, put his feet on the devil, sin and the whole problem of rebellion in the Divine empire. This He did the very moment He assumed the mediatorial kingdom, though centuries and ages elapse in the consummation. “But when He may say that all things have been subordinated, it is evident that He who subordinated all things is excepted;” *i.e.*, as Christ Himself is the omnipotent mediatorial Conqueror who subdues “all rule, authority and power,” human and Satanic, antagonistical to the Divine administration, of course the consummation of the subordination of all the enemies of the Almighty does not include Himself, as He is really a party in the Divine administration.

28. *“But when He may subordinate all things to Himself, then indeed the Son Himself will be subordinated to Him”* (*i.e.*, the Father) *“who subordinateth all things to Himself, in order that God may be all things in all.”* Thus we see the ultimatum of the grand finale, when the Son shall have “put down all rule, authority and power” (Satanic and human), and have destroyed mortality and death temporal, spiritual and eternal, appertaining to all the willing subjects of His mediatorial grace, wound up the momentous administration of His kingdom with the resurrection of all the dead, good and bad, and the final Judgment, and the eternal ejection of Satan and all the demons, and the unfortunate people who rejected mediatorial grace, beyond the remotest regions of the inhabitable universe into “outer darkness,” and sanctified the earth and firmament with the fiery baptism, and renovated it into a “new Heaven” (firmament) “and a new earth,” and restored it back to the Celestial Empire, where it belonged before the devil broke it loose; having thus consummated all the work of the mediatorial kingdom, like George Washington at the close of the Revolutionary War, hurried away from the last battle, where he had received the surrendered sword of Lord Cornwallis, to Annapolis, where the Colonial Congress was in session, and there surrendered up his commission, going out of office forever. When I was in Rome I was much interested looking at those grand triumphal arches built two thousand years ago to receive the triumphant proconsul, who, after years of war and battle in subduing a revolted province, returned to Rome to be congratulated with all the immortal honors of the empire, forever laying down his proconsulship at Cæsar’s feet. So when the Son of God shall have consummated all the wonderful achievements of the mediatorial kingdom,

restoring this world back to the Heavenly empire to be inhabited by glorified saints and angels like other celestial worlds forever, abolishing death and forever banishing sin and Satan from the celestial universe, then He will enter Heaven amid the triumphant shouts of angels, archangels, cherubim, seraphim, and multiplied millions of redeemed spirits and the tall sons of God, representing millions of immortal worlds, when He shall stand before the great white throne of celestial glory and say to His Father: "I have finished the work thou didst give me to do" — sin and death are obliterated from the universe."

BAPTISM FOR THE DEAD.

29. *"Then what shall they do who are baptized instead of the dead? If the dead rise not at all, why indeed are they baptized instead of them?"* During the apostolic age, as history well authenticates, while the apostles and their innumerable evangelistic contemporaries were traversing the whole country, preaching from house to house, as was their custom, as they had no church edifices, anon they evangelize a family and baptize them all in the name of the Heavenly Trinity, thus inducting them into the dispensation of Christ, for whom their ancestors had waited through ages. Here is a brother in tears. "Oh, that you had only come and told us this good news before Brother Thomas died last summer, so he could have been baptized with us. I do wish you would baptize me in his name, as a substitute for him." So they kindly proceed to baptize for his dead brother, after he has been baptized for himself. Other members of the family are baptized in lieu of their dead brothers, sisters and parents. The Mormons now practice this baptism for the dead. Of course it did no good, and Paul does not here insinuate his endorsement of it. Baptism was an old Jewish institution among them, repeated over and over. A Jew might be baptized ten thousand times during life if he had contracted ceremonial defilement so often. These people were Jews entering the gospel dispensation by water baptism, hence they did not hesitate to repeat baptism in this way. It illustrates the large liberty enjoyed by the apostles and their contemporaries on the subject of baptism. Paul is a powerful logician. He sticks close to his subject, which is not baptism, but the resurrection of the dead. Hence the only end for which he makes this allusion is to strengthen his argument on the resurrection. It is a strong point, showing that those persons receiving and practicing baptism for the dead did certainly believe in the resurrection of the dead, because this was a recognition of him as still in existence, and going to live again. If he were utterly gone, there would be no consistency in baptizing for him. The very fact that a brother is baptized for his dead brother shows that his body is not utterly and eternally perished, but is still on hand and will rise again.

DAILY DYING.

30. *"Why are we in jeopardy every hour?"*

31. *"I die daily, by your rejoicing which we have in Christ Jesus our Lord."*

32. *"If after the manner of men I fought with the wild beasts at Ephesus, what profit is it unto me if the dead rise not?"* The plain fact here specified is that he was daily exposed to martyrdom. Some make a great mistake by applying this daily dying to old Adam, in reference to which the Scriptures constantly reveal an instantaneous and complete destruction, radical and eternal extermination (Romans 6:6). We can not apply this daily dying to the soul, because Paul is not speaking of it, but

the body, as his theme is simply the resurrection of the body. Hence the daily dying is daily exposition to martyrdom, which was a significant matter of fact. Their Leader had been killed, and they had no right to expect any other fate. Besides, the prophetic eye of Paul rested on the rivers of blood which deluged Christendom but a few years subsequently under the imperial persecutions. A problem arises in reference to Paul's ejection to the wild beasts at Ephesus, as that was in the Roman Empire, and it was contrary to law to cast a Roman citizen to a wild beast. The critics believe it is a reference to an awful spell of sickness which brought him to the very verge of death (2 Corinthians 1:7).

"If the dead rise not, let us eat and drink, for tomorrow we die."

This follows as a logical sequence from the nucleus of the preceding argument, identifying the doctrine of the resurrection of all the dead with that of Christ, which is the necessary confirmation of His Messiahship. Hence it follows as a logical sequence that if the resurrection is not true the Bible is a myth, Christ an impostor and the plan of salvation a failure.

33. "*Be not deceived, evil communications corrupt good manners.*" Beware that you keep your houses pure, lest your children intermarry the wicked and the whole family be turned over to the devil. In this way the antediluvian world was ruined and the flood became a necessity, when the Holiness people (the descendants of Seth) entered into matrimonial alliances with the worldly people, *i.e.*, the descendants of Cain.

34. "*Awake to righteousness and sin not, for some have not the knowledge of God: I speak this to your shame.*" Faith is the foundation of the gracious economy. While all real salvation is received by spiritual faith (Romans 10:10), yet the intellectual is the necessary antecedent of the spiritual. When the intellect does not apprehend and receive the great truth of the Bible, the spiritual superstructure is without foundation. "He that believeth not shall be damned" has a very extensive application. Here Paul certainly does recognize belief in the doctrine of corporeal resurrection. When we reject any cardinal truth revealed in the Bible we so grieve the Holy Spirit as to put ourselves beyond the pale of hope.

THE PHILOSOPHY OF THE RESURRECTION.

Verses 35-39.

35. "*But one will say: How are the dead raised up? And with what body do they come?*"

36. "*Thou fool, that that thou sowest is not quickened except it may die.*" Does not Paul contradict Jesus when he says "Thou fool," for He said, "Whosoever shall call his brother a fool is in danger of Hell fire"? Suffice it to say there is no contradiction, because though the E.V. has them use the same word, yet they did not. Jesus said *mooros*, which means a natural fool who is inevitably irresponsible. Hence it is wicked to reproach your brother for natural disability which he can not help. Paul said *aphroon* which means a spiritual fool, *i.e.*, a fool in spiritual things because he rejects the Holy Spirit.

37. *“That which thou sowest thou sowest not the body which shall be, but naked grain, if it may happen of wheat or of some one of the rest.*

38. *“And God giveth to it a body as He wished, and to each one of the seeds its own body.”* You sow your wheat. It is dry dead grain. The beautiful green blade grows up, bearing a nice flower. There is no similitude whatever between the latter and the former. Yet there is perfect identity. It is not only wheat, but it produces the same kind of wheat. If you sow bearded wheat it will produce the same species. Hence we see from this illustration that while the resurrection body will be perfectly identical with the body I have had in this life, *i.e.*, it will be the very same body, yet there will be no similitude whatever, no more than there is between the dead grain and the beautiful green blade and flower.

39. *“All flesh is not the same flesh, one flesh of men, another of beasts, another of birds and another of fishes.”* This verse does not argue the resurrection of animals.

INFINITE DIVERSITY IN THE RESURRECTION.

40. *“There are celestial bodies and there are terrestrial bodies, and the glory of the celestials is one and the glory of the terrestrials is another.*

41. *“There is one glory of the sun, another glory of the moon, another glory of the stars; for one star differeth from a star in glory.*

42. *“So also is the resurrection of the dead.”* We see from this description that there be an endless diversity of glories in the resurrection. The naked eye recognizes sixteen different stellar magnitudes, while the most powerful telescopes discriminate a thousand different magnitudes. Hence we see the diversity in the resurrection will be infinitesimal. This certainly is exceedingly inspiring, throwing wide open the stadium and inviting every one to come in and run for a crown of glory that shall never fade away. The progressive facilities of this life are illimitable. Rest assured, you will retain all you achieve, and in this way your status will obtain on the resurrection morn, when every one will be raised in his own rank (v. 23). *“It is sown in corruption, it is raised in incorruption;*

43. *“It is sown in dishonor, it is raised in glory; it is sown in no strength, it is raised in dynamite.”* The contrast is truly wonderful and inconceivable, the antithesis given by the Holy Ghost descriptive of the contrast being hyperbolic in the superlative degree.

AN ANIMAL BODY AND A SPIRITUAL BODY.

44. *“It is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body.”* The conclusion from these Scriptures is clear and irresistible. Precisely as the present body is for the occupancy of the animal life, soul and intellect, for all of this really belongs to the animal kingdom; *e.g.*, the horse has an intelligent mind, so has every animal an amount of intelligence. There is this fact in reference to all animals: while you can teach them many things, you can not teach them anything about God; from the fact that while they have a mind, they have no spirit homogeneous to the human spirit. Hence my body, like that of the animal, is the tenement in which

my animal life dwells. In a similar manner the resurrection body will be a tenement for my spirit to live in. Hence you may depend on it, as Paul here certifies, that there is a body for human spirit to live in, as well as a body for the animal life, soul and intellect to dwell in.

45. *“And as has been written, The first Adam became a living soul, the last Adam a life-creating spirit.”* We read that when God created man, He breathed into his nostrils the breath of life, and he became a living soul as a result of that inbreathing. The Hebrew word *ruach*, translated “spirit” throughout the whole Bible, *i.e.*, applied both to the Holy Spirit and the human spirit, also means the breath, which is but the atmosphere and one of the prominent symbols of the Holy Spirit. Hence, when it is said God breathed into his nostrils the breath of life, using the verb form of the same word, the revelation is that God in so doing imparted to Adam his spirit. The effect of the human spirit thus imparted was to confer immortality on the human soul already existing as a result of creation; because God never created anything dead. Hence we must conclude that when He created Adam he was alive, *i.e.*, had animal life like the entire animal creation. Whereas it is said that God breathed into Adam the breath of life, and he became a living soul, He did nothing of this kind to any of the other animals. Hence the mistake of John Wesley and others in their conclusion that the animals are immortal and will be raised from the dead. While the body of man is a mere animal, he has the additional element of the human spirit, which inherits immortality from God who gave it, and confers the same on the human soul resident in the body. Whereas Adam the first became a living soul, this being the ultimatum of his existence, the last Adam, who has a human soul and body like the first Adam, is different from and superior to His predecessor in the fact that He is a life-creating spirit, *i.e.*, none other than the very and eternal God who created the universe, and this same Second Adam became the Omnipotent Executive of the new creation, in which He creates life in the dead human spirit, the Greek word for “quickenings” (E. V.) being *zoopoion*, from *zooe*, “life,” and *poieo*, “create.” Hence it means life-creating, constantly and pertinently applied to the Second Person of the Trinity, who (Colossians 1) is certified to have created all things in Heavens and in earth, visible and invisible, involving the conclusion that Omnipotence becomes creative in the Second Person of the Trinity.

MAN CREATED MORTAL, BUT DESIGNED FOR IMMORTALITY.

47. *“The first man is from earth earthy, the second man is from Heaven.”*

48. *“As is the earthy, such also are they which are earthy; as is the Heavenly, such also are they who are Heavenly:”*

49. *“As we have borne the image of the earthy, so also we must bear the image of the Heavenly.”* These Scriptures clearly involve the conclusion that man was created out of earthly elements and mortal. However, the conclusion does not follow that he would have died if he had never sinned, because God had created the tree of life, the normal effect of whose fruit was to confer immortality. Hence, if they had never sinned, when they had been duly tried and tested and stood their earthly probation, guided by instinct or Providence, they would have had access to the tree of life, of whose fruit they were never forbidden to take. The effect of this fruit would have conferred immortality, *i.e.*, ripened them for translation, which would have enabled them to fly away from this probationary world like Enoch and Elijah, and range *ad libitum* through the fenceless fields of glory, winging their

flight from world to world. If sin had never entered, the race would have multiplied with great rapidity on the earth, pursuant to the mandate already given to “multiply and replenish the earth”; instead of getting old and dying, their families, well cognizant that their beloved parents we are ripening for glory, would have kept their eyes on them, like Elisha pursuing and watching Elijah, that he might see the last of him. Thus translation at the expiration of probation, which probably would have been a thousand and more years, was evidently the original economy. This conclusion is clearly involved from the fact that, as we live in these houses of clay bearing the image of the earthy, so are we to live in a glorified spiritual body, thus bearing the image of the Heavenly; in our case death supervened as a sanctified auxiliary under the redemptive scheme, which never would have been known if the original twain had sustained their probation. Still, however, having been created in the earthy image, they also would have passed by translation into the Heavenly.

FLESH AND BLOOD ARE NOT ABLE TO INHERIT THE KINGDOM OF GOD.

50. *“I say this, brethren, that flesh and blood are not able to inherit the kingdom of God, neither doth corruption inherit incorruption.”* While these identical bodies will inherit the kingdom of God, yet it is equally true that flesh and blood shall not inherit. Why? Because flesh and blood are the elements of mortality peculiar to probation. Then what will become of our flesh and blood, which include our bones, sinews, nerves and all the constituencies of this material organism? Here comes in the philosophy of transfiguration. The Holy Ghost omnipotently eliminates away all ponderable matter, so that the transfigured body is destitute of weight, and consequently free to follow the impulses of the immortal spirit and thus fly away to join the Heavenly consanguinity beyond the skies. In this way we get rid of flesh and blood. This took place with the translated prophets when they mounted the fiery chariot and bade the world adieu.

GLORIFICATION ENTERED BY TRANSLATION AND RESURRECTION.

51. *“Behold, I speak to you a mystery: we shall not all sleep,”* i.e., not all die, because the Bible says sleep where we say die. Hence the glorious consolation that some of us will enjoy the honor of translation like Enoch and Elijah. *“But we shall all be changed . . .*

52. *“In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will rise incorruptible, and we shall be changed.”* The case is very clear here that Paul is speaking of the rapture of the saints, as there is no allusion whatever to the wicked. In the final resurrection the wicked as well as all the righteous not identified with the Bridehood will rise about the same time, perhaps even then a short interval between the righteous and the wicked. Hence we see from this Scripture that the living saints at the sound of the trumpet will all be translated instantaneously. This is beautifully corroborated in 1 Thessalonians 4:13-18 and 5:1-11, including a large paragraph devoted to this subject. There we learn that, when the Lord descends with a shout and with the trump of the archangel, the buried saints will first leap out of their graves all round the world. Then, “we who are alive, having been left, shall be caught up to meet the Lord in the air, and thus we shall be forever with the Lord.” Hence we see that the interval between the resurrection of the saints and the translation of the living will be very brief; because the latter will fly right up, and along with the former meet the Lord in the air. The most inspiring privilege of the Lord’s people, is to be living on the earth when He returns, and thus honored with the translation. Hence we have here

the two distinct methods by which the Lord's saints will enter the glorified state, *i.e.*, translation and resurrection. In either case we pass into the transfiguration glory of our risen and ascended Lord.

53. *“For it behooveth this corruption to put on incorruption, and this mortal to put on immortality.”* While this must be done we can enter by either of the two gateways, *i.e.*, translation or the resurrection. In case of the former we escape death altogether, which is certainly a glorious privilege. In case of the latter we pass through the portals of death, but achieve a complete victory over it.

54. *“When this corruption may put on incorruption, and this mortal may put on immortality, then shall come to pass the word which has been written, “Death swallowed up in victory,”* *i.e.*, in the glorious ultimatum the victory of Christ is going to swallow up death, *i.e.*, destroy him altogether, so that the grim monster will never again be heard of.

55. *“O death, where is thy victory? O death, where is thy sting?”*

56. *“The sting of death is sin, and the power of sin is the law.”* This arises from the fact that the law says, “The soul that sinneth, it shall die.” Hence when the sting of death is extracted it becomes harmless. If the sting of a hornet were extracted it would do the baby for a toy just as well as the butterfly, as it would be perfectly harmless. Hence the wonderful victory of Christ! He lays hold on the grim monster, extracts his sting, then turns him loose and makes him a blessing to His true people. It is the glorious work of entire sanctification to destroy sin, which is the sting of death, thus saving us not only from the power, but even from, the terror of the grim monster, thus utterly disarming and divesting him of all his terrors and transforming him into an angel of mercy, carrying the golden key to unlock the pearly gates and let us sweep in with a shout.

57. *“Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.”* This victory comes when we receive the glorious sanctifying power, which takes away the sin-principle, thus utterly and eternally disarming death of all his terrors.

58. *“So, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”* Oh! blessed and glorious consolation! “He that giveth a saint a cup of cold water in the name of the Lord shall not fail to receive his reward.” Earth is the field of toil, peril and battle. Heaven is the mount of victory, where every pilgrim will receive a glorious reward for all our labors of love in this life.

FIRST CORINTHIANS

CHAPTER XVI.

1. “*Concerning the contributions to the saints, as I command the saints at Galatia so also you do.*” As the Jerusalem saints had impoverished themselves by selling out their homes in order to support the great Pentecostal revival which had so suddenly and unexpectedly swept down from Heaven, catching in its mighty sweep thousands of Jewish pilgrims who had come thither from “every nation under Heaven” to attend the great annual festival of Pentecost, the churches dispersed from the Gentile world in oncoming years kindly remembering them with their benefactions.

THE FIRST DAY OF THE WEEK KEPT BY THE APOSTLES.

2. “*Let each one of you, treasuring up as to whatsoever he may be prospered, deposit with himself on the first day of the week, in order that when I may come there may be no collections.*” The very fact of their making their weekly contributions to the poor saints on the first day of the week is a recognition of their regular weekly worship on that day. The Christian Church began all Jews, gradually absorbing the Gentile element and eliminating the Jewish till it underwent a radical revolution in about one century, ultimating a Gentile body. In the beginning, of course, they all kept the old Jewish Sabbath, as well as the Lord’s Day commemorative of His resurrection on the first day of the week. Justin Martyr, a disciple of Polycarp, who was a disciple of the Apostle John, has left, in his own writing, his personal testimony that they held their weekly meetings on Sunday. In vain do the Seventh-day Adventists claim that the Pope made the change, when we have it in the New Testament, and continuously on in the writings of the Christian Fathers and in the Roman histories of the early centuries, whereas there never was a pope till the seventh century, when Procas, the king of Italy, crowned Boniface, the third bishop of Rome, spiritual autocrat of all the churches. Suetonius, Pliny, Sallust, and other Roman historians in the early centuries, give accounts of Christianity among the current events of the times. Those were the memorable martyr ages inaugurated by the Emperor Nero, A.D. 58, when he beheaded Paul and turned loose the demons of blood indiscriminately to exterminate the Christians. When a student in college, reading the Latin course, I remember well the statements of the historians in reference to the efforts of the emperors to subjugate the Christians and make them loyal to the Roman gods. They describe the trial of a Christian preparatory to martyrdom, when the magistrate propounded the question: “*Dominicum servasti?*” — Have you kept the Lord’s Day? The answer followed: “*Christianus sum*” — I am a Christian; “*intermittere non possum*” — I can not omit it. This is a positive proof that they did rigidly keep the first day of the week during those primitive ages when the bloody fire of persecution tried men’s souls. If they had kept the Jewish Sabbath instead of Sunday, *i.e.*, the Lord’s Day, the question would have been asked: “*Sabbaticum servasti?*” — Have you kept the Sabbath Day? The very fact that this question was never asked is demonstrative proof that it was not the day they kept, as the term “Lord’s Day” never was applied to the old Jewish Sabbath, but to the first day of the week from the resurrection of our Lord. While such are matters of fact and indisputable, we have no controversy with any one who feels it to be a duty to keep the Jewish Sabbath. Let them satisfy their consciences. But while you keep the Jewish Sabbath for the sake of your own conscience, remember that God requires you to keep the Christian Sabbath for the sake of the conscience of Christendom — ch. 8:12: “When you thus sin against the brethren, wounding their weak conscience, you sin against Christ.”

You can not ignore our Sunday without sinning against the conscience of millions. In so doing, you sin against God. Hence the safe side is to satisfy your own conscience, and that of Christendom, too, whether it requires you to keep one day or two.

8. “*But I abide in Ephesus until Pentecost.*” This verse shows that he wrote this letter in Ephesus, the metropolis of Lydia in Asia. Do not forget that the postscripts to all these letters are utterly devoid of Divine authenticity, none of them appearing in the original. They were not only added by an uninspired hand, but by persons who were very ignorant of the Scriptures, and hence, as in this case, sometimes flatly contradict the epistle itself.

9. “*For there is a great and effectual door opened to me, and there are many opposers.*” It is pertinent that we note the Pauline estimation of a grand and effectual door opened for the work of the Lord. The only index he here gives is that the opposition was great. As a rule, where the devil works powerfully God is working too. These excarnate demons have access to information frequently beyond the reach of us mortals. My grandest success has been achieved amid the most formidable opposition. Satan is no fool, he does not waste his ammunition. The very fact that he is stirring earth and Hell to oppose the Lord’s work is a *prima facie* evidence that a great victory is coming. Paul so regarded it.

10, 11. While in Ephesus Paul sent Timothy, his favorite preacher, over to Corinth to preach to them, that they might by the grace of God receive the beautiful curriculum of doctrines and the terrible disciplinary strictures in this wonderful letter.

12. Here he states that he had exhorted Apollos to come to them, but it does not now suit his convenience, hence he postpones his visit. Apollos was much esteemed and commended by Paul, like himself, an apostle “*born out of due time.*”

13. “*Watch, stand in the faith, be courageous, be strong.*”

14. “*Let all your affairs be transacted in Divine love.*” This is certainly a grand and blessed admonition. See how prominently courage stands in this exhortation. A soldier without courage is a coward and not worth his rations. Hence the Christian soldier without the courage of perfect love is a deplorable failure.

15, 16. He here commends unto them all the household of Stephenas, whom he had baptized with his own hands in the beginning of his work at Corinth, and so they became the first fruit of Achaia.

17. Doubtless Stephenas, Fortunatus and Achaicus, who had come from Corinth to see him, and thus bring him word in reference to the state of the church, became the bearers of this epistle.

18. “*For they refreshed my spirit and yours.*” They brought him contributions from the Corinthian saints, supplying his temporal wants and filling his heart with holy gratitude.

19. we find that Aquila and Priscilla, who had been his associate laborers, not only building tents, but saving souls, eighteen months at Corinth and had accompanied him to Asia three years

previously, are still over there and have a church in their house, *i.e.*, a little Holiness band worshipping in their humble cottage, an ordinary sample of an apostolic church.

20. “*Salute one another with a holy kiss.*” The original meaning of *phileoma*, translated “kiss,” is “a love-token.” This gives it a considerable latitude. The cordial grip of the hand or embrace in the arms is a love-token, as well as a kiss with the lips. Some Holiness people are very explicit in this commandment to salute with a holy kiss. That is all right. These love-tokens are well pleasing to the Lord, who wants us all to love one another. The only point to be guarded is that you do not run into bondage over this or anything else. The Lord does not want you to legalize, but to enjoy perfect spiritual freedom. When He sanctified you wholly, He broke every yoke which Satan, sin and self had ever put on your neck. Now be sure that you abide steadfast in this glorious freedom. The devil will use Holiness people to put a yoke on you if he can, now that you have gotten out of the reach of sinners and dead churches. Keep your eye on Jesus, follow Him only, and He will keep His hand on you. “Eternal vigilance is the price of liberty,” is a maxim as true in religion as in politics.

21. “*The salutation of Paul with my own hand.*” Owing to ocular feebleness, Luke and others wrote for him. But we see that to this letter he appends his personal autograph.

22. “*If any one does not love the Lord, let him be accursed. The Lord cometh.*” The word “love” here is *phileo*, and means “human love.” This mitigates the imprecation, as no one can exercise Divine love till it is poured out into the heart by the Holy Ghost (Romans 5:5). Not so with human love, as we are all born with it in us. While it has no salvation like Divine love, it is a universal demarcation of human beings from demons. Hence a person destitute of human love is already dehumanized and demonized, and as Paul here says deservedly anathematized. In view of the fact that the Lord Jesus Christ came to this world and bled and died for every human being, the person destitute of every emotion of gratitude as reciprocation for this stupendous philanthropy has just about passed the bourne of humanity and become demonized. *Maranatha*, in E.V. left untranslated, is Aramaic for “the Lord cometh” — a fact which Paul constantly holds up in all of his epistles as an inspiration, both to the righteous and the wicked. And it is certainly a most potent incentive, moving the righteous with thrilling anticipations of translation and glory, and the wicked with awful forebodings of doom, judgment and eternity.

23. “*The grace of the Lord Jesus be with you.*” A beautiful benediction, short and sweet.

24. “*My Divine love be with you all in Christ Jesus.*”

FIRST CORINTHIANS

APOLOGUE.

This epistle has always stood at the very front not only of the books constituting the Bible, but the Pauline letters. Chapters 1, 2, 3, 12, 13, 14 and 15 let you down into depths of inspired truth where the whole soul is lost in unutterable bewilderment, and lift you up into altitudes beyond the *ultima thule* where farthest planets roll and glorified intelligences wing their flight; at the same time they broaden out into latitudes too magnitudinous for the conception of the boldest imagination, and lead you forward into longitudes only commensurate with the flight of time and the cycles of eternity; while the interim chapters (4-11) gives you a comprehensive summary of all the relations, duties and responsibilities incident to life, individual, domestic, matrimonial, social, ecclesiastical and civil. Truly this epistle is a grand epitome of the whole Bible, focalized and concentrated.

SECOND CORINTHIANS

PROLOGUE.

After Paul had sailed from Asia, perhaps in June, landing in Macedonia and spending the summer and the most of the fall peregrinating the country and preaching not only in the cities of Philippi, Thessalonica and Berea, but doubtless innumerable other rural towns and villages throughout Northern Greece, somewhere up in that country and during that period he wrote this letter. Your postscript dates it at Philippi, as the first epistle. I believe this to be another mistake. Instead of both of them being written at Philippi, I know the first one was written at Ephesus, for the letter says so, and the second was written somewhere up there in Macedonia, and I know most probably from Berea, from the fact that Paul would be apt, after an absence of three years, first to go around among the churches throughout the whole country, and then avail himself of the rest while he dictates the letter to an amanuensis. As Philippi was the first city he reached, it is hardly probable he stopped there to write. As Berea is the last prominent city in his south-bound journey, it is more probable that he halted there and wrote the letter, some time in August or September, sending it on before him in time for its perusal and appreciation before his arrival in December. What was the end in view of which he wrote this epistle? It is really a continuation of the castigatory, admonitory and advisory themes communicated in the first epistle, having already been encouraged by the report of Timothy, whom he had sent to preach to them and prevail on them to receive and obey his first letter. Still not satisfied with the extent of their information, and determined, if possible, to correct all the irregularities, heresies, abuses and departures from the precepts he had inculcated while with them, he writes again in order to perfect all these reformatations and reclamations which they had already begun under the influence of the first letter, the preaching of Timothy and others. In this second letter he gives especial prominence to the contributions for the relief of the Jerusalem saints. While the close analogy between the two will enable us to make more rapid progress in the exegesis, this letter is replete with beautiful and bright sun-bursts along the line of spiritual truth, revelatory of Christian experience in the twofold aspect of regeneration for the sinner and sanctification for the believer; meanwhile the deeper doctrines of glorification receive some touches unsurpassed elsewhere in the Pauline epistles.

SECOND CORINTHIANS

CHAPTER I.

1. *“Paul, an apostle of Jesus Christ through the will of God, and brother Timothy, to the church of God being at Corinth, with all the saints who are in Achaia.”* Corinth was the great commercial, literary and idolatrous metropolis of Southern Greece, called Achaia. Its semi-tropical climate enriched not only the continent, but the innumerable islands all around with a vast variety of delicious and valuable fruits; meanwhile the agricultural resources were immense, and the mercantile facilities really put Corinth at the very front of the world, as the city stood on the isthmus between the Ægean Sea on the east, commanding the commerce of Asia, and the Ionian Sea on the west, commanding the commerce of Rome.

2. This is the salutation found in nearly all the apostolical letters, full of love and inspiration.

HE COMFORTS THEM.

3-7. This paragraph is replete with the grandest hyperbole, in which he derives comfort from everything, adversity, prosperity, indiscriminately. “Knowing that as you are the participants of the sufferings, so also of the consolation,” *i.e.*, there is a blessing incident to every state of adversity which more than compensates the suffering, sorrow and loss.

HIS VERDICT IN FAVOR OF DEATH.

Verses 8-11.

8. *“For we do not wish you to be ignorant, brethren, concerning our affliction which occurred in Asia, that we were burthened above our power, so that we despaired even of life.”*

9. *“But we had the answer of death in ourselves, in order that we may not have confidence in ourselves, but in God, who delivered us from so great a death and will deliver.”* Exegetes are much at sea in reference to what this affliction was, as it is not specified. The presumption is that it was an exceedingly severe spell of sickness, which utterly prostrated and brought him to the very verge of death, when the last vestige of hope took its flight and God said to him, “Will you die or will you live?” He decided, “I will die,” thus taking it as his choice to depart from labor to rest. The English does not clearly bring out this fact, which is the great, salient point in the matter. It is believed that this is the terrible ordeal alluded to (1 Corinthians 15:32), where he says that he fought with the wild beasts at Ephesus, symbolizing the awful disease that preyed on him by the figure of a wild beast, as the law did not allow them to cast a Roman citizen to a wild beast.

PAUL’S PROFESSION OF SANCTIFICATION.

Verses 12-14.

12. *“For our boasting is this, the testimony of our conscience, that in holiness and purity of God, not in carnal wisdom, but in the grace of God, were we in the world, and especially toward you.”*

13. *“For I write not other things, but those things which you read and acknowledge: and I hope that you will acknowledge them to the end, because ye are our boasting as we are yours in the day of our Lord Jesus.”* This paragraph, like so many others, is grand and conclusive on both entire sanctification and the Coming of the Lord, the two grand hemispheres of the Pauline gospel, which roll before us through his writings in a constant glowing flame of inspired verity and beauty. It is to be regretted that the E.V., in v. 12, signally fails to bring out this clear and bold profession of the personal experience of entire sanctification by the apostle. The Greek word which I translated “holiness” is the very same word we find in Hebrews 12:10, where he says that we are partakers of His holiness, *i.e.*, the holiness of God. It is simply a form of the same word translated sanctification throughout the New Testament. Hence there is no evasion of the issue. Paul makes the profession there clear and straight in that word. Where the E.V. has “godly sincerity,” I translated it “the purity of God,” which is literal; the Greek is *eilikrinia* from *eilee*, “a sun-beam” and *krinoo*, “judge.” It is a word whose force is too strong for any word in the English language to translate it. We can only reach it by circumlocution. It is taken from the ancient custom to hold up a substance before the sun for his rays to interpenetrate, in order to reveal impurities in it. Hence the import in the Scripture is that God proposes to make your heart so clean that when illuminated by the infallible Sun of Righteousness the Omniscient Eye will discover no impurities in it. Hence Paul made the boldest profession of entire sanctification I ever heard. The English word “sincerity” here occurring is much stronger than generally apprehended. It is from *sine*, “without,” and *cera*, “wax.” Hence it means “strained honey.” You get plenty of honey when born from above, but you have to pick it out from among the wax, dead bees and trash. Sanctification strains out everything else and leaves the pure, unadulterated deliciously sweet honey, which the Lord’s bees love so well, but the devil’s hornets do not appreciate. This passage is exceedingly valuable as a confirmation of Paul’s bold profession of entire sanctification.

THE SECOND BLESSING.

15. *“And with the same confidence I wished to come unto you hitherto, in order that you may have a second grace.”* (See R.V.) This word *charis* occurs one hundred and twenty times in the New Testament, and only in this one instance is translated “benefit,” for which there is simply no apology, unless we conceive on the part of the translators an effort to defend their own unsanctified experiences. You must remember that John Wesley preached in that same church ten years before he was converted. It is hardly probable the translators were all clear in the experience of justification, while there is no probability that any of them enjoyed sanctification. Hence they have signally, in many instances, as you here see, failed to bring out in their translation the second work of grace, which in the original is clear as the meridian sun. This is obvious from the fact that we do not see clearly in the Bible experiences which we do not enjoy in our hearts, though we may have some vague apprehensions of them. There is a world within and a world without, corresponding either with other. I have heard many men possessing fine intelligence and scholarship preach powerfully against spiritual regeneration, laboring to convince the people that there was no such thing. They do the same in reference to sanctification, when personally ignorant of the experience. The doctrine of holiness so literally floods the Bible from beginning to end that it is impossible to translate it out or explain it away. Hence it is the great fundamental and overwhelming truth in every translation. But I find the Bible doctrine of holiness one hundred percent stronger in the version of the Holy Ghost Himself than in any human translation. We are assured that many of these Corinthians had gloriously

entered Beulah land by a blessed second work of grace, before Paul bade them adieu for his Asiatic tour three years previously, yet in that great church of Jews and Gentiles there were dozens, scores, and perhaps hundreds, destitute of this experience and imperatively needing it. Hence he states to them his anxiety to come unto them that they may receive a “second grace,” *i.e.*, the second work of grace.

YEA AND NAY, AND YEA.

Verses 16-24.

16. He traveled from Asia across the sea to Northern Greece, and then through Macedonia down into Achaia, spending the winter of A.D. 57-58 at Corinth, and writing the epistle to the Romans, leaving early in the spring for Jerusalem again, to visit the dear saints and bear to them the benefactions of the Gentile churches.

17. *“Then wishing this, whether then did I use lightness a purpose or whatsoever things I wish, whether do I wish according to the flesh, in order that it may be with me yea, yea, and nay, nay.”*

18. *“But God is faithful, because our word toward you is not yea and nay.”*

19. *“For Christ Jesus, the Son of God, who is among you, having been preached by us, through me and Silas and Timothy, was not yea and nay, but in Him it was yea.”*

20. *“For so many promises of God in Him are yea: therefore indeed through Him it is amen unto God for glory through us.”*

21. *“He that strengthened us along with you, and anointeth us, is God,”*

22. *“Who also having sealed us, and given us the earnest of the Spirit in our hearts.”* This paragraph is regarded as very obscure. I realize the light shining through it clear and cloudless, and feel that you will not only be enabled to receive it, but find a blessing in it. Paul’s original plan while over in Asia was to sail into Achaia first and then proceed on into Macedonia. This plan had been communicated to them by Timothy while Paul was still at Ephesus. He afterward changed his plan, in order to give them more time to repent, wheel into line, and straighten up all their irregularities before his arrival, lest he find it necessary severely to administer the disciplinary rod. This change of plan on the part of Paul should be profitable to you and me, illustrating the difference between the human and the Divine leadership. Paul had been preaching in Asia three years, finally getting around to Europe again. I have appointments out now for the next three years. That is a human program, which is innocent within itself, but final in no case, because it is liable to be changed anywhere and everywhere by the Divine leadership, which is not anticipatory at long range like human plans, but is in the present tense. Hence, responding to calls in all parts of the continent, and giving dates far out in the future, I constantly insert “*D.V.*,” which means “God willing,” giving me all needed latitude and longitude to go anywhere in this world or up to Heaven, instead of fulfilling the list of appointments. Some of the people at Corinth were charging Paul with instability because he changed his program and went to Macedonia first. Of course, God knew all the time that He was going to lead him into Macedonia first and from there down into Achaia; but we see that Paul, like the rest of us,

had a human program which was every day and hour liable to be interrupted by the Divine leadership, bringing to him no disappointment whatever, because his will was lost in God, and, while we do not feel free to ignore the adumbrations of our future pilgrimage, yet we recognize the perpetual Divine leadership in the present tense, Jesus walking by my side and leading me with His hand. Here Paul castigates the Corinthians for imputing to him human motives involving personal instability. Hence he assures them that it is not with him “yea and nay,” like the worldly people who talk about “luck” and “failure,” and “good luck” and “bad luck.” That is the language of the card-table and the horserace. So he corrects it by referring to our Savior, with whom it was not “yea and nay,” but in Him all things are “yea.” What is the meaning of that? Worldly people are tossed amid ambiguities, and have haphazardous adventures all the time. Everything with them is a matter of “luck” and “failure,” “success” and “disappointment.” With God’s holy people, who are lost in His will, there is no such a thing as “bad luck,” “failure” or “disappointment”. Because

“all things work together for good to them who love God, who are the elect according to His purpose” (Romans 8:29).

Since “my will is the will of my God,” and if I am true to Him I know that His will is carried out in my behalf all the time, therefore there is no such a thing as disappointment, because the Lord’s will is constantly verified if I am true and obedient. Hence everything is “good luck” to me. It is all “yea,” and there is no “nay” about it. My whole life is made up of positives and no negatives; victories and no defeats. The blessed indwelling Holy Spirit is to us the Earnest, *i.e.*, the prelibation, of Heaven.

23. *“I call God to witness to my soul that sparing you I came not into Corinth.”* If he had come at the time they were looking for him, he would have been under the necessity of enforcing severe discipline and turning a lot of them out of the church. As it was he had judiciously delayed, at the same time sending to them these powerful letters in which all the heresies, abuses, disorders and irregularities were corrected, and sending to them first Timothy and then Silas to preach to them and lead them into repentance necessary to satisfy the demands of God’s Word. The whole scheme worked out in perfect harmony, so that when he came they had nothing to do but meet him with a shout, and sit down and enjoy his powerful preaching.

24. *“Not that we domineer over your faith, but we are fellow-partakers of your joy: for by faith you stand.”* Paul was far from the attitude of an ecclesiastical autocrat, demanding of them loyalty and obedience to a lot of ecclesiastical institutions. There was nothing of that kind. All he asked of them was to be true to God, taking His precious Word as their only authority, and he was ready to shout with them. Faith is the great fundamental grace underlying all others, and holding up the superstructure of Christian character. Yet faith must have standing ground, which is in case of the sinner a radical and complete repentance and in case of the Christian a thorough and unequivocal consecration.

SECOND CORINTHIANS

CHAPTER II.

HE RESOLVES NOT TO COME TO THEM IN SORROW.

Verses 1-13.

Paul most sagaciously and successfully maneuvers this whole matter. It would have been a terrible ordeal to him, who had spent eighteen months with them and seen them all born from above, and rejoiced exultantly with his spiritual children, to come among them with the castigatory rod, holding church trials and turning out a big lot of them. So he determines from the start, and arriving at Ephesus from his great Eastern tour, and there bearing all about these irregularities, heresies and disorders, he decides that he will wheel them into line by firing on them at long range.

4. *“For out of much grief and anguish of heart I wrote unto you through many tears, not that you may be grieved, but that you may know the Divine love I have toward you exceedingly.”* While he had met every issue fairly and squarely, withholding not an iota or flickering, he had baptized his letters with his tears. Timothy and Titus, his noble preachers, had been signally blessed of God in their work among them, corroborating the Pauline epistles by their preaching and bringing about a genuine repentance and radical reform.

5. *“But if anyone has grieved you all in part, he did not grieve me but in part, that I may not burthen you.*

6. *“This punishment from the many is sufficient for such an one.*

7. *“So, on the contrary, you should rather bless and exhort him, lest he may be swallowed up with excessive grief.*

8. *“Therefore, I exhort you to stir up your Divine love toward him.”* This is that notorious incestuous man who had his father’s wife (the old man still living, ch. 7:12), though Paul had assured them that this man should be turned over to Satan, *i.e.*, expelled from the church, in case that he did not take heed. But, to the infinite gratitude of Paul, he had not only reformed and made everything right as far as possible, but he was about to grieve himself to death, and the whole church was down in mourning with him and praying for him, not a single one vindicating him, but condemning him, and crying to God to have mercy on him and them. When Titus arrives and tells Paul about the genuine, radical and excessive repentance, and the man even about to grieve himself to death, Paul tells them here that it is enough, and exhorts them to turn the tide and labor to comfort him, all stirring up their Divine love in his behalf, exhorting and blessing him, lest he die of grief.

9. *“For unto this indeed I wrote, in order that I may know your approval, if you are obedient in all things.”* He had the blessed consolation of realizing that they were obedient in all things. Instead of dividing up into factions, as is customary in case of church discipline, they unanimously accepted the situation and came down in sackcloth and ashes, those who had sinned crying for mercy, and the balance crying along with them that the sin had occurred among them.

10-11. *“But in whatsoever you rejoice as to anything, I do also, for indeed I have rejoiced in this, if I have rejoiced in anything, for your sakes in the face of Christ, in order that we may not be gobbled up by Satan, for we are not ignorant of his devices.”* If they had broken into divisions over the Pauline discipline, Satan would have made great capital out of it. But as it was, he was utterly defeated and the victory was complete.

12-13. *“Having come into Troas unto the gospel of Christ, indeed a door being opened to me in the Lord, I had no rest in my spirit because I did not find Titus my brother, but bidding them adieu I departed into Macedonia.”* Troas is over in Asia, the capital of Mysia, the successor of old Troy of Homeric notoriety. Titus was to meet Paul there, and give him the news from Corinth, whither Paul had sent him to preach and to do his utmost to obey his epistles and make everything right. On arrival, he does not find him. Such is his anxiety to hear from Corinth that he does not delay, but hastens away over the sea to Macedonia, where he meets Titus bringing the glorious news of his great revival at Corinth, so ravishing to the longing heart of their spiritual father.

THE GOSPEL OMINOUS OF DOOM.

14. *“Thanks be unto God, who causeth us to triumph in Christ, manifesting the odor of the knowledge of Himself through us in every place.”* The apostles are everywhere the heralds of victory in Christ, who causes them to triumph over all of their spiritual foes, their message of truth, testimony of personal Salvation, songs of joy and shouts of victory filling the very atmosphere with the fragrant odors of the knowledge of Christ; *i.e.*, everything they say and do is constantly revelatory of the knowledge of Christ.

15. *“Because we are a sweet savor to God among those who are being saved and among those who are perishing.”* So long as we are in this world we are not saved in a final sense, but only being saved, *i.e.*, in process of salvation, ripening for Heaven, justification being primary salvation, sanctification full salvation and glorification final salvation. Meanwhile the wicked are not yet damned, but only condemned, with an opportunity to have the condemnatory sentence rescinded. There is no final issue in either case till we pass out of this probation. The true ministers are a sweet savor to God, because they so proclaim the whole counsel of God as to turn the full responsibility over to the hearers, thus vindicating the Divine justice and magnifying sovereign mercy, whether in the case of salvation or perdition.

16. *“To the latter an odor from death unto death, and to the former an odor of life unto life. Who is sufficient for these things?”* In the case of the wicked, we are an odor from the spiritual death which now locks them tight unto the eternal death which awaits them. In the case of the righteous, we are an odor from the glorious spiritual life they now enjoy, to the ineffable joys of the eternal life to which they fast hasten, the present state in either case being significantly ominous of the momentous future. No wonder he indulges in the interjection, *“Who is equal to these things?”* Tremendous are the issues and immeasurable the responsibilities.

17. *“For we are not as many, who are in the habit of adulterating the Word of God.”* What an awful responsibility! and yet how many are guilty of bending the Word to suit the creed or the congregation. God’s Word is His voice, replete with His awful majesty. In the first place, it is an

awful pity a creed was ever made. This is the reason why they corrupt the Word to suit the creed. No one should assume the awful responsibility of handling God's Word till he is dead to creeds, opinions, and everything but God. "But as from purity, but as from God, we speak before God in Christ." The "sincerity" in E.V. is *eilikrineias*, from *eilee*, a "sunbeam," and *krinoo*, judge. Hence it means "judged in a sunbeam,, *i.e.*, God proposes to make your heart so pure that when illuminated by the infallible Sun of Righteousness, His own omniscient eye can see no impurity in it. We are to preach in the constant realization that we are standing in the presence of God.

SECOND CORINTHIANS

CHAPTER III.

ALL CHRISTIANS ARE GOD'S LETTERS.

1-3. This wicked world will never read the Bible. When they read it, they never can understand it, unless they become penitent and pray till the Holy Spirit opens their understanding and reveals it to them. Hence none of the books constituting the Bible are addressed to sinners. Jesus says: "Ye are the light of the world." Here Paul tells us that we are "letters written, not with ink, but with the Spirit of the living God." Hence the silly folly of those heretics who deny the contact of the Holy Spirit with the human spirit. Pursuant to this illustration they would have to write a letter with ink and never permit it to come in contact with the paper, as the contact of Spirit with spirit is as real as that of the paper and ink when you write the letter. Paul recognizes the fact that they also had a copy of their converts in their hearts. These letters are the hope of the world, as the wicked will read us, though they will not read the Bible. What a grand conception! Every saint is the letter of Christ for all the world to read. O, how Satan has strewn the world with counterfeit letters, which the people read and believe and go down to Hell by millions.

THE LETTER KILLETH AND THE SPIRIT MAKETH ALIVE.

5. "*We are not able to think anything from ourselves, as of ourselves, but our sufficiency is of God.*" Unless the Holy Spirit sanctify and illuminate the intellect we are incompetent to even think God-like thoughts. No wonder the Savior forbade his own apostles to go out preaching till they were filled with the Holy Ghost, who is really the only preacher in all the world, others only being competent to preach through His immediate agency and presence.

6. "*Who also empowered us ministers of the new covenant.*" Christ is Mediator of the new covenant and Moses of the old, the latter being rudimentary and the former Christian perfection. Hence the people who remain in spiritual infancy, *i.e.*, stop with justification, are spindled and dwarfed in the dispensation of Moses, three thousand years behind the age. "Not of the letter, but of the Spirit; for the letter killeth, but the Spirit maketh alive." The man who depends on the simple Word for salvation without the Spirit, is like the murderer who employs a lawyer to search the statute-book to find his pardon. Nothing will be found there but his condemnation. The Bible says: "The soul that sinneth, it shall die." Sad to say, the multitude of preachers in Christendom this day are ministers of the Word without the Spirit, and simply augmenting the condemnation and expediting the damnation of their people, unless they receive the Spirit, which is not very probable unless the preachers lead the way. The people swept through the churches down to Hell meet a more awful doom than the heathens, because they sin against light and knowledge. This dead-letter ministry has girdled the globe with the form without the power, from which God says, "Turn away." No man can be a "minister of the Spirit" unless he has the Spirit. All he can do is to condemn you, sending mourning to the Spirit. Good Lord, help us to be ministers of the Spirit, and not simply of the letter. Satan knows that the Word without the Spirit will only expedite and augment damnation. Hence he sends out so many to preach who are strangers to the Holy Ghost. If we would be the ministers of the Spirit, we must receive Him into our hearts and let Him fill us and use us. We must

recognize Him as the Leader of our meetings. This will knock out all human form and ceremony, and turn over the singing, praying, preaching and testifying to the Holy Ghost. Besides all this, we must be consciously possessed by the Holy Ghost. Will you be a minister of the Holy Ghost? They are scarce, and at a high premium in Heaven. We live amid awful issues. Every preacher nowadays is forced to decide between human authority and influence and the Holy Ghost. I am glad I passed this ordeal thirty years ago. Many are dying hard at that point now. Will you be a minister of the dead letter or the Holy Ghost?

THE VAIL OF MOSES.

Verses 7-16.

Moses was the mediator of the old covenant of works, and hence a representative of Christ, who had not yet come in the flesh, and though on earth from the beginning of the mediatorial kingdom, yet never visible to human senses till after He was born in Bethlehem. However, He was real and manifest to human spirits in the days of the patriarchs, just as the children of Israel realized the personal presence of Moses when he covered his face with a vail, though they could not see his face. The vail was pertinent for the mediator while excarnate, and as Moses represented Christ before incarnation, when yet invisible, he must also be invisible, covering his face with a vail as his body was covered with his mantle, so that his entire person was in a sense invisible. And yet how exceedingly real to all Israel was the personal presence of Moses, even though covered from the contact of their senses. Hence we must not conclude that Jehovah (for this was the Old Testament name of Christ) was not manifested to the patriarchs. He was intensely real to them, as Moses was to Israel, even though he had a vail upon his face. This symbolism vividly represents the justified and sanctified experiences contrastively, while in both we realize the presence of our blessed Mediator. In the former, which is normal to the Mosaic dispensation, we are delighted with His presence, but conscious that there is an intervening vail somewhere, like the worshiper in the outer court of the temple separated from the effulgent glory of the Shekinah by the intervening vail. Yet he is assured that Jehovah in His glory is very nigh. He is no pagan, groping amid the mummeries of heathen priests, talking to dead gods who never give them an intelligent answer. While he is delighted with the privilege of worshipping Jehovah in his sanctuary, he longs to pass beyond that vail, and stand amid the clear effulgence of the glorious Shekinah, and meet Jehovah face to face. In the new dispensation the priesthood is transferred to the membership (1 Peter 2), the justified experience constituting you a priest and permitting you to offer sacrifices in the sanctuary; while sanctification rends the vail from top to bottom, so you have nothing to do but push it aside by the hand of faith, walk in, enjoy the worship of the cherubim, and abide amid the unutterable splendors of the Shekinah, flooded with the delectable realization of Jehovah's presence. Hence, in this beautiful symbolism of Moses with a vail on his face, so that the children of Israel can not immediately behold his person and see him face to face, yet they are indubitably conscious of his presence. Now, do not forget that Moses, in his mediatorship, does not represent himself, but Christ; hence we see that the justified experience reveals Jesus to the senses beyond the possibility of doubt, yet there is a vail intervening. But this vail is taken away in sanctification, which is normal to the new dispensation.

7. *“And if the ministry of death, having been engraven in writing in the stones, was in glory, so that the sons of Israel were not able to look upon the face of Moses on account of the glory of his countenance, which is transitory,*

8. *“How much more shall the ministry of the Spirit be in glory?”* Why is the ministry of the old covenant, *i.e.*, justification, called the “ministry of death”? Because it means the death of the sinner, *i.e.*, old Adam, who in justification is arrested and bound as a prisoner awaiting execution. Here Paul calls this ministry of death “transitory.” Why? Because it does not take long to kill a man. This ministry arrests the man of sin, and holds him for execution at the hands of the man of grace. Hence this ministry of death is superseded by the ministry of the Spirit. Why? Because the Holy Ghost slays Adam the first, thus putting an end to the ministry of death.

9. *“For if the ministry in condemnation was in glory, how much more shall the ministry of right abound in glory.*

10. *“For that which was glorious became not glorious in this respect on account of the surpassing glory.*

11. *“For if the transitory is through glory, how much more is that which abides in glory?”* The mediatorship of Moses was in its very nature transitory, as he was destined to be superseded by Christ, who is to abide forever. Yet you must not lose sight of the Antitype in the contemplation of any of these types, as that is the point where idolatry comes in and they proceed to the worship of types and symbols; but you must bear in mind that Christ was as real in the Old Testament as in the New, otherwise none could have been saved, for Moses had no more power to save a soul than I have, and God out of Christ is a consuming fire. John the Baptist said,

“I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make His paths straight” (Matthew 3:3).

John here means Christ, and if you will read his quotation from Isaiah, you will find he says “Jehovah.” Hence the Christ of John is the “Jehovah” of Isaiah. Paul says,

“Some of them tempted Christ and were destroyed by serpents” (1 Corinthians 10:19).

Hence you see the Christ of Paul is the Jehovah of Moses. By these two unimpeachable witnesses you see I prove the identity of Christ and Jehovah. Therefore, throughout the Old Testament, Jehovah means none other than the excarnate Christ. So they all had Christ with them, omnipotent to save from the days of Abel till the last trumpet sounds. Now you see in these Scriptures Paul calls this the ministry of condemnation, which is true throughout the gospel of justification, normal to the ministry of Moses, because justification condemns old Adam to die. The sheriff has a writ of prosecution against your house. You have the murderer on hand, taking care of him and feeding him. The only way you can save your own neck is to turn over that murderer to the sheriff for execution under the law, which says, “The soul that sinneth, it shall die.” Hence you are never justified till you actually assign old Adam’s death warrant. As here it says that the Mosaic dispensation was transitory, so your justification is really a transitory state, destined soon to wind up with the

execution of Adam the first. These Scriptures clearly refute the possible conception of settlement and permanency in the justified experience, which in its very nature is transitory. Now Paul says that this ministry of condemnation (*i.e.*, the condemnation of the sin-principle to execution) is glorious, but that glory is in its very nature transitory, and destined to wind up with the ministry of the Spirit, who supersedes Moses, the law-giver, and hence the representative of the law. But you must remember that the law can do nothing but define the offense and condemn the criminal. The law is a light revealing sin. A dozen rattlesnakes may be in this room unseen by the inmates because there is no light. When the light comes it reveals the venomous monsters, but has no power to kill a single one of them. So Moses the law-giver has no power to slay Adam the first. There is glory in his ministry of condemnation, because, pursuant to truth and righteousness, it condemns the man of sin to die. This ministry in its very nature is transitory, because it is verified and passes away when the criminal is executed. Hence the glory of justification consists in arresting the man of sin and holding him a prisoner for execution and turning him over into the hands of the Executive, who is none other than the Holy Ghost, the Omnipotent Spirit of Christ. Now when Adam the first is turned over to the Holy Ghost for execution, we pass triumphantly into the ministry of the Spirit. Why do I say triumphantly? Because the vexed problem is now gone out of our hands. The Omnipotent Spirit takes charge of our old enemy, who has given us all the trouble we ever had. Truly our victory has come. We need not trouble ourselves about what He has done with him. We know that He will never let him trouble us any more. As the law under Moses has already condemned him to die, and the Holy Ghost, the Executive of the law, has taken him into hand, of course there is nothing left for us to do but to reckon him dead (Romans 6:11), and raise the shout of triumph. Since this is no transitory affair, victory has come, and come to stay. Well does Paul here say that the transcendent glory normal to the ministry of the Spirit, which comes to abide, actually eclipses all the glory normal to the ministry of condemnation, which was destined to be transitory, passing away with the execution of Adam the first and superseded by the transcendent glory normal to the ministry of the Spirit, who not only executes Adam the first (Romans 6:6), but abides forever, filling the soul and life with glory ineffable. Hence we see the egregious folly on the part of anyone to abide in the justified state. He is committing the awful blunder of the Jews who held on to Moses, refusing to let him go into eclipse when Christ came. Moses was all right in his dispensation, but utterly effete and unsatisfactory after the expiration of his dispensation. The present Holiness Movement is destined to play a conspicuous part in the Judgment Day. When the Jews rejected Christ they plunged headlong into darkness, and have been sinking deeper into infidelity and atheism ever since. The same was true when the Roman Catholic Church rejected the light of the Lutheran Reformation. Before that day there were many bright lights and celebrated saints adorning her ranks, such as Augustine, Bernard, and a host of others. God raised up Luther and his compeers to lead them into brighter light and better experiences. They rejected them with contempt, and have been sinking into blacker darkness, deeper debauchery and were terrible diabolism ever since. The same is true of the Episcopal Church ever since she rejected the light God gave her in the Wesleyan Holiness Movement. The present movement is not local, like that of Luther in Germany, Knox in Scotland and Wesley in England, but it is moving with the tread of a giant through every nation under Heaven, as her fire-baptized missionaries are now penetrating the hitherto unexplored regions of Hoonan, Thibet, in Eastern Asia, and the Soudan and Congo regions of Central Africa, as well as South America, the islands of the sea and all other nations, girdling the globe with salvation and holiness to the Lord. The saddest scene on which the angels look down is the rejection of the Holiness gospel by the Protestant churches, thus marking a notable epoch in their history, destined to astonish

millions when we all stand before the great white throne. They have no idea of giving up their justification, yet they are everywhere doing this very thing, from the simple fact that it is utterly impossible to hold it after they reject sanctification. You have turned over the man of sin to the civil authorities for execution. You still have him on hand, a prisoner on your premises. The day of hanging has arrived and the sheriff comes after him. If you do not surrender him up to execution your loyalty is at once suspected, impeached, and ere long forfeited. You are like the Jews who held on to Moses after Christ came. God is as real in the church of the world today as when He flamed in the bush before Moses in the wilderness. I most obviously and unmistakably see to my sorrow the sad retreat of all the Protestant churches back into darkness and condemnation. It is because they reject sanctification.

13. *“And not as Moses put a vail on his face, so that the sons of Israel could not see to the end of the transitory.”* While in the justified experience this vail is on our face, so we do not see the glorious end of this transitory experience, when the man of sin is executed and we are sanctified wholly.

14. *“But their minds were darkened.”* The Jews could not clearly apprehend Christ till He came incarnate; hitherto their conceptions were more or less shadowy and vague. “For unto this day this same vail remains in the reading of the Old Testament, not taken away because it is done away in Christ.” We have this day thousands of witnesses to this fact. I preached fifteen years in the dispensation of Moses with that vail on my face, while reading my Bible so that I enjoyed no distinct vision, but a vague panorama like the fugitive scenes of a magic lantern moved before my eyes. Thirty years ago, when the Holy Ghost revealed Jesus to my spirit sitting on the throne of my heart, crowned and sceptered, King of kings and Lord of lords, ruling within and without and making my life a constant sunshine, what a light and a glory rolled over the inspired pages! Before that day I had never given a Bible reading, was utterly incompetent to do it. Oh, how wonderfully the blessed Holy Spirit has revealed to my happy soul His precious Word! The reason you find none but the Holiness people making any progress in Bible study is here solved, as they alone behold the living Word in clear and cloudless light, all justified people reading it with a vail over their faces, and the wicked neglecting it altogether.

15. *“But unto this day, when Moses is read, the vail is upon their heart, but when he may turn to the Lord the vail is taken away. . . .”*

17. *“But the Lord is a Spirit, and where the Spirit of the Lord is there is liberty.”* “Lord” here means “Christ,” the Second Person of the Trinity, and “the Spirit of the Lord” means “the Holy Ghost.” And since the Holy Ghost has been sent into the world as a Revelation of the spiritual Christ — who is none other than the Hero of Mt. Calvary; who has conquered sin, death and Hell, and “brought life and immortality to light,” gloriously delivering His people from all of their enemies and crowning them with the diadem of perfect freedom — the Holy Ghost is here among us to conduct all of our meetings, His constant work being the revelation and the glorification of Christ. The poorest beggar becomes a millionaire when it is all given to him by a rich friend. Then he has perfect liberty in financial and temporal matters. How sad to see the spiritual bondage in the churches, the preacher afraid of his members and official board, and they all afraid of one another and the preacher, and afraid of other churches, and afraid of the worldly people; so there is no liberty,

they are all in bondage. What a pity they will not all let the Holy Ghost come in and introduce King Jesus, who breaks every chain, sunders every fetter, and makes them all free as angels!

SPIRITUAL PROGRESS.

18. *“But we all with unvailed face, beholding in a mirror the glory of the Lord, are transfigured into the same image from glory unto glory, as by the Lord the Spirit.”* This is a beautiful, vivid and glorious description of the experience enjoyed by people after they have been truly sanctified. This verse is inapplicable to unsanctified Christians, from the fact that their faces are already unvailed, which is not peculiar to the justified experience normal to Moses, who had the veil on his face. Again, we see that the transfiguration here mentioned is not from carnality to the glory of holiness, as in the case of people entering the sanctified experience, but from “glory to glory,” *i.e.*, from the glory of holiness to the glory of transfiguration. The theme of discourse is the reading of God’s Word, under the Mosaic dispensation with a veil over your face, but now that the veil is taken away in Christ, we read the same Word with face unvailed. Hence the Bible is God’s looking-glass, in which we see ourselves mirrored and reflected back. The reason why the wicked hate the Bible is because it shows them their own faces polluted by devils and coiled about with rattlesnakes. The reason why unsanctified Christians do not take much interest in the Bible is because it reveals to them their own faces awfully dirty, ugly and filthy, and it is murderous to all their pride to behold the sight, while sanctified people are unutterably surprised and delighted to see their faces so bright, clean and beautiful that they never get tired looking at them. But beauty hath a charm insatiable, and, while astounded beyond measure as we contemplate the beauty of holiness reflected in our own features from the looking-glass of God’s Word, though we see all the wounds and lacerations of leprosy and small-pox are gloriously healed, odoriferous with Heavenly fragrance and beautiful as the roses of Sharon, yet the old scars are still there, and we long for their final obliteration. Where the E.V. has “transformed” the better reading is “transfigured.” While sanctification is the perfection of grace, the transfiguration is the perfection of glory, the grand ultimatum in the restitutionary economy, actually conferring homogeneity to the Heavenly state, our destination, whither we are bound and to which we are running night and day, like the Grecian racers in the Olympic stadium. Now, remember that the transfiguration glory is really the constant and supreme desideratum of every truly sanctified soul; and as sanctification, though suddenly entered, is gradually approximated, so glorification, though instantaneously wrought upon the soul by the Holy Ghost the very moment of its translation out of the body, yet it is gradually approached during the entire period of the sanctified life. We all desire supremely a part in the rapture of the saints when the Lord comes after His Bride. As we are constantly on the lookout for His appearing, of course we are not expecting to die, but to see our coming King and meet Him in the clouds. In that case, we must be transfigured, body, mind and spirit. Hence there is a prominent sense in which that transfiguration is going on. John Wesley taught a gradual sanctification, antecedent to the instantaneous experience and a necessary preparation for its reception. In a similar manner there is a gradual transfiguration, in which we are weaned from earth and ripened for Heaven. In this gradual transfiguration, great physical changes, as well as intellectual and spiritual, transpire, making us less physical, gross and earthly, and more spiritual, intellectual, ethereal and Heavenly in our constitution and habitude, thus, in a mysterious and indefinable way, preparing us for the wonderful change out of materiality into pure spirituality, when these bodies shall cease to be the tenement of the animal life and intellect, but become the glorified house for our glorified spirit to occupy forever. While looking into this

mirror, *i.e.*, God's wonderful Word, we see our own being reflected back as you see your person when you stand before the looking-glass. What a significant fact! the Heaven bound pilgrim, as the years go by, actually sees himself as he reads his Bible, clearly showing up changes, revolutions and transfigurations, effecting obvious elimination's of the earthy, and taking on discernible accessions of the Heavenly, and thus more and more approximating the beauty, purity and glory of our blessed Paragon, till the moment of final victory arrives, and, responsive to the call of the Heavenly Bridegroom, this mortal will put on immortality, and fly away to meet Him in the skies. Again, in case that He shall call me to evacuate this tenement to go and meet Him, it is equally pertinent that I should be ripe for translation, so that I will enjoy a part in the first resurrection and a place in the glorified Bridehood of my Lord. I find that this is all done by "the Lord the Spirit," a better translation than "the Spirit of the Lord," as in E.V.; setting forth the fact that the Holy Ghost, who is identical with the Lord Himself, *i.e.*, the spiritual Christ to whom we are wedded in sanctification, and who abides here (Matthew 28:20) to the end of the age, *i.e.*, the present age, which will end when the millennium is ushered in. Meanwhile He here abides, is wedded to us in sanctification, and prepares us — soul, body and mind — in the fullness of our redeemed humanity to be wedded to Him in the fullness of His glorified humanity, when we shall gather in the marriage supper of the Lamb. Hence the Holy Ghost, who is none other than the Spirit of our Savior, is the Omnipotent Agent here with us, felicitously transfiguring us through His Word, and getting us ready for glorification, whether through translation or resurrection.

SECOND CORINTHIANS

CHAPTER IV.

LEVITICAL VERSUS HOLY GHOST MINISTRY.

1. *“Therefore, having this ministry,”* i.e., the wonderful and responsible ministry of the Holy Ghost, in contradistinction to the Levitical ministry under Moses, “as we obtained mercy, we faint not,

2. *“But we lay aside the hidden things of shame, not walking in craftiness nor handling the Word of God deceitfully, but through the manifestation of the truth presenting ourselves to every conscience of men before God.”* As Christ had not come and Moses was only a type, it was pertinent that the Mosaic ministry should preach the gospel through types and symbols. Hence the bloody sacrifices symbolizing the work of Christ, and the watery catharisms representing the work of the Holy Ghost, constant and exceedingly operose during the Mosaic dispensation. The gospel ministry under the Holy Ghost dispensation is entirely different, being a pure spirituality, whose end is the revelation of Christ to the human spirit, i.e., to the sinner as a Savior and to the Christian as a Sanctifier. This is done by faithfully preaching the Word, and not handling it deceitfully in craftiness. Priestcraft is one of the devil’s most successful inventions. It is the quintessence of handling the Word deceitfully, i.e., bending it about to suit the creed, the congregation, the times and circumstances. The devil’s preachers are wonderfully shrewd and accommodating. They will twist the Scripture around to suit everybody and everything except holiness to the Lord. It is so deplorable to see the religious world today groping along in the dispensation of Moses, wasting the Lord’s money in building costly church edifices, pouring out thousands for mere show, and even ruining the acoustic facilities of the building. Then the services are all about as rigidly ritualized as in the days of the Levitical priesthood. I do believe that in many instances the worship in the Jewish synagogue was more simple and spiritual than in the metropolitan churches of the present day, where it is ritualized to death. It is so alarming to see the millions of Christendom today groping along in the dispensation of Moses, reading the Bible with the vail over their faces, pulled and hauled about by the devices of priestcraft, often “handling the Word of the Lord deceitfully,” making the Bible the mere tool of their caprices. It is a *sine qua non* of the Holy Ghost ministry to let the blessed Spirit have His way in everything; read and preach the Word just as it is, fearlessly of men and devils, and recognize the Holy Ghost in His personal presence, not only preaching to them His own Word, but conducting the service in song, prayer, testimony, exhortation and sermon.

3. *“If our gospel is hidden, it is hidden among those who are being lost.”* All the wicked are now in a perishing condition, going every moment down to Hell, opportunities and privileges incessantly taking their flight into the vast eternity. All this is because the gospel is being hidden to them, and they are living as if they had no Savior.

4. *“In whom the god of this age has blinded the minds of those that believe not, that the light of the gospel of the glory of Christ may not shine on them.”* Here we find the problem solved, and the reason why people are going into Hell by millions is because they do not see Hell open and coming to meet them, and black devils dragging them into the burning pit. The reason why they see none of

these things is because the devil has blinded them through unbelief. Faith is the medium through which all light enters the mind. One of the darkest omens of the age is the rapid rush of all religious denominations into the infidelity of No-Hellism. This subtle demon has already put a padlock on the mouths of about ninety-nine preachers out of every hundred. If you would keep people out of Hell, you must convince them there is one, and that they are going to it. You can not convince them without telling them so. This part of the gospel constitutes the grand break-water against the wild rush of people into Hell. So soon as they wake up to the fact that the Bible Hell is an awful reality, and they are rushing into it at race-horse speed, they will begin to cry out: "What must I do to be saved?" Then the time comes to preach the gospel of grace, get them saved and sanctified, and put them in the school of Christ to feed on His precious Word and glorify Him in the salvation of others. This explains the reason why the fear of God is not in the popular churches. People go there with the pomp and hilarity of the theater. The true readiness "the god of this age," not as E.V., "this world." When Satan captured Eden, the ages of his dark and gloomy reign set in.

"One day with God is a thousand years" (2 Peter 3:8).

The sixth one-thousand year days of Satan's dreary week of darkness, toil, bloodshed and damnation are almost at an end, when he is to be arrested like a common criminal and taken out of the world (Revelation 20) and locked up in Hell. So, while he is the god of this age, ruling kings, princes, potentates and ecclesiastical hierarchies, it is a happy reflection that he is not the god of this world, but that Jesus has redeemed it by His blood and is going to utterly rescue it from Satan's black tread, glorify it and add it back to Heaven, where it first swung out from the creative fiat amid the shouts of angels and archangels. During the present age of darkness, sin and misery, as we see here, the devil is god on the earth, ruling its rulers in State and Church, and tumbling all into Hell as fast as possible. The word for "church" in the Scriptures, *ecclesia*, from *ek*, "out," and *kaleo*, "call," simply means the people who have come out of this wicked world, responsive to the call of the Holy Ghost. In every case in all by-gone ages, when the good ones go to Heaven, the devil has supplied their places with his counterfeits from the world, thus maneuvering soon to capture the church and fill it up with the world. Hence we have this day the whole world crowded with the devil's churches, eight hundred millions being pagans, two hundred millions Mohammedans, two hundred and fifty millions Roman Catholics, a hundred millions Greek Catholics, and among the hundred millions of Protestants he certainly has the lion's portion. God, in His great mercy, ever and anon calls His people to come out of the world. If He did not call them out of the worldly churches, the devil would get them. The very fact that a church is worldly is demonstrative proof that the devil has it; because he is the god of this age, *i.e.*, the god who rules the world during the present age of darkness and sin. So fast as the devil can keep the people from believing the Bible, he blinds them through their own unbelief, thus utterly disqualifying them to see the glory of God in the face of Jesus Christ.

5. "*For we preach not ourselves, but Jesus Christ the Lord, and ourselves the servants for Jesus' sake.*" The true gospel preacher has but one theme, and that is Christ the Lord. Christ means God's Anointed One, who redeemed the world by His blood, and is the name of our Savior in His mediatorial capacity. Lord means a ruler of this world, and has always been applied to the temporal rulers of the earth Hence in its application to our Savior, it signifies His regal office and character. Jesus is His birth-name and means "Savior"; Christ, Redeemer; and Lord, "King." Hence we are to preach all of these great cardinal truths appertaining to the Christhood everywhere we go. The whole

Bible is but the biography of Christ; the Old Testament that of Christ concealed, the New Testament that of Christ revealed. We are to preach faithfully the historic Christ in His first advent, bleeding and dying to redeem the world, and actually perfecting the universal, vicarious atonement. We are also to preach the experimental Christhood, enforcing with all our might the great fact that all of His followers must be like Him. At the manger, where He was born in utter obscurity, we must follow Him and be born of the Spirit from above. We must also follow Him to the cross, be nailed to it, bleed and die to this world, rise again to walk in newness of life. We must also follow Him in the transfiguration if we would ascend with Him to glory. It is an awful insult to the gospel calling to preach anything but Christ. Hence we have no right to preach our opinions, creeds nor dogmatism of any kind.

6. *“Because God is the one saying, ‘Out of darkness the light will shine which shone in our hearts in order to the knowledge of the glory of God in Christ.’”* This is still contrastive with the case of Moses, who had a veil over his face, whereas Christ has none. This Scripture is fulfilled in all human experience wrought by the Holy Ghost. In regeneration, He reveals Christ to the sinner, shining on him, his heart yet much encompassed with the darkness of his sinful nature, in which he was born. In sanctification, He reveals Christ sitting on the throne of the heart shining in cloudless splendor, reigning without a rival.

THE HUMILIATION OF THE GOSPEL.

Verses 7-15.

7. *“But we have this treasure in earthen vessels, in order that the excellency of the power may be of God, and not of us.”* All the splendor, pomp, pageantry, gold, silver and adornment appertaining to the priesthood, tabernacle and temple of the former dispensation has been entirely eliminated, not a vestige surviving. Hence the folly and impertinency of filling the world with it during the gospel ages. It was all symbolic in its day and passed away with all the types and shadows superseded by the glorious Antitype. Hence the gospel ministry is all in the valley of humiliation. Human power, pomp and splendor all totally eclipsed by the supernatural glory of the Christ we represent. Whenever we bring in human power, learning, wealth and influence we thereby put a veil over the popular mind, disqualifying them to see the Invisible One. Therefore our Savior selected the most humble, impotent and uninfluential to preach the gospel, even “unlearned and ignorant men.” In every subsequent age, when human power, wealth and culture come to the front we see the Holy Spirit retreat away, leaving them to run their own machinery, and, pursuant to first principles, picking up others, poor, weak and uninfluential, from the low places of the earth, and sending them out, the custodians of this invaluable Heavenly treasure. God is not going to change His gospel economy to suit any of us, giving His glory to another. The humiliation of the gospel is here exemplified by the apostles themselves, down at the very bottom of society, the contempt of the world’s elite.

8. *“In everything troubled but not inextricably crushed, in perplexity but not in despair.”*

9. *“Persecuted but not forsaken, cast down but not destroyed,”*

10. *“Always bearing about in our body the dying of Jesus, in order that truly the life of Jesus may be made manifest in our body.”* They were constantly exposed to martyrdom; not many years after this writing till Paul laid down his neck at Nero’s block, and the universal tempest of imperial persecution broke out against them, deluging Christendom in blood. Most of the apostles lived like the poorest sanctified pilgrims you ever saw, homeless, money-less and friendless so far as the world was concerned. Nowadays they would universally be recognized, enunciated, calumniated and despised as the poorest tramps. The brightest lights and the grandest examples of Christian purity and heroism in every age have lived and died down in the bottom of the valley of humiliation. It is dangerous to climb, lest we fall and break our necks. Whenever we get to where the people will account for our efficiency by our own resources, we are on dangerous ground and fearfully liable to the abandonment of the Holy Ghost, leaving us to paddle our own canoe, because He dare not compromise the glory of Christ in human instrumentality. We must keep in such position that “the excellency of the power may be of God and not of us.”

11. *“For we who are alive are all the time being delivered unto death for Jesus’ sake,”* i.e., in constant perils and persecutions and liable to be killed for Jesus’ sake. It is equally true to-day, if you are constantly loyal to God, your life hangs upon a thread and you are in constant jeopardy. So many people will hate you, that in ways you never dreamed they will seek to take your life. I have been mobbed a number of times, and repeatedly threatened with immediate death, firearms drawn on me, and on one occasion all possible effort made to shoot me, the gun refusing to go off, only snapping. Of course, current civilization is much in our favor, for which we are to be thankful to God; but still this Scripture is true. Fisher, a godly Baptist preacher, was murdered in Louisville, Ky.; Haddock, a Methodist preacher in Sioux City, Ia., and others not a few, swell the martyr roll of the present day. “In order that the life of Jesus may be made manifest in our mortal flesh.” The grand end in view is the exemplification, both in soul and body.

12. *“So death worketh in us, and life in you.”* This is an antithetical statement meaning physical death in us and spiritual life in you.

THE OUTER AND INNER MAN.

16. *“Therefore we faint not, but if indeed our outer man is perishing, yet our inner man is being renewed day by day.”* Paul uses the term “man” in quite a diversity of figurative senses; e.g., “the outer man” simply means your body, and has no spiritual signification whatever. “The inner man,” as well as the “hidden man of the heart” (1 Peter 3:4), and “the new man” so frequently mentioned, are all synonymous, meaning the new creature, created in the heart by the Holy Ghost in regeneration; while “the old man” and “the man of sin” means Adam the first, human depravity, original sin. Hence we see from this verse that while the body is constantly wearing out, and really may be regarded as beginning to die when it begins to live, the spiritual man under the reign of grace is diametrically opposite, all the time growing larger and stronger. It is a significant fact that the very operations of vitality involve a series of nutrient and absorbent agencies by which the entire physical body is eliminated away and a new one given every seven years. Hence, if you have truly been saved seven years, you will not only have a new spirit, but your body has been entirely renovated, so that you have not a single atom which you had when you were a servant of the devil. This accounts for the radical revolution in the physical personalities of people all around us; evolving complete and

total changes either for good or evil. If a person goes into dark and diabolical sins, the time will soon come when he will no longer resemble his former self; while the same is true in the kingdom of God, a few revolving years working out transformations, not only intrinsical, but extrinsical, completely revolutionizing the physical character, putting on you an unearthly luster, rendering you literally unlike your former self. While these physical revolutions are moving on so wonderfully, it is still infinitely more preeminently true that internal and spiritual revolutions are all the while transpiring in a most marvelous manner, the renovating powers of the Omnipotent Spirit day by day working miracles of grace in the deep interior of our immortal being. "For the present light burden of our affliction worketh out for us an eternal weight of glory, according to hyperbole unto hyperbole." This beautiful verse was the last text used by our beloved Bishop Kavanaugh. When he arose in the pulpit in Mississippi announcing the first clause, in reference to the insignificance of temporal afflictions when contrasted with Heavenly glories, he dropped dead by sudden paralysis. When Bishop McTyeire preached his funeral from this same text, he said that the glorified bishop whose remains were lying in the coffin passed on up to Heaven, announcing the second clause of his text, so vividly descriptive of celestial glory, and preached from it there. This is certainly a very beautiful conception, and not at all improbable. The legitimate conclusion from this verse is that God makes all of our temporal afflictions grand sources of blessing to our immortal spirits. While all sickness originated from Satan in the Fall, you must remember that "where sin did abound, there did grace much more abound" (Romans 5:20). Consequently our wonderful Deliverer has made all the sickness, trouble, sorrow and persecution, which He permits us to encounter in this world, rich in spiritual blessing if we are only true to Him, receiving it gladly, not as from the devil, but from God, whose permissive Providence suffers it to come, and whose triumphant grace makes it a medium of blessings untold. There is a Divine philosophy at the bottom of this truth. When we consider the irrepressible conflict between the material and the spiritual in this life, and the fearful ability that the former may drag down and subordinate the latter, rendering us demonized brutes, we can see very clearly how the good Providence of God may sanctify our temporal afflictions to wean us from earth and ripen us for Heaven. Paul is exceedingly bold, recognizing all the temporal afflictions that can overtake us here as a "light burden," while at the same time they work out for us "an eternal weight of glory." *Baros*, translated "weight" in E.V., I here render "burden." Hence we have Paul assuring us that these temporal afflictions will actually burden us with glory in the world to come. Oh, how unutterably delectable to be literally burdened with glory! Then, you must remember it is an "eternal burden of glory"! Not only is it "an eternal burden of glory," but this "eternal burden of glory" is to be according to "hyperbole unto hyperbole"! This Greek word "hyperbole" is used in rhetoric to express the very highest figure of speech conceivable or utterable. Not only does Paul use it to describe the "eternal burden of glory" that shall prove the happy lot of the saint who has been the recipient of much sorrow, trouble and suffering in this life, but he intensifies the figure of speech by this wonderful combination of rhetorical superlatives, assuring us that it will be according to "hyperbole unto hyperbole." This paradoxical figure of speech actually carries the mind not only to the highest and grandest and most ultimate conception, but triumphantly sweeps away, into the illimitable, the indescribable and the incommunicable realities and fruitions of glory and immortality, fledged and pinioned for grander and loftier flights through the cycles of never-ending eternity. Then, who wants to sail to Heaven on flowery beds of ease, only to squeeze through the pearly gate by the skin of his teeth, and go crownless through all eternity? Nay, verily! But give me the hottest of the battle and the thickest of the fight!

18. *“We are not looking at things which are seen, but at things which are not seen: for the things which are seen are temporary”* (not “temporal,” as E.V., but fleeting and transitory), “but things which are not seen are eternal.” With these facts before us, how strange to see not only all the worldly people running after the fleeting things of time and giving no attention to the things of the Spirit, which abide forever, but we see that religious people are almost as proclivitous in their grasp after the transitory baubles of this fleeting life to the depreciation of the eternal realities of the Spirit, as the outside world. Take the ministry, for example. Where can you find a preacher who does not want the appointment which stands at the head of the list in temporal affairs? The most dangerous temptations I ever incurred in my life were with Methodist preachers, godly men and my true personal friends, who loved me dearly and sought what they regarded as my chief good. The sanctification the Lord gave me thirty years ago disharmonized me with the proud, popular churches which paid the big money. Twenty-seven years ago I was hauled from off my circuit by my proud, worldly church officers, who had concluded I was a crazy man because I told them the truth. They actually gave me a free ride to the presiding elder’s office, rejecting me as their pastor and turning me over to the proper authority. The temptation above mentioned was when the presiding elders would tell me that they could send me to a magnificent, rich appointment, where I could get lots of money, if I would only leave off my peculiarities, which meant to let the devil slow me out of my sanctification. I am so glad God gave me grace in that awful emergency, the most perilous temptation I can now recognize as I retrospect my whole past life. I said to the presiding elders: “Go tell the bishop and his cabinet that W. B. Godbey is a candidate for the poorest, roughest and hardest work in the Kentucky Conference.” The old bishop straightens up and asks a repetition of that report, which is given, the elders certifying: “That is so, bishop. And he means that very thing.” Tears were seen in the eyes of the good bishop, who responds: “Well, brethren, it becomes our duty to take care of that man, as we see he will not take care of himself.” The result was, they never did send me to an appointment that did not give me an ample support, feeding and clothing me and mine like a family of kings. It is a fond trick of the devil to keep preachers out of sanctification by the starvation scarecrow. It is all a lie, for “the earth is the Lord’s and the fullness thereof.” If the preachers would lose sight of the temporal in the constant and enthusiastic appreciation of the eternal, they would have power with God to shake Heaven, earth and Hell, bring on the Millennium, and bring back the King of Glory. If all the Christians in the world would adopt this maxim, the apocalyptic angel would begin at once to get his chain ready to put round the devil’s neck.

SECOND CORINTHIANS

CHAPTER V.

GLORIFICATION.

Verses 1-9.

1. *“For we know that if our earthly house of the tabernacle be taken down, we have a building from God, a house not made with hands, eternal in the Heavens.”* The building here which is liable any time and destined very soon to be taken down, is this tenement of mortal clay. Paul triumphantly assures us that we have another house in Heaven that will never be taken down. It does not mean a mansion in Heaven. Those mansions are worlds innumerable which our Lord is fixing up for the eternal occupancy of His saints in glory. This earth is one of them, destined ere long to be redeemed, sanctified, renovated, celestialized and added back to the glorious retinue of unfallen celestial worlds where it sped its flight in first emanation from the omnific fiat. Paul means here none other than the glorified body which we will occupy and enjoy through all eternity.

2. *“For in this we groan, desiring to be clothed upon with our house which is from Heaven.”* In these mortal bodies we suffer constant humiliation, aches, pains, wounds, bruises, colds, fevers and a thousand ills incident to mortal probation. Besides, the very weight of the body holds us down here on the earth and keeps us out of Heaven. Again, much attention that we have to give the body is servile and humiliating. Hence we groan in anticipation of coming emancipation.

3. *“If indeed truly being clothed, we shall not be found naked.”* Here we have another idea. While in these mortal bodies we groan and sigh and long for redemption, at the same time sweeping over the chasm of the disembodied state, we contemplate our house in Heaven, *i.e.*, the glorified body, invested in which we will not be found naked.

4. *“For truly being in the tabernacle we groan, being burdened, not in that we wished to be unclothed, but clothed upon, in order that mortality may be swallowed up of life.”* Here we see that Paul’s climacteric aspiration was not simply to get out of this body, which would be a glorious victory, but he had his eye on a vastly grander and more glorious enterprise, *i.e.*, “that mortality may be swallowed up of life,” *i.e.*, that he may be transfigured without ever seeing death. Hence we see in this passage, so vividly portrayed, the uniform Pauline aspiration, *i.e.*, that the Lord may come and translate him to Heaven, so that he may never see death.

5. *“But He that wrought out us unto this same thing is God, who hath given unto us the earnest of the Spirit.”* The wonderful spiritual work already enjoyed by Paul was a prelibation of coming glorification. So the blessed work of entire sanctification in the heart is an advanced payment on the illustrious glorification that awaits us. The same is true of the healing of the body, a blessed privilege in this life. As the perfect and final healing of the body will utterly and eternally take away mortality, of course we can never get it till the body is glorified. Hence all the bodily healing we receive is an earnest of coming glorification.

6. *“Therefore being always confident, and knowing that being present in the body we are absent from the Lord:*

7. *“For we walk by faith, not by sight:*

8. *“But we are confident and anxious rather to be absent from the body and be present with the Lord.*

9. *“Therefore indeed we strive, whether being present or absent, to be well-pleasing unto Him.”* Here we see the complexity of this attitude. His first choice and grandest aspiration is not to be “unclothed,” but to be “clothed upon” with the body which is from Heaven,” that mortality may be swallowed up of life.” Hence we see that the chief desideratum is that the Lord shall return, take up His saints and translate him. In that case he will never be unclothed, *i.e.*, never evacuate his body, but remain in it and rise in his glorified body to meet the Lord in the air and ever be with Him. While that was his first choice (as well as yours and mine), he now expresses a second choice, *i.e.*, to evacuate the body and go “unclothed” to the glorified presence. This he abundantly evinces in the statement that “to be present in the body is to be absent from the Lord.” Therefore, though he does not want to leave the body if he can take it with him, yet he prefers even to evacuate the body in order to go and be present with the Lord. This is his second choice. Then there is but one other alternative, and that is to remain in the body and be absent from the Lord. This is his last choice, and of course he is perfectly acquiescent in the will of God; *e.g.*, first choice, to be translated and soul and body go together to the presence of God; secondly, to evacuate the body, go and leave it; and last of all, to abide in the body and still labor and suffer for the glory of God. So long as we remain in the body we “walk by faith and not by sight,” from the simple fact that we are still on probation and in this dark world, where we can not see God with the natural eye.

FINAL JUDGMENT.

10. *“For it behooveth us all to appear before the judgment-seat of Christ, in order that each one may receive according to those things which he did in the body, whether good or bad.”* Here is an allusion to the final Judgment, the grand appellate court of the universe, where every one will receive according to the things done in the body, whether good or bad. The final Judgment will not be determinative of human destiny so far as Heaven and Hell are concerned, for that is settled when you leave this world; but it will be vindicatory of the Divine administration and elucidatory of the infinitesimal degrees of reward on the part of the righteous and retribution appertaining to the wicked, the latter only being judged for the evil they have done as they lived and died in the devil’s kingdom, where it was impossible to do anything for God; and the former for the good they have done, their sins all being covered with the blood and not mentioned. Hence the judgment of the righteous will be exclusively on the grace side and that of the wicked altogether on the sin side, rewards and retributions being then and there settled for all eternity.

11. *“Therefore, knowing the fear of the Lord, we persuade men, and have been made manifest unto God: and we hope also to be made manifest in your consciences.”* The apostles claim here to be living in the light and approval of God, and having His holy reverence in their hearts and desiring that others may have the same.

12. Here is another castigatory allusion to his enemies, whom he charges with spiritual pride.

13. *“For whether we are beside ourselves, it is unto God: whether we are in our right minds, it is for you.”* His enemies in that day, as in all ages, accused him of insanity. When I was sanctified thirty years ago, all professing the experience were pronounced crazy. Lord, help us to appreciate the Pauline concession. If I am crazy, it is for the Lord.

14. *“For the Divine love of Christ constraineth us, judging this, that one died for all. Then were all dead.”* This is an unanswerable statement, forever settling the problem of universal total depravity. When God says “dead,” depend on it there is no life left. Here He says “all dead.” Hence there is no possible evasion of the conclusion of universal total depravity. The heredity also follows as an irresistible logical sequence, from the simple fact that it is impossible to transmit what we do not possess. Adam had no posterity during the period of spiritual life. Hence all the human race are the offspring of dead Adam. Christ never died for the living. It was not necessary.

15. *“And He died for all, in order that the living may no longer live unto themselves, but for Him who died in their stead, and arose again.”* These passages gloriously cover the ground of the vicarious atonement. These great truths, *i.e.*, hereditary total depravity and the complete vicarious atonement, are fundamental in the revealed Word. If you are deficient there, your foundation is insecure. The sand will give way, and your superstructure will fall, sooner or later. We live in an age flooded with heresies. Solid gospel truth is much at a premium, because very scarce.

16. This verse does not prove that Paul had met Christ before His crucifixion, as he had finished his education at Jerusalem and gone back to Cilicia before our Lord entered upon His ministry, and returned no more to Jerusalem till after Pentecost, but he saw Him on the Damascus road and three years afterward in the temple at Jerusalem, when He gave him his commission to the Gentiles, calling him to the apostleship.

17. *“If any one is in Christ, he is a new creature: old things have passed away; behold, they have become new.”* “All things” (E. V.) in this passage is an interpolation, hence Zinzendorfan argument founded on it falls to the ground. It does not in the least favor the dogma of getting full salvation in regeneration. It simply says when you become a new creature, “old things have passed away; behold, they have become new”; *i.e.*, your old habits, ways and works have passed away, and you have a new life in every respect. This does not imply the complete and radical renewal of your nature, nor argue that you may not profit by a second work of grace.

RECONCILIATION.

18-20. *“All things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation.”*

19. *“As that God was in Christ, reconciling the world to Himself, not imputing their transgressions to them, and having placed in us the word of reconciliation.”* Christ is both God and man, hence perfectly qualified for the mediatorial office between the two. God is already fully reconciled to all the world through the vicarious atonement of Christ. So fully and completely is He

reconciled that there is not the slightest legal necessity for the death of any sinner in all the world. Hence the work of the ministry is all on the human side, *i.e.*, to get man reconciled to God.

20. *“Therefore we are ambassadors for Christ, as God entreating you through us: we pray you in behalf of Christ, be ye reconciled to God.”* Hence you see the Christian ministry are sent into all the world as ambassadors from Christ to prevail over the people to be reconciled to God. It is an old maxim, *“Facit qua per alium, quis facit per se”* — What one does through another he does through himself. Hence we are sent into the world to do the very work of Christ Himself, *i.e.*, to reconcile this wicked, lost world to God. It is a deplorable pity to see multiplied millions rushing into Hell, lost to all eternity as heir gratuity. This appalling reflection on themselves methinks will prove the hottest fire-brand with which infuriated devils will lash the lost soul through all eternity. “I might as well have gone up to Heaven as down to Hell. God sent His only beloved Son to die in my place to keep me out of this awful doom. He prepared for me a sweet home in Heaven, but I would not have it. Verily, I die as the fool dieth, without a solitary reason to palliate my awful fate.” All we have to do is to get the people to be reconciled to God, as He is already reconciled to them.

SUBSTITUTIONARY ATONEMENT.

21. *“He made Him heir who knew no sin, in our behalf, that we may become the righteousness of God in Him.”* This verse is wonderful and paradoxical in the extreme. Translators generally soften it by inserting “sin offering,” which is not in the original and will not do, because it breaks up the antithesis with righteousness. This settles the question of absolute substitution beyond the possibility of cavil, affirming that God made him sin (*i.e.*, the noun sin), not in an active sense, which would be shocking, but in a passive sense, in our behalf, so that He actually punished all of the sin of the ages in His own beloved Son. This accounts for His turning His face away when the dying Savior hung on the cross. That was the crucial moment when He laid the sin of the whole world on Him and “made Him sin” (noun), instead of us. We tread lightly on ground so awful. We must give it to you as it is. It is too awful for anything like criticism to be indulged. This is the irrefutable climax of the substitutionary atonement, involving the unequivocal conclusion that He not only took the sin of the whole world on Himself, but that He became the personal substitute for every human being involved in the Fall. Hence we have nothing to do but become the “righteousness of God in Him.” Here is imputed righteousness. When the sinner by simple faith casts himself on the mercy of God in Christ, He invariably imputes to him His own righteousness in Christ. This is the only hope of a guilty world. Human efforts are in vain. If we could be justified by obedience to law, the Son of God might have stayed in Heaven. This was the very reason He came and died in our room and stead, because there was no other hope. Do you believe in imputed righteousness? I do. If righteousness were not imputed to the sinner there would be no hope for him, as the Holy Spirit is not obtained to regenerate him till the law is satisfied and he is justified. This must be done through a mediator. Hence while the sinner is under the law and condemned to death eternal, God imputes to him the righteousness of Christ, justifying Him freely for Christ’s sake alone, when in the utter abandonment of all sin he casts himself on the mercy of God in Christ. Does not Christ retain His own righteousness? He has a righteousness peculiar to His divinity and essential to it which He does not give to another, but eternally retains. He has also a second righteousness peculiar to His humanity and essential to it, which he does not impart to another, but eternally retains. He has also a third righteousness arising from His perfect obedience to the Divine law, actively keeping it for us during His earthly life and

passively dying to pay its penalty in the room and stead of every guilty soul in all the world. This third righteousness of Christ is neither essential to His perfect humanity nor His perfect divinity nor his perfect mediatorship. Hence He procured it for every sinner in every age of this probationary world. This is the righteousness which the Father freely imparts to every truly penitent believing sinner, when He counts him righteous for the sake of Christ alone. When the violated law is thus satisfied, the Holy Spirit, who has already convicted him and enabled him to repent and believe, immediately regenerates him, thus quickening his dead soul into Divine life. Do you believe in imputed holiness? I do not. Righteousness is synonymous with justification. It takes place in Heaven when God cancels your sins from Heaven's chancery, blotting them all out and counting you righteous for the sake of the work which Christ has done for you when He died as your substitute. Sanctification is a work wrought in you, of which you are a conscious participant, in contradistinction to justification, which is a work done for you. Hence while imputation is homogeneous to righteousness, impartation is normal to holiness. In this controversy, like many others, we find the truth intermediate between two extremes. Some preach imputed righteousness and imputed holiness, which is an error. Others preach imparted righteousness and imparted holiness, which is also erroneous, the truth obtaining in the interim, where we preach imputed righteousness for the sinner and imparted holiness for the Christian.

SECOND CORINTHIANS

CHAPTER VI.

GOD'S TIME NOW.

1. "*And indeed co-operating with you, we entreat you that you receive not the grace of God in vain.*

2. "[*For He says, At a set time I heard thee, and in the day of salvation I succored thee. Behold, now is the accepted time, and now is the day of salvation.*]" Satan is wonderful on procrastination, never letting the sinner get ready to repent, always clamoring, "Wait till tomorrow"; while the devil's tomorrow never has come, and never will. "God is nigh in the valley of decision." The will can only act in the present tense. Faith is actually circumscribed to the present tense, having neither past nor future, and, as we get everything from God by faith, we must receive it in the present tense. It is actually now or never.

3. "*Giving no hindrance in anything, in order that the ministry may not be blamed.*

4. "*But in everything commending ourselves as the ministers of God, in all patience, in tribulations, in pressures, in difficulties,*

5. "*In stripes.*" When did Paul go to a place without receiving a broken head or a bleeding back, the wounds not convalescing till superseded by others, and the scars prominent till he laid down his head on the executioner's block. "*In prisons,*" e.g., the Philippian jail and innumerable other imprisonment's unmentioned. "*In tumults.*" He always raised a row everywhere he went, mobs and uproars rising on all sides. This wicked world is no more congenial to the truth of God now than then. Though civil administration has made progress for which we glorify God, yet it is an undeniable fact that the truth faithfully preached never fails to stir the devil and raise a fuss. I am an old revivalist, and a witness to this fact the last thirty years. Our work always stirred the devil and raised a hubbub. Satan has more sense than any man. He does not waste his ammunition on dead beats. When he does not stir and roar, rest assured you are doing no good; you had better lie prostrate before God, and cry till He gives you power to stir the devil. "*In labors.*" Paul was a most indefatigable worker, having Asia and Europe in his field of labor, other apostles going to Africa; e.g., Matthew preached and suffered martyrdom in Ethiopia, Mark in Egypt, and Matthias in Abyssinia. Paul traveled over many countries in Asia and Macedonia and Achaia in Europe, nearly always going on foot. He must have been a wonderful pedestrian. Having preached all night at Troas, he enjoyed a morning walk of thirty miles to Assos, where he embarked on the ship with his comrades, having traveled thither by sea. "*In vigils,*" i.e., watchings, i.e., often spending sleepless nights of toil and privation, because they had no lodgings or by reason of the perils, conflicts and toils in which they were encompassed. "*In fastings.*" Frequently, doubtless, these fasts were perpetuated to a paradoxical prolixity from sheer financial inability to procure food, or while traveling across deserts and through uninhabited regions. "*In purity.*" The word means bodily chastity and blameless unselfishness, in which they excelled, having the complete victory over all their animal propensities and living in a state of pre-eminent communion with God. "*In knowledge.*"

This is the word denoting the spiritual gift of knowledge, which is insight into Divine truth, which they enjoyed in a most pre-eminent degree. Paul had spent his early life in constant study, and, having a good memory, wonderfully retained the Holy Scriptures at his command in every emergency; meanwhile he and his comrades were superlatively illuminated and enriched by the Holy Spirit with the apprehension and perspicacity required to give them clear and lucid understanding and interpretation of God's precious Word. "***In long-suffering.***" This is one of the nine graces of the Holy Spirit which you find in the catalogue in Galatians 5:22. It is most beautiful, amiable and charming in its intrinsic character, keeping you constantly low down at the feet of Jesus, and indefatigable in every ramification of patient suffering for Christ's sake. "***In kindness,***" *i.e.*, a kind and considerate demeanor reaching out a helping hand to every suffering creature, whether human or animal; always abounding in profound sympathy with bereavement, distress, ignorance, degradation and misery, and doing their utmost to rescue the perishing, condole the broken-hearted, and raise up the fallen. "***In the Holy Ghost,***" as the Power and the Agent by whom all of these graces and enduements in this long catalogue are administered and subordinated to happy participation. He was the grand secret of their wonderful and paradoxical endurance and perseverance amid a world of adversity, hostility and constant antagonism. "***In Divine love free from hypocrisy.***" We receive this Divine love, poured out into our hearts by the Holy Ghost, in regeneration. But so long as Adam the first is on hand, we are never free from the fundamental elements of insincerity, dissimulation and a diversity of strategy which constitute the very essence of hypocrisy. hence the man of sin must be slain; holy Samuel must arise with the sword of the Spirit, and hew down the old Agag who walks out with the stealthy tread of hypocrisy. Oh, that we may all, like Paul. and his comrades, enjoy the experience of Divine love free from hypocrisy!

7. "***In the Word of truth.***" They were wonderfully enriched and impregably fortified by the precious Word of truth. We have *logos* here, which means "God's word," in contradistinction to *reema*, "man's word." This *logos* has a peculiar force, because it is one of the words occurring in the Scriptures to designate the incarnate person of our Lord (John 1). This is pertinent from the fact that "word" means "revelation," and the incarnation of Christ, rendering Him apprehensible by our material senses, is really the grand summary of all Divine revelation. This glorified, incarnate Christ had appeared to Paul in person on his way to Damascus, and three years afterward in the temple in Jerusalem. These manifestations of the incarnate, glorified Savior to Paul are significantly adumbratory of His glorious appearing in His second advent, as His visit to Abraham at Mamre was anticipatory of His first advent. The wonderful proximity and fellowship which Paul enjoyed with the glorified Savior are problems too deep for our solution. "In the power of God," the Greek is "dynamite." They were thoroughly endued and equipped with this Divine dynamite, which was more than a match for all their enemies, visible and invisible. When we consider the wonderful potency of dynamite as a mechanical power, and then recognize the Omnipotence in this case identified with it, we need not wonder at the mighty paroxysms of the earthquake which liberated them from the Philippian jail. "Through the arms of righteousness on the right and on the left." Ephesians 6 describes this invincible panoply, *i.e.*, the helmet of salvation, the breastplate of righteousness, the shield of faith, the gospel shoes and the sword of the Spirit. In the Tower of London I saw many of the mediaeval warriors clothed in shining steel from the crowns of their heads to the soles of their feet, so as to render them actually invulnerable to all their foes on the battlefield. While looking at them I thought of the Christian warrior, thus impregably panoplied against every possible assault of the diabolical foe.

8. *“Through glory and dishonor.”* The Christian life is a perpetual enigma and an irreconcilable contradiction, of glory within and opprobrium without. Carnal eyes can see nothing but dishonor, indecorum, disappointment and failure in the deep humility, self-abnegation and worldly depreciation incident to the true Christian life; meanwhile from the standpoint of angels and glorified saints, it is all honor, victory and triumph. *“Through evil report and good.”* We must be like the apostles, utterly dead to the *ipse dixit* of the world, whether good or bad, absolutely indifferent to praise or blame, there simply being no difference between them; *e.g.*, at Lystra, one hour they actually worshipped them as gods and the next hour were stoning them to death. Hence we must get to where we are literally dead to praise or blame, and equally unmoved by both, as they are liable to alternate any moment. *“As deceivers and true.”* Hosts of people actually believed the apostles to be hypocrites and scoundrels, going about to deceive the people for selfish and mercenary motives. Hence when people look upon you in that capacity you must not be astonished, think hard of them, or suffer yourself to be jostled or affected in any way by their utter misunderstanding of all your motives, enterprises and character. They misunderstood Jesus and actually killed Him, believing Him to be a bad man. If the Jews had really believed that He was their own Christ of prophecy they would have fallen in adoring congratulation all around Him. If the Romans had known who He was they would have died in their tracks before they would have laid a violent hand on Him. The martyrs were all killed by religious people whose sincerity we have no right to call in question. But they misunderstood them, believing them to be corrupt, deceitful and heretical. So you may expect the people to look upon you as a deceiver, while at the same time it is enough for you to have the blessed assurance that you are true and right.

9. *“A unknown and well known.”* Paul was an indefatigable traveler, going to the ends of the earth, and always among strangers, who knew him not. Hence pertinently it is said that they were “unknown.” So it will be with you. God will lead you as He did Abraham, away from home and kindred to sojourn among strangers. There is also another sense in which they were “unknown,” even by the people who daily recognized their physical person and identified them, yet strangers to them spiritually. How pertinently are they said to be “well known”! No people get so intimately acquainted either with other as the saints of God. I am now well known personally, having many intimate and much-esteemed friends and acquaintances, spanning the continent all the way from the Atlantic to the Pacific; besides, I feel that I am well known by a great host who dwell above the stars. *“As dying, and behold, we live!”* This wicked world with its fallen churches has slain their Leader and sworn vengeance against all of His followers. Hence they live constantly exposed to martyrdom, and thus in the attitude of perpetual dying. What a beautiful emphasis in the exclamation: “Behold, we live!” Not only do we now live, but the life we enjoy will sweep through the flight of ages! *“As being chastised and not put to death.”* With the whole world against them, and daily persecutions on all sides, they are the constant subjects of Divine chastisement, conducive to their good, alienating them from earth and sweetening them for Heaven. Meanwhile profitable spiritual castigation, in the blessed providence of God, is the very ultimatum of the hostility from their enemies, as God’s saints are immortal till their work is done, as Death is no chastisement but a blessing, felicitously releasing us from our prisons of clay and opening to our happy ingress the gates of glory.

10. *“As sorrowing, and always rejoicing.”* The Christian life is a perpetual antithesis of sympathetic and external sorrow in contemplation of millions perishing on all sides; and an artesian well of internal joy incessantly flowing in the heart, gladdening the whole spirit, making life a

triumph and actually participating a Heavenly prelibation. “*As poor, and making many rich.*” The beautiful antithesis between the temporal and the spiritual is here perpetuated. Though actually penniless in temporal things, they were constantly enriching the people with Heavenly treasures. Earthly possessions are unprofitable encumbrances to the Heaven-bound traveler. It is really important that he be unencumbered, and light as a bird of paradise. “*As having nothing, and possessing all things.*” True saintship can not afford to deflect an iota from the apostolic precedent of actually possessing nothing in the way of temporal estate. Under the false intuition of fallen churchism, the idea now prevails that the Lord’s people need temporal resources in order to their efficiency as soul-savers. The Scriptures reveal the diametrically opposite of this hypothesis. When Barnabas, a Cyprian farmer, went as a delegate to Jerusalem to attend the Pentecostal festival, receive the fiery baptism and the call to preach, among his preparations for a life-work in the vineyard of the Lord he sold out his Cyprian farm and laid every cent at the apostle’s feet, going penniless into the work that, unencumbered, he might enjoy his utmost availability as a preacher of the gospel. When thus utterly destitute, if true to God, we really “possess all things,” having a cheque on Heaven’s bank for everything we need in time and eternity.

11. “*Our mouth is open unto you, O Corinthians, our heart has become enlarged.*” This was the greatest church of the Pauline ministry, numerically, and we hear of no others so wonderfully enriched with the gifts and graces of the Holy Spirit. Now, after an absence of three years and six months, traveling throughout Asia and Macedonia, he is on his way to visit them again, and survey the old battlefield on which he stood eighteen months courageously fighting the powers of darkness, beginning with nothing and witnessing the conversions of hundreds and, I know, thousands of Jews and Gentiles in that European metropolis. His long absence was a necessity, that he might visit hundreds of other churches, and establish them in holiness. With no facilities for public conveyance, and traveling generally on foot overland, he has found this long absence inevitable. The time is at hand for him to go down and see them. again look into their beautiful faces, take them by the hand, and congratulate them, forty months nearer Heaven than ever before. He feels full of gospel truth ready to pour out of his mouth, meanwhile his heart has broadened out in their behalf, and he feels impatient to take them all in his arms and again enjoy their Christian fellowship and the exquisite privilege of again preaching to them the living Word. No wonder he feels an enlargement of the heart contrastively with the time when first he found them groveling in the superstitions of polytheistic idolatry, and wasting away in the low debaucheries of sin and misery. His preaching now will be on a vastly different line. They have already been converted out of heathenism and dead Judaism, many of them wonderfully sanctified and not a few actually flooded with the extraordinary gifts of the Holy Ghost, qualifying them for pre-eminent usefulness as soul-savers.

12. “*Ye are not straitened in us.*” Among the innumerable preachers who had been with them during his long absence, some had impeached his apostolical authority, and in other ways spoken among them to his depreciation. He now assures them that he perfectly understands the situation, has victory complete in his own heart and life, and everything auspicious from his own standpoint. Consequently they may rest easy so far as he is concerned. “*But ye are straitened in your own hearts.*” As in the former letter, he is still moving judiciously and boldly on his castigatory line, chastising them for the irregularities and the inconsistencies of which he has heard through others during his absence, and especially from Timothy and Titus, whom he had sent to preach to them, after his arrival on the coast, before leaving Asia. This letter, in co-operation with the former, has

for its object the correction of all those errors and the radical reformation which he had been working up through his epistolary preaching and the corroboration of the same by Timothy and Titus, favorite preachers of his and much like himself, whom he had sent at different times to prevail upon them to receive appreciatively all he had written to them.

13. *“Grant unto me this reward, as I speak to children, be ye also enlarged.”* The reward here mentioned is their own enlargement of heart toward him in filial reciprocation of his enlargement of parental affection toward them, that the expansion of their love either for other, as parent to children and children to their spiritual father, may be mutual and reciprocal when he arrives among them.

ALLIANCES WITH THE WICKED FORBIDDEN.

14. *“Be ye not unequally yoked together with unbelievers.”* This not only covers the ground of matrimonial alliances with the wicked, so prominently forbidden in the Word of God, and so recreantly and recklessly violated by the professors of religion at the present day, even the preachers winking at it, but it also interdicts all sorts of business complications and partnerships with the ungodly. *“For what participation to righteousness and lawlessness, or what fellowship to light unto darkness?”* The answer to these questions is a positive and uncompromising negative.

15. *“And what sympathy of Christ unto Belial? Or what part to a faithful man with an infidel?”* Precisely as there is no conceivable reconciliation and co-operation of Christ and Belial, it is equally true that there is no possible harmony between a believer and an infidel. Hence it is foolish and wicked on the part of God’s people to enter into alliance of any sort with infidels. We should have nothing to do with them, except to make an honest effort for their salvation.

16. *“What agreement unto the temple of God with idols? For ye are the temple of the living God, as God said, That I will dwell among them and will walk among them, and I will be their God and they shall be my people.”* This verse is a scathing and uncompromising abnegation to all idolatry in every form and phase. This is very pertinent with them, because the most of them had been converted out of Gentile idolatry, and the Jews among them needed this admonition, as they had so largely retrogressed into — not the paganistic, but yet practice — idolatry. Oh! how exceedingly these strictures are needed in the churches of the present day, already largely filled with idols and daily multiplying them with an alarming rapidity! The Apostolic churches owned no houses, but worshipped wherever it suited their convenience. We find them in Troas using a room in a third story. What a pity the church didn’t remain in this itinerant, belligerent attitude, free and unencumbered to go to the ends of the earth, waging everywhere an exterminating war against the devil! While needless ornamentation was justifiable in Solomon’s temple, the wilderness tabernacle and the high-priest’s regalia, as they lived in the symbolic dispensation, and all of those valuables taught important lessons appertaining to the gracious economy, we must remember that the types and shadows have all been verified in the great Antitype, and have no longer any pertinency in the Church of God; but now, as they are utterly useless, and even forbidden, they become idols and rivals of the glorious Antitype, who should to us be all things and in all. Here we are assured that God dwells among us in the sanctuaries we erect in His name and that He walks among us. Consequently there should be no idols in the form of needless expenditure of the Lord’s money, nor gratifications

of human pride and vanity, as even church pride is an abomination unto God. We should have nothing in our houses of worship calculated to divert the attention of the awful presence of the Almighty, who can not look upon sin with the least degree of allowance. How sad it is to see a modern church running after a vast diversity of idols, worshipping water-gods, day-gods, creed-gods, festival-gods, money-gods and gods of wood and stone in the form of fine church edifices!

REGENERATION AND SANCTIFICATION.

17. *“Therefore come out from the midst of them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.*

18. *“And I will be unto you for a Father, and you shall be unto me for sons and daughters, saith the Lord mighty.”* This is clear, grand and glorious on regeneration, a splendid text from which to preach this precious grace to lost sinners. Here the Almighty condescends to call them from the deep abysses of slumdom and filthy cess-pools of iniquity, kindly and lovingly entreating them to leave the devil and his filth, outright and forever, bidding adieu to their old companions in vice and immorality, with a distinct understanding that they are never to return. How lovingly and importunately He here pleads with them, *“Touch not the unclean thing”*; *i.e.*, when they leave the devil, their wicked companions and sins, they are never again to touch them. Millions are now in Hell he undertook gradually to break off from sinful habits. In that case the gradualism generally runs the wrong way. No drunkard ever reforms gradually; he can not do it. With him it is sudden and eternal abandonment and dissolution of all partnership with the whisky devil, or damnation world without end. There is no successful reform without adhesion to the Divine mandate, *“Touch not the unclean thing.”* When the sinner does his part, leaves the devil and all sin never to go back, then he has nothing to do but come to God by simple faith in His promise here given, *“I will receive you, I will be unto you a Father, and you shall be unto me sons and daughters, saith the Lord Almighty.”* God’s word never can fail. If it did, His throne would crumble and His kingdom fall. Hence the vilest sinner has nothing to do but take God at His word, leave all and leave forever, coming to God with the full assurance of faith — *“Him that cometh unto me I will in no wise cast out.”* How strange the guilty, debauched millions of earth do not heed this call of loving mercy and fly at once to the embrace of a sympathizing Heavenly Father, thus passing triumphantly out of darkness into light, out of bondage in freedom, out of pollution into purity, out of death into life, out of Hell into Heaven.

SECOND CORINTHIANS

CHAPTER VII.

1. *“Having, therefore, these promises, beloved, let us cleanse ourselves from all the pollution of the flesh and spirit, perfecting holiness in the fear of God.”* This is one of the many instances in which the uninspired chapter-makers committed an egregious blunder, by cutting the paragraph in two in the middle, illustrating the fact that they did not know much about the meaning of the Scripture. So this verse belongs to the preceding subject of regeneration, confirmatory not only of the two separate and distinct works of grace in the plan of salvation, but their intimate proximity either to other. It only took Israel eleven days to travel from Mt. Sinai, on the bank of the Red Sea, to Kadesh-Barnea, which means “holy delight” and lies right on the order of Canaan. God’s an was for them to enter the land of corn and wine at that early date instead of retreating away and wandering forty years in the waste, howling wilderness. This verse, so clear and explicit on entire sanctification as a second work of grace, follows immediately after the preceding verses expository of regeneration, showing that young converts should not delay till they grieve away the Spirit, but hasten with all expedition into entire sanctification. The promises here mentioned are given in the preceding verses, where God most unequivocally promises the sinner regeneration and adoption when he comes to Him by simple faith, having abandoned the devil and all of his sins, leaving his kingdom forever. We find two distinct departments appertaining to this glorious second work of grace, *i.e.*, the flesh and the spirit. What is the *“filthiness of the flesh”*? Tobacco in all of its forms and phases is terribly filthy, really intolerably nasty, so much so that a decent sinner such as your humble servant once was, though brought up in the worst tobacco State in the world, never could use it. While all my friends not only used it, but tried to get me to do the same, my sense of decency revolted against it, even in my childhood. It is a rank narcotic poison, productive of paralysis, dyspepsia, heart disease, Bright’s disease, and a vast catalogue of terrible physical maladies. A sinner ought to quit it for the sake of common decency; a Christian, for Jesus’ sake; but if you get truly sanctified, it will do its own quitting, as you will get so near God you will be afraid He will smell your filthy tobacco breath when you pray. Opium is also a terrible filthiness of your flesh which none but Jesus with His sanctifying blood can eradicate out of the craving system. Intoxicating drinks must all go forever in this dark catalogue. There is to be no compromise whatever along this line. Gluttony must go, too. The physical can no longer predominate over the spiritual if you are going to be holy to the Lord. The hog must go down and the angel come up. Jewelry and all needless ornamentation and gaudy display pollute your body, and disqualify it to become the honored and beautiful temple of the Holy Ghost. If you get sanctified, you no longer need artistic beauty in any of its forms and phases, as you have the beauty of holiness, which so eclipses all others as to bury them away in eternal oblivion. In the motley group designated *“filthiness of the Spirit,”* we find evil tempers, passions, incentives and predilections generally, such as anger, wrath, malice, revenge, envy, jealousy, pride, vanity, lust, egotism, sectarianism, and the malevolent affections indiscriminately. All these are the works of the devil, which Jesus came to destroy (1 John 3:8). You have nothing to do but turn them over to Him and leave them with Him. He will exterminate them world without end. To this glorious reality the Holiness Movement furnishes witnesses by wholesale who were once the slaves of the whisky devil, besotted drunkards; and the lust devil, debauched libertines, down at the bottom of slumdom. They are now standing in front of the battle waving the blood-stained banner, shouting the war-cry, and ranked among the most efficient preachers of the

age. You need not think that anything is hard for Omnipotent Grace. You have nothing to do but give Him a chance. “*Perfecting holiness in the fear of God.*” This clause is expository of the preceding commandment to “*cleanse ourselves from all the filthiness of the flesh and the spirit.*” Whenever we get rid of all our unholiness, then our holiness is perfect, *i.e.*, complete, has the field without a rival. This follows as a logical sequence from the simple fact that all of our unholiness either appertains to body or soul. Hence, when we get rid of these two classes of pollution, which is the antithesis of holiness, then we have what the Scripture calls perfect or complete holiness. Remember this is a statement of quality rather than quantity. A small garden may be as clean as a large field, yet there is a great difference in magnitude. When you get saved from all the “filthiness of the flesh and spirit,” your holiness is complete, though you may be but a spiritual infant contemplating growth into manhood. Yet we must not follow natural analogies too far, lest these metaphors break down and become incorrect, as we have a rule in rhetoric that we are not to press a metaphor too far, as it is only legitimate for exegesis within its sphere. In the spiritual realm, while sanctification gives us purity and subsequent growth in grace maturity, yet we must bear in mind that in spiritualities there is no getting old in the sense of incurring infirmity, as in the case of the body. But while we grow into maturity, we continue to grow more rapidly than ever, never reaching the terminus and never getting old, but blooming in immortal youth forever, growing on till we leave this world, and then growing in Heaven more rapidly than ever we did on earth, because Heaven is much more congenial to growth and prosperity than this world, this spiritual growth and development continuing through all eternity.

PAUL’S SOLICITUDE IN BEHALF OF THE CORINTHIANS.

2. “*Receive us,*” *i.e.*, when we come; “have no hesitancy, though you have heard much disparaging against us during our absence. We have injured no one, we have ruined no one,” *i.e.*, by false doctrine or in any other way, “we cheated no one.” This is a protestation of their purity and innocence, which we all should be prepared to make.

3. “*I do not speak to your condemnation; for I have before said that you are in our hearts to live along with you and die along with you.*” He is now speedily coming to them, and he is preparing for his reception by the most affectionate declarations of his paternal affection in their behalf.

5. “*For we coming into Macedonia, our flesh had no rest; fightings without and fears within.*” Some have misconstrued this statement about “fightings without and fears within” as out of harmony with the conclusion that he and his ministerial comrades at that time enjoyed entire sanctification. Such criticism is utterly untenable, as we see from the following verse the entire scope of those fightings without and fears within. It was simply because of his ardent love and importunate solicitude in behalf of the Corinthians. He had sent Titus on before him to preach to them and expound his first epistle to them, and do his utmost to bring about the desired reformatations and readjustments. When Titus arrived bringing the good news, all of these “*fightings without and fears within*” were at an end. To give them any sort of carnal construction is utterly irreconcilable with the context.

6. “*But God, who comforteth the humble, comforted us by the coming of Titus.*” Here we find the end of all the “fightings without and fears within” mentioned in the preceding verse.

7. *“Not only by his coming, but also by the consolation with which he was comforted by you, proclaiming to us your earnest desire,”* i.e., to see him, and to fulfill his wishes, *“your steadfastness, as Titus had been so encouraged to see you standing true to the faith, like heroes on the battle-field, your zeal in my behalf, so that I rejoice the more.”* He postponed writing this letter until after the arrival of Titus, whose ministry had been signally blessed at Corinth with a grand and glorious reclamation of all who had backslid, and renunciation of all the errors designated and condemned in the first epistle, and a reaffirmation of their faith on all lines of revealed truth, and really a general, sweeping revival had crowned the labors of Titus and his comrades. So when he came up into Macedonia and brought all this good news, it turned a sun-burst of joy on the apostle, inundating him with exultation and gratitude because of the wonderfully good news from his spiritual children.

REPENTANCE.

8. *“Because if indeed I grieved you with a letter,”* i.e., this was the first epistle in which he had designated their errors, irregularities and apostasies, and castigated very severely for the same. *“I do not regret it, if indeed I did reject it: for I see that if indeed that epistle did grieve you for a time.”*

9. *“Now I rejoice, not because ye were grieved, but because ye were grieved unto repentance: for ye sorrowed according to God in order that you might in nothing be damaged by us.”*

10. *“For godly sorrow worketh repentance unto salvation not to be regretted, but the sorrow of the world worketh out death.”* While the sorrow of the world which breaks the hearts of millions (for this world is really flooded with sorrow) actually works out physical death, frequently causing immediate suicide, and in countless instances shortening life and expediting physical death, bringing down myriad's in sorrow to a premature grave, as the Scripture says, “The wicked shall not live out half their days”; yet it is an indisputable fact that the sorrow of the world is constantly working out the spiritual death of worldly people. How is this? Why, this awful, heart-crushing, worldly sorrow, for which there is no condolence with the wicked, is really a prelude of Hell torment, coming on Satan's poor victims of death and damnation, and actually working out in them spiritual and eternal death. You will observe “repentance” occurring three times in this passage in the E.V., where I translate it “regret.” This is one of several instances in the E.V. where *metamelomai* is translated “repent.” All this is incorrect and illusory to the English reader, as *metanoëo*, from *meta*, “to change,” and *nous*, “the mind,” is the only word used in the Greek Testament to denote “repentance.” The same mistake occurs in E.V. in case of Judas Iscariot, stating that he repented, which is not correct. The reason I so explicitly make this explanation and expose that error in the E.V., is not only because it is true, but because it is necessary to defend the Bible doctrine of repentance from a very egregious misunderstanding. Repentance is not only a grand and momentous reality in the gracious economy, but actually constitutes the foundation of a true Christian experience (Hebrews 1:6). It is a grandly significant fact that repentance is invariably the antecedent of justification, always putting the sinner on believing ground, where the exercise of faith is easy, salvation coming as certainly as the tide flows down the river. God never fails. John the Baptist preached, “Repent, for the kingdom of Heaven is at hand,” showing plainly that repentance qualifies everybody to walk right into the kingdom of God. To be sure, faith is the open door into the kingdom; yet repentance puts you on the threshold, where you have nothing to do but walk right in through the open door. If Judas had repented he would have been gloriously reclaimed, gone on and received the fiery baptism on the

day of Pentecost, and then gone out with his apostolical comrades to preach the everlasting gospel. This word *metamelomai*, in the case of Judas and three instances in the passage now under discussion, means keen and pungent “regret,” and frequently, as in the case of Judas, intensifying into intolerable remorse, precipitating its hopeless victim into suicide. *Metanoëo*, properly translated “repent,” has a meaning entirely different from *metamelomai*. It is from *meta*, “change,” and *nous*, “the mind,” and consequently simply means a change of mind. While the metaphysical meaning of this word is rather weak, involving simply a change of purpose or plan, the spiritual meaning which is proper, pertinent and general in the Scriptures, is very deep, strong and comprehensive. When God created man in His own image and likeness, He invested him with the Divine mind. Satan maneuvered in the Fall to divest him of his Heavenly endowment, substituting in its place his own filthy, paltry mind, so enfeebling and beclouding man’s native intellect that it immediately became subordinated to his animal body, thus developing the carnal mind, which is actual enmity against God (Romans 8:7), “not subject to His law, neither indeed can be.” Hence the only remedy for it is utter extermination, all efforts to refine and subordinate it to the Divine will proving utter and hopeless failures, only ultimating in ruin and damnation. Hence the true meaning of repentance is the removal of the carnal mind out of humanity and the restoration of the Divine mind, the latter subordinated to God and the former to the physical body. Hence the complete work of repentance is only reached in a perfect and final consecration; the word in its ordinary use simply indicating the initial work, characteristic of every penitent sinner when he leaves Satan and all of his sins and comes to God. Hence John Wesley taught the repentance of believers, legitimately using the word in its higher Bible sense of entire consecration. The repentance and consecration are, therefore, generically identical, though specifically different; their identity consisting in a total abandonment, the sinner giving up all his bad things to the devil, to whom they belong, and leaving Satan and everything he possesses never to return, while in consecration the Christian gives up all his good things to God to be used for His glory forever. The common apprehension of repentance is that of godly sorrow, which is not correct. While godly sorrow is a normal and most potent antecedent to repentance, yet it is a different thing altogether. As you see above, “*a godly sorrow worketh repentance not to be regretted.*” This “*godly sorrow*” is the normal fruit of a true spiritual conviction, and the intermediate link connecting conviction and repentance. As all conviction, even the most potent, may be stifled and survived, and the sinner go right on his Hellward bound way, so of godly sorrow. It may be so awful as to drive away sleep and appetite for days together, and still the person not repent, as I have actually witnessed in many instances. Repentance simply means a change in mind, *i.e.*, from the carnal mind to the mind of Christ. The experimental phase of it is simply for the sinner to turn on his heel, bid adieu to the devil and all of his sins, leaving Satan’s kingdom at once and forever. He may do that crying or laughing, at his own option. The salient fact is simply for him to do it. In that case God always forgives and saves.

11. “*For, behold how great earnestness this same godly sorrow hath wrought unto you!*” He means the grand and general rally down at the altar, unanimously and importunately seeking before God the reclamations and reformations and all the corrections specified in Paul’s first letter. “Apology.” They had vindicated themselves to Titus, giving satisfactory explanations and apologies for the matters of which Paul had accused them, and effecting with Titus a satisfactory reconciliation. “Clearing up.” This they had done with Titus, satisfying him of their innocence, loyalty and conservatism to the Pauline doctrine and experience, and everything involved in his letter. “Reverence.” They had shown to Titus a true reverence for Paul as their spiritual father unto God,

notwithstanding the strenuous efforts made by certain preachers who had come from Judaea, denouncing Paul as an innovator and an interloper because he was not one of the original Twelve. They abundantly satisfied Titus that they had a true and sincere filial reverence for Paul as their spiritual father, fully accepting, endorsing and appreciating all the doctrines he had preached to them. “Longing.” This means a longing to see him again, and hear him preach, after an absence of three and a half years, assuring Titus that they had rather see him than anybody, and not only bid him a joyous welcome, but are actually longing to see him. “Zeal.” Titus certified to Paul that their zeal to punish the incestuous man, and to regulate all the irregularities and disorders among them, was really intense; that they were in perfect sympathy with everything Paul had written, and willing and anxious to enforce New Testament law in every particular. “Vindication.” This means that they unanimously approbated the vindication of law and order among them, and that there was a universal approval of all Paul had written or preached to them on these different subjects. “In everything ye have commended yourselves to be pure in the matter;” *i.e.*, they had satisfied Titus fully that in the flagrant case of the adulterous man they were a unit with Paul in the enforcement of discipline.

12. *“Then if indeed I wrote to you, it was not on account of him that did the wrong, nor on account of him that suffered the wrong; but in order that your zeal which is in our behalf towards you before God may be made manifest.”* This verse shows that the father of the man who had his second wife was still living, which made the case so flagrant. Now that they have so nobly and unanimously received Paul’s castigatory letter, and, instead of dividing up, some taking sides with the offending member and others with Paul against him, they had without a dissenting voice responded a hearty amen to Paul’s condemnation and castigation in the matter. Besides, the whole church had come down in deep sorrow and wept before God over that dark blot which Satan had cast on the fair escutcheon of their church. Meanwhile the guilty man had done everything in his power to rescind and readjust the irregularity, being so penitent and broken-hearted over it that it seemed he would die of grief. Now that the matter has taken this happy turn, the original parties being all satisfied, he very adroitly changes the point of controversy and recognizes the value of his communication to them in reference to the aggravated case of immorality that it has resulted in the satisfactory manifestation of their mutual zeal in his behalf and his parental love toward them.

13-14. *“Therefore we have been comforted. But, in addition to our consolation, we rejoice the more abundantly over the joy of Titus because his spirit has been refreshed by you all.”* The truth of the matter was, Titus had not only succeeded in the mission on which he had been sent, *i.e.*, to effect their unanimous acceptance and appreciation of Paul’s first epistle, but under his labors a glorious revival had broken out and swept along, which had also flooded him with a double consolation. Hence, when Titus brings the news to him up in Macedonia, Paul receives a double blessing, the one that of the good news from Corinth that they had received joyfully all the doctrines and disciplinary corrections in the letter he had sent to them, and the other was to see Titus himself so wonderfully revived up and inundated with the victory the Lord had given him in his ministry at Corinth. *“Because if I have rejoiced in anything with him in your behalf, I was not ashamed, but as I spoke all things in truth to you, so also your rejoicing over Titus was true.”*

15. *“And his heart is the more abundantly toward you remembering the obedience of you all how you received him with fear and trembling.”*

16. *“I rejoice, because in everything I am assured by you.”* At this point the letter becomes exceedingly complimentary and even eulogistic; so that it certifies that in everything he is fully assured among them. A couple of months after this writing he arrived among them, and doubtless enjoyed an exceedingly happy reception, and though we have no record of his ministry among them the ensuing three months, where he spent the winter preparatory to his last journey to Jerusalem the following spring, there is no doubt but it was a time memorable and glorious for the victories of truth and righteousness. During that time he wrote the letter to the Romans.

SECOND CORINTHIANS

CHAPTER VIII.

THE CONTRIBUTION TO THE POOR SAINTS OF JERUSALEM.

Having been exceedingly encouraged by the ministry of Timothy at Corinth at an earlier date, the report of Titus now in reference to the glorious success of his first letter, and the wonderful revival which had taken place under his ministry, transporting him with joy unutterable, he winds up the portion of the letter appertaining to those irregularities being satisfied with the reformatations reported by Titus. And now he devotes a considerable space to the interest of the contributions they were raising throughout the entire churches for the relief of the poor saints at Jerusalem, who had found it necessary to sell out their estates to support that great Pentecostal revival, and consequently needed financial help.

1. *“But we make known to you, brethren, the grace of God which was given in the churches of Macedonia, that amid a great trial of persecution the abundance of their joy and their deep poverty abounded unto the riches of their liberality.”* Paul was a wonderfully deep thinker on everything to which he gave his attention, showing up the nicest and most delicate distinctions and revealing occult facts which grosser minds would pass without recognition.

3. *“Because I testify that according to their ability, and beyond their ability, they are willing.”*

4. *“With much entreaty praying of us the grace and fellowship of the ministry toward the saints.”* Here we see an astounding manifestation of Christian liberality in the fact that these Thessalonian Christians did not have to be solicited, but were actually running after Paul and his preaching comrades, and begging them to let them make contributions to the poor saints at Jerusalem.

5. *“And not as we hoped, but they gave themselves first to the Lord and to us through the will of God, that we should exhort Titus, in order that as he previously began it, so also he may complete this benefaction even among you.”* Paul here is stirring them up by telling them of the wonderful zeal in Macedonia, where they are not only anxious to give according to their ability, but even going ahead of their ability and entreating them to give them a chance to take part in this benefaction, but they are now exhorting Titus that as he has given attention of this enterprise among you, *i.e.*, Corinthians, we must have him go ahead and complete it.

7. *“But as you abound in everything, in faith.”* This is the fundamental grace in the plan of salvation, underlying every other like the great strata of the earth underlying and holding up the oceans, continents and mountain ranges. “And in word.” That is the grand, rich treasure which God gives to His people, the precious Word of life and salvation, which is bread, meat, milk, honey, wine, the fatted calf and all the delicious fruits of Canaan, and at the same time the sword of the Spirit with which we are to fight our way through the battlefields of earth till we stand on the mount of celestial triumph. “And knowledge.” That is one of the inestimable gifts of the Spirit (1 Corinthians 12:8) which shed light on the revealed Word, and qualify us to understand its deep spiritual meaning. Those Corinthians were wonderfully enriched with faith, word and knowledge, most invaluable gifts

and graces. “And all zeal.” This was a necessary concomitant to their faith, word and knowledge. They are all on fire, studying the Word and proclaiming it to others, rolling the tide of salvation on all sides. “And the Divine love which is from you among us,” *i.e.*, love which God has poured into your hearts and now running out toward us. The glowing report of Titus had flooded them with consolation in reference to the abounding love of the Corinthians in his behalf. “*In order that you also may abound in this grace,*” *i.e.*, the grace of this philanthropy in behalf of the Jerusalem saints. He now stimulates them, by the consideration that they abound in everything else, that they may also add this beautiful star to the constellation of Christian graces, already large, bright and increasing into, the adornment of their Christian character.

8. “*I do not speak according to commandment, but through the zeal of others also proving the sincerity of your love.*” He disclaims every disposition to make this duty mandatory, leaving it purely optionary and hortatory. From this we should learn a profitable lesson. All the castigations we find in the apostolical letters simply appertain to spiritualities, temporalities all being left optionary. Among the sad indices of ecclesiastical apostasy we find an undue emphasis laid on material interest, and a corresponding laxity on the spiritual. Here the whole church is stirred over one case of fornication. We learn from this that finances are always to be purely optionary, otherwise they forfeit all the grace of God. The current assessment systems are much out of harmony with the pure and disinterested Christian liberality taught in God’s Word. They are rendered entirely too imperative, thus forfeiting the sweet influences of the blessed Holy Spirit.

9. (“*For you know the grace of our Lord Jesus Christ, that He being rich, for your sakes became poor, that you through His poverty might be made rich.*”) This verse is a beautiful allusion to the example of our Savior, who left the boundless riches of Heaven to be born in a stable, and live and die so poor that He had not a place to lay His head. Here we see the only incentive that Paul gives them to inspire their liberality and secure a contribution. He simply refers them to the example of the Savior.

10. “*And I give my opinion in this.*” The emphasis in this verse is in opinion in contradistinction to commandment in ver. 8. So he disclaims the mandatory attitude in the matter altogether and modestly gives it as his opinion that they should make a contribution to the poor saints. Lord, help us all to follow Paul’s example, and when we want to raise money, instead of commanding the people, merely give them our modest opinion that they ought to do this, and refer them to the example of our Savior, who gave His Heavenly inheritance that we might be redeemed from the bankruptcy of sin.

11. “*And now indeed complete the enterprise in order that as there is first a promptitude of willingness, so also to finish it according to that which you have.*”

12. “*For if there is first a willing mind it is accepted according to that which he may have, and not according to that he may not have.*” He reminds here that they had begun this enterprise a year ago, and now exhorts them to consummate it according to their resources, assuring them that God takes the will for the deed, and accepts the contribution, not according to what we have not, but simply that which we have. Hence all Christian giving is easy and delightful, no burden about it, but all glad and joyous privilege. Unless there is first a willing mind in the case God does not want a

contribution, because He is not poor and does not need it, and if there is not first a willing mind it would not prove a blessing to the contributor. Hence the willing mind is the necessary antecedent to all contributions. Then the contribution is accepted, not according to what we have not, but simply according to what we have. Hence in case of financial inability, God always takes the will for the deed. A vast amount of the backsliding in popular churches results from the financial yokes laid on the people. It is all out of harmony with God's Word and grievous to the Holy Spirit. It actually scandalizes God, advertising Him to the wicked as very poor and needy, which is utterly false, and abominable in the sight of God. He is not only infinitely rich, but infinitely good. So He is certain to take care of His own cause. He will feed the poor and support the gospel without any of your stingy contributions. He does not want them. They are an insult to His majesty.

13. *“For not that there is relief to others and burden to you, but that it may be according to equality, at the present your abundance corresponding to their deficiency,”* i.e., your abundance of temporal things corresponding to the deficiency of the poor saints at Jerusalem.

14. *“In order that their abundance may correspond to your deficiency, in order that there may be equality.”* The Corinthians had already become partakers of the abundant grace which God on the day of Pentecost had conferred on His saints at Jerusalem. It has rolled out a salvation wave over the Gentile world. Hence the pertinency that they may partake of the temporal abundance enjoyed by the Gentiles.

15. *“As has been written, He that abounded had no surplus, and he that gathered little lacked nothing.”* A beautiful allusion to the gathering of manna in the wilderness, when they all had just what they needed, whether they gathered much or little. Hence a recognition of the community of God's great family, all having an abundant supply regardless of their conditions in life, because our Heavenly Father is good, feeding all of His children like He feeds the birds.

16. *“Thanks be unto God, who giveth this zeal in your behalf in the heart of Titus.”* See how beautifully Paul imputes all of their amiable philanthropy to God.

17. *“Because he received the exhortation, and, being more zealous, he came unto you of his own accord.”* The preaching of Titus among them had gloriously toned them up on all lines, and literally enthused them in behalf of Paul and all of his enterprises.

18. *“We sent also along with him, whose praise in the gospel is in all the churches.”* We do not know what brother this is so highly commended by Paul. Doubtless the verdict is in favor of Gains, Aristarchus or Trophimus, all prominent traveling companions of Paul, and his associate evangelists, and famous among all of the churches for their piety and godly zeal.

19. *“Not only so, but, having been elected by the churches our companion in this philanthropy ministered by us unto the glory of the Lord and our promotion.”* Aristarchus accompanied Paul to Jerusalem when he carried those contributions, remained with him during his two years' imprisonment at Caesarea, and sailed with him to Rome, passing through the shipwreck, and wintering on Miletus. Most probably he is the man here alluded to. Do not forget that Luke was all this time with Paul, serving as his amanuensis, but too modest to give us a hint with reference to

himself. He accompanies Paul down to Corinth, and there, responsive to his dictations, wrote the letter to the Romans during the three months Paul spent there during the winter of A.D. 57-58, and journeyed with him to Jerusalem. Here Paul says this benefaction to the poor saints conduced to the glory of God and their advancement in the Divine life. Observe the word Paul uses throughout these writings to designate that contribution; that word is “grace”; the regular word *charis*, used one hundred and twenty times in the New Testament, where we have “grace.” Hence it involves the fact that they considered it “grace.” Such it was, both to donors and recipients.

20. *“Avoiding this that any one may blame us in this philanthropy which is ministered by us.”* How important it is that we all deal carefully in church finances, diligently keeping clear of all censure. I have seen many preachers ruined by tinkering with money raised for public benefactions. You can not be too careful in those matters. An ounce of prevention is worth more than a pound of cure.

21. *“We not only provide things beautiful before the Lord, but in presence of men.”* The Greek word here describing the public transactions of Paul and comrades means having the beauty of holiness. Lord, help us to be sure that all of our transactions are characterized by the beauty of holiness.

22. Here we are utterly at sea again with reference to the brother who accompanied Titus. Several would well answer the description, but there is no direct clue to any certain one. It illustrates how exceedingly spiritual the history of the New Testament churches. The Bible is a book of doctrines and facts rather than biography.

23. *“Whether concerning Titus, he is my companion and fellow-worker unto you. Whether our brethren, the apostles of the churches, they are the glory of Christ.*

24. *“Showing unto them the proof of your Divine love and of our boasting in you in the face of the churches.”* The original meaning of “apostle” is one sent out into a new field, *i.e.*, the pioneer. Paul certainly here uses the word in that broad sense, including his comrades, such as Apollos, Barnabas, Timothy, Titus. “Apostles of the churches” evidently means their founders.

SECOND CORINTHIANS

CHAPTER IX.

1. *“But concerning the ministry to the saints, it is superfluous for me to write to you.”* In view of the glorious encouragement Titus gave him, he feels very bold to approach them on all subjects. So he takes strong hold on them in behalf of the poor saints.

2. *“For I know your promptitude, which I am in the habit of boasting to the Macedonians, that Achaia was ready from last year. Oh, your zeal has aroused many.”*

3. *“I also sent the brethren in that our boasting in your behalf in this region may not be empty.”* He had sent unto them Timothy and Titus, and their evangelistic comrades, so there would be no delinquency on this line nor any other. *“In order that as I said, ye may be prepared.”*

4. *“Lest perhaps, if the Macedonians may come along with me and should find you unprepared, we (in order that we may not say you) may be put to shame in this confidence.”* Certainly he would be in a serious dilemma if, after boasting of the Achaians to the Macedonians, some of the latter should accompany him (as they did) and find Achaia unprepared. Hence the pertinency of sending on the brethren and working the matter in anticipation. Preachers need common sense as well as other people.

5. *“Therefore I considered it necessary to exhort the brethren [i.e., Titus and his two helpers] that they come to you beforehand and previously prepare you? long-announced benefaction, that the same may be ready as a beneficence and not as a stingy offering.”* We see here that Paul was very particular about that contribution. He was not satisfied simply to raise the amount, but he was determined that it should be a blessing to the donor. He constantly uses the word *eulogia*, which means a spiritual blessing, and *charis*, which is the regular word for the grace of God. God help us all to heed the Pauline example and remember that we have no right to take contribution for the cause of God unless it comes in such a way as to be a positive spiritual blessing. Oh, how this knocks up all of your church festivals and various devices to raise money just any way you can get it. How shameful these devices, when as a rule the money is not needed except to sacrifice to church pride and enjoy the honor of paying the full assessments, which are frequently several times more than necessary; e.g., raise ten thousand dollars to run the church when it would actually be better to run it on two thousand. Here Paul refuses to accept, even for God’s poor, a stingy contribution. Would it not do the poor saints just as well as if it had been given cheerfully? So did not Paul make a mistake? Oh, no! God has charge of His poor, and it is an insult to Him to take a stingy contribution. Church benefactions are all taken up in the name of the great God, who is infinite. Hence it is grievous to Him to resort to the claptrap policy of church frolics, festivals and fandangos. No wonder the church is dead and the people going to Hell in platoons, when the hue and cry is money, and all sorts of questionable strategy laid under contribution to get it, and behind the whole compoodle enormous and utterly unnecessary assessments laid on the people in order to raise a big lot of money that the pastor’s family may live like kings in pomp and splendor, thus exposed to the most terrible temptation to lead a proud, wicked life, and turn out wicked and worldly, for which they are actually proverbial, lead many to ruin and make their bed in Hell.

6. “*But I say this, He that soweth sparingly shall also reap sparingly, and he that soweth unto blessings shall also reap unto blessings.*” Here we see Paul settles the matter that all financial contributions to the Lord shall be given in such a way as to be a spiritual blessing to the donor at the time he takes the contribution. Hence our collections should be religious services, as spiritual and profitable in the way of spiritual edification and inspiring as our praying. Others likewise will forfeit the final blessing resulting from the benefaction. How can this be? Will not the contribution prove a blessing in the end, even if I give it grudgingly or actuated by pride? The answer is in the negative. It is the same as if you cast it into the sea, for unless you give it unto “blessings,” you shall not receive reward “unto blessings.” Why, Paul, will not a stingy contribution help the saints at Jerusalem? The answer is in the negative. Why? The saints are not dependent on human liberality. God’s ravens are not all dead. He can take care of His poor and His missionaries as well without you as with you. Let us not be caught in the devil’s delusion to think we are important. If we should die, we would not be missed. N. B. — God can run His machinery without us. God is better than any board of stewards or finance committee.

7. “*As each one hath determined in his heart, not from reluctance or from necessity.*” The Holy Ghost here actually uses a pleonasm and tautology, two grammatical errors in the estimation of modern critics, in order to enforce the grand fact that He does not want the contributions which are not made cheerfully, willingly, gladly and adoringly, in such a way as to be a spiritual blessing to the contributor at the time. Hence we are to pray over this part of the service like we do our preaching and altar work, and everything connected with the worship of God. I believe that it is a great mistake to refrain from singing while taking up a contribution, because a really good spiritual song would prove the vehicle of the Holy Ghost to pour blessings on the congregation during the contribution. I love Rev. John Norberry’s methods. He passes no contribution boxes, but exhorts the people to give with an eye single to the glory of God or withhold their contribution, all standing and coming forward and laying their money on a table while the doxology and other good songs of a most spiritual character are being sung by the whole congregation, the pastor and many others leading the way to the Lord’s table, laying down their contributions and then falling on their knees in adoration and supplication, meanwhile all the congregation enjoy the privilege to come or send their gifts to the treasury of the Lord. We have in this sentence the preposition both before *lupee*, “reluctance,” and *anangkee*, “necessity,” a grammatical pleonasm and tautology, in order to enforce with burning emphasis God’s prohibition of that blasphemous religious farce which so frequently derogates and pollutes His house. This salient fact should be emphasized before every congregation and efforts made to keep people from thus recklessly and blasphemously grieving the Holy Ghost by giving from reluctance, *i.e.*, when it does not come freely from the heart as an offering to the Lord, enjoyed and appreciated as a precious privilege and a means of grace. Again, we are not to give from necessity, *i.e.*, with a feeling that I have to do it or the Lord’s preachers and the poor saints will starve. That is a downright insult to God in His own house, who says, “The earth is the Lord’s, and the fullness thereof. If I were hungry I would not tell you, for the cattle on a thousand hills are mine.” The popular churches are everywhere blaspheming the name of God and disgracing Him before the infidels by this constant, indiscriminate and unscrupulous effort to get money. The result is they actually run into idolatry, ceasing to worship the God of the universe, who is infinitely rich, and disgusted and blasphemed by their stingy and reluctant contributions. But millions are actually worshipping a poor little god who is in an awful financial embarrassment and no akin to the omnipotent Jehovah, who sits upon the circle of the Heavens and turns the seasons round, with

millions of ravens ready to fly and carry bread to every missionary girdling the globe and every suffering saint beneath the skies. When the Lord sanctified me thirty years ago He gave me light on this subject. Since that time I have been circuit rider, presiding elder, and occupied a diversity of ministerial relations. But I have stuck close to the Word of the Lord on finances. Twenty-eight years ago my Conference sent me to an old, dead, run-down circuit. My stewards met me and all wanted to resign, giving as a reason that none of the members were willing to pay the preacher, and they just had to wring from them their stingy and reluctant contributions amid rebellion, denunciation, and even abuse, because they asked them for ministerial support. I said to them, "I have but one charge to make you with reference to your duty to collect money for me, and that is that you be sure that you never receive anything that is not given with a free and cheerful heart. If I find out to the contrary I will send back everything that is reluctantly contributed." "Well," they said, "you will starve sure, for with all our efforts we have never been able to raise the pastor's salary in full, and you will just about get nothing." I not only thus charged my stewards, but I told the people from the pulpit what they had said to me about finances, and my order to them, then repeating it to the people: "I am glad to tell you that I serve a God who owns millions of immortal worlds and mountains of gold and silver. Be sure that you make no contribution to me this year unless you do it with an eye single to the glory of God, as a means of grace and blessing to your own souls." The year passed away. The people gave me more than I knew what to do with, actually more than double the amount in former years assessed for the support of my predecessors, which, by all their financial strategy, they had never been able to collect in full. The stewards told me that the people ran after them from all directions with their contributions, begging them to receive them. Of course God was with us that year, gloriously converting four hundred people within the boundary of my little circuit, so that I went up to Conference with three times as many members as I had at the beginning of the year, meanwhile giving the Baptists ninety and the Presbyterians thirty who had been gloriously converted at our altars. For many years I have traveled five to twenty-five thousand miles per annum with no person on the globe in any way being responsible for a penny, God Himself being my support, temporal as well as spiritual. Obedience to these commandments would actually bring a revival wave over the dead churches of Christendom, rolling from ocean to ocean like a sea of glory. Oh! that we could all wake up and take God in our finances an everything else. I am now preaching on the Atlantic Coast, responsive to calls which I received in California, four thousand miles distant. My response to the question, "What must we pay you to come to New England?" was the simple statement in brackets on a postal card: "No charge." I travel constantly throughout the continent, making no charge and recognizing no financial obligation anywhere. God is better than all the banks in America. Do not fear. If you are doing His work, His ravens are already on the wing. "For God loves a laughing giver." The Greek is *hilaros*, i.e., "hilarious," the same word used in English, slightly modified in the spelling pursuant to the idiom of the English language. Look in your dictionary for hilarious. You will find it means "laughing uproariously." Remember this giving is an act of devotion to God, which He blesses like He does your prayers, testimonies, songs, sermons and exhortations. The idea here is that you are to be so glad of the opportunity to co-operate with God in the salvation of the world that you will accompany your contribution with a glorious, uproarious, religious laugh, a regular hallelujah *gaudeamus*. This is the way the colored people in the South have astonished the world by building up church edifices and school-houses all over the country since they were emancipated in abject poverty. They walk up with shining faces and hilarious shouts and lay it down on the table. If the preachers and deacons would everywhere not only proclaim but enforce this rule, their finances would not only prove a paradoxical success, but

instead of chilling the spiritual ardor would prove the vehicle of fiery baptisms poured on the congregation, and actual incentives to revival power.

8. *“But God is able to cause all grace to abound unto you in order that always in everything, having all sufficiency, you may abound in every good work.”* God help us to believe this truth, and make our contributions with a free will and a glad heart, hailing the glorious privilege and appreciating the means of grace, utterly saved from the diabolical lie that would make us feel that our poor benefaction is in any way a necessity to the cause of God. Oh, that we may constantly recognize in our God “all sufficiency,” temporal as well as spiritual! Such are His infinite resources that He can do without any of us and not know the difference. Here is the great culminating fact revealed. Our God has “all sufficiency,” temporal and spiritual, so that He does not need us nor anything we can do; meanwhile it is a privilege so glorious to be permitted to co-operate with God in His glorious philanthropy for the salvation and amelioration of the world that we should leap with joy and laugh uproariously, with the very ebullition of holy gratitude at the very thought of being permitted to bear some humble part in the glorious work of our wonderful Savior in redeeming this poor lost world from in, death and Hell.

9. *“As has been written, He has scattered abroad, He hath given to the poor, His righteousness endureth forever.”* What a wonderful promise! If you scatter your benefactions to the ends of the earth for the glory of God, helping the missionaries in all lands, and gladdening the hearts of the poor, your righteousness will endure forever. Here is a perfect guarantee against all backsliding.

10. *“He that ministers seed to the sower and bread for eating shall supply and multiply your seed, and increase the fruits of your loving Heavenly Father. In ten thousand mysterious ways He will, to your own unutterable astonishment, multiply the seed which you are sowing in all the earth and increase the fruits of your righteousness.”* How glorious it will be when the guardian angels in Heaven shall introduce to you many a soul saved through your instrumentality! Your little contributions crossed the great ocean, traveled half around the world, and carried the gospel to souls perishing for “the Bread of Life.” The guardian angels know you and know them. Happy will be your introduction in Heaven to the souls saved through your humble benefaction while toiling in earthly poverty.

11. *“In everything being enriched unto all liberality, which worketh out through us thanksgiving unto God.”* Here you see Paul prays that the Corinthian saints may be enriched unto all liberality, *i.e.*, liberality in every respect and in the superlative degree. This liberality, which makes every little contribution a laughing blessing, is really a spiritual grace, the beautiful and delicious fruit of the blessed Holy Spirit Himself. And it works out in us gratitude to God. Oh, how infinitely alien from every conception of reluctance, burden or necessity! The idea here is that it works in us adoring thanksgiving to God for the blessed privilege.

12. *“Because the ministry of this offering is not only supplying the deficiencies of the saints, but also abounding through much thanksgiving unto God.”* Here you see the double inducement to participate in this philanthropy; *i.e.*, because they are not only supplying the deficiencies for the saints, which is a glorious privilege and to them a great blessing, but it is reacting in showers of

blessing on both the donors and the beneficiaries in the way of adoring gratitude to God, which of itself is a grand and amiable spiritual grace.

13. *“Through the proof of this ministration glorifying God for the subjection of your confession unto the gospel of Christ and the liberality of your contribution as regards them and as regards all men.”* How elaborately here Paul enlarges upon the gracious aspect of this contribution! exhibiting before the world the rich spiritual endowment of Christian liberality.

14. *“Through their prayer in your behalf longing after you with Christian affection on account of the grace of God which superabounds unto you.”* How beautiful this incentive: The Jerusalem saints will not only pray for you incessantly, but will actually long to see you and enjoy your saintly fellowship, drawn toward you with holy admiration on account of the sweet grace of God which actually superabounds in you.

15. *“Thanks be unto God for His unspeakable gift;”* i.e., His own Son to come down, suffer and die to redeem us all from sin, death and Hell; in consideration of which momentous reality how glad should we be to cast in our little mite and bear some humble part in the glorious enterprise for which God gave His only Son to die. This is the climax of all incentives to Christian liberality.

SECOND CORINTHIANS

CHAPTER X.

DEFENSE OF HIS APOSTLESHIP.

We now enter upon another field, in which the apostle finds it necessary to defend his claims to the apostolic office from the assaults of his adversaries, at the same time announcing his purpose to deal with them in a summary way when he arrives. During his long absence many preachers had come from Judæa, and not only propagated heresies among them, but had done their utmost to sow dissension, especially by impeaching his apostolic authority, advocating the position which many do this day, that there were no apostles but the original Twelve which our Savior called out early in His ministry (Matthew 10). That hypothesis would exclude James and Jude, the brothers of our Lord, and authors of epistles that bear their names, as well as Paul, Barnabas and Apollos. Were these preachers from Judæa Christians? They claimed so to be, and probably some of them were in reality, while others were Satan's counterfeits, though doubtless thinking that they were all right. Much help you will find in your efforts to understand especially the historic phases of revealed truth, if you will remember that humanity, grace, sin, Satan and God are uniform in all ages. Church license had never yet been given to the preachers, being a post-apostolic invention. Therefore it was optionally with men to assume the ministerial office at will, and go forth on their own responsibilities. Though license was instituted purposely to fortify against ministerial counterfeits, like everything else it has long ago been usurped and manipulated by the enemy to the detriment of the cause. Corinth was the great metropolis of all Southern Greece, and one of those innumerable, beautiful and fruitful islands constituting the Grecian archipelago. It was the greatest commercial emporium in the world, situated on the Ægean Sea, giving it the commerce of Asia, the Ionian, and that of Rome. Hence it was an attractive center, into which everything, bad as well as good, focalized. Therefore, during his absence of three and a half years, peregrinating (to travel or journey) through Asiatic Christendom, and visiting the churches of Northern Greece, while the Corinthians had enjoyed the glorious gospel of Peter, Apollos, and many other true heralds and exemplars of the genuine article, they had been terribly preyed upon by a diversity of preachers from Juda, and other countries in infantile Christendom, who had not only propagated many errors, but had actually undertaken to supplant the apostolic authority of Paul altogether; of course, in hopes of capturing them for their own aggrandizement. The same state of things is now going on throughout Christendom. This laid upon Paul the unpleasant duty of defending his own claims to the apostolic office, as well as his ministerial character. This duty was not only obligatory on him for the sake of the cause in all ages, but it was especially incumbent on him to protect the faith of his spiritual children, which was being shaken by these heretical inroads.

1. *“But I myself, Paul, exhort you through the meekness and gentleness of Christ, who in personal appearance am indeed mean among you, but being absent I am bold toward you.”* Paul was not only a little, ugly man, quite unimpressive in his personal appearance, but dressing in the very cheapest and plainest style, impressing a stranger like a poor old tramp; while, of course, many of his adversaries were tidy and magnanimous in their physique and manner. Yet the fullness of the Holy Ghost and the majesty of Heaven's commission made him bold as a lion.

2. *“But I pray that being present I may not be bold towards you with that confidence with which I consider that I am bold towards some that reckon us as walking according to the flesh.”* Carnal people always judge others by themselves, imputing carnal motives to God’s true people, and thus utterly misunderstanding them. That is the reason why they killed the Son of God and two hundred millions of His faithful followers. They misunderstood them, explaining their deportment from a carnal standpoint. See what a time Paul had with these big, cultured, fine looking preachers, who hounded him everywhere, upsetting his converts, playing sad havoc with his churches and doing their best to undermine not only his ministerial influence but even supplant his apostolic office, to which the glorified Savior in person had called him, both on his way to Damascus and in the temple at Jerusalem.

4. *“For the weapons of our warfare are not carnal, but mighty unto God for the pulling down of strongholds.”* Only a short time before Paul’s day, Mithridates had conquered and expelled the pirates from the very country where he was born and reared, reducing a hundred and twenty strongholds and capturing more than ten thousand prisoners. Hence it is believed that he had his mind on these notable events when he dictated this verse, so vividly describing the omnipotence of grace in capturing the citadels of sin and Satan.

5. *“Casting down reasoning and every edifice which is being raised against the knowledge of God, and leading captive every intent into the subjection of Christ.”* Here we see the felicitous, gracious possibility of complete subordination of spirit, mind, body and life to the perfect and holy will of our glorious King. This great work is to be diligently, vigilantly, sedulously and indefatigably sought after, as we receive the experience of entire sanctification, which simply turns over the heart unreservedly to the Holy Ghost, who thoroughly purifies and occupies it contemporaneously with complete consecration. The spirit or the heart is the man properly so called, the mind and body being his servitors. Hence it is incumbent on the sanctified soul to constantly and appreciatively utilize God’s Word, providence and Spirit to bring about this complete subordination of all our mental faculties and corporeal organs to the will of God. Primarily in the Divine administration is the Holy Ghost Himself, sanctifying and dwelling in the heart during the experience of entire sanctification, completely illuminating, subduing, perfecting and occupying the human spirit, *i.e.*, the king of the human organism. Then through the human spirit, His happy and willing ally, He reaches the mind, quickening the memory, illuminating the intellect, fortifying the judgment and purifying the sensibilities, thus bringing into meek and beautiful subordination *“every intent into subjection to Christ.”* This is a grand achievement, gradually wrought by the Holy Spirit through the co-operation of the human spirit after the latter has been sanctified and become permanently occupied by the Former. Now the mind having been captured and all of its faculties subordinated to the reign of Christ, *i.e.*, every stronghold now in the possession of the King of kings, then this grand conquest reaches the body, literally capturing every member and bringing all into sweet and harmonious conservatism to the will of God.

6. *“And being ready to avenge every disobedience when your obedience shall have been completed,”* *i.e.*, when the Divine obedience shall have reached not only your spirit in entire sanctification, but passed on into the great dominion of mentality, bringing all your intellectual faculties, judgment, memory and sensibility into beautiful, harmonious conservatism with the Divine administration established in the domain of spirituality and the empire of mentality, then, reaching

down, literally capturing your animal body and interpenetrating the one thousand nerves and five hundred muscles and all the members, so tuning up this harp of a thousand strings that none but Jesus can play on it, thus forever spoiling it for the world and the devil; then, instead of listening to the siren song of the tempter, you simply walk out a gigantic warrior, armed with full panoply and ready to attack and smash the very conception of disobedience on the faintest presentation of the enemy.

7. *“Whether do you look at things according to appearance?”* In that case those big, fine looking preachers would floor poor, little, old, weak-eyed Paul every time. The same is true to-day. The world is cheated and gulled by good looks. Did you ever see a fine-looking preacher who amounted to a picayune? I have preached from ocean to ocean, from the Gulf to the Lakes, and found this principle everywhere verified. As a rule, it is the shabby-looking men and women that put the devil to rout, while it is our great work to fight him off from the good-looking people. “If any one has confidence to himself that he belongs to Christ, let him reckon this again from himself, that as he is of Christ, so are we.” Most important is this constant recognition that God’s people are a unit, and hence the folly and inconsistency of adverse criticism. Diversity is the glory of God’s kingdom. He has made no two things alike. If some of His saints are to you most repellent in speech and manner, remember that God has a great work for them to do for which they would be utterly incompetent if they were like you. Hence you ought to rejoice in this infinitesimal dissimilitude. In the Holiness Movement we have all denominations, all theologies, all races, colors and nationalities. This is a glorious adaptation to the work of God’s holy people in all lands. We ought to rejoice over it and give God the glory, and not waste time and opportunity in criticism. So rest assured that will be attended to without you, for it is the devil’s job, and he never neglects his business. Then please rest easy about all of the Lord’s oddities, for He has use for them.

8. *“For if we were to boast somewhat more abundantly concerning our power which the Lord gave us for edification, and not for your destruction, I shall not be put to shame.”* The grand end in view throughout the Bible is edification, *i.e.*, the building up of God’s kingdom. Hence we should always pray with that grand end in view. This is an argument for entire sanctification, without which preachers and people in all ages have enthusiastically rushed forth to the literal destruction of God’s Church in their glowing enthusiasm to build it up, such is the fond hallucination of Satan.

9. *“In order that I may not seem as it were to terrify you by my letters.”* While his writings were exceedingly bold and utterly uncompromising on all lines of truth and righteousness, he wants them to know that the grand end is not destruction, but edification.

10. *“Because they say, Truly his letters are weighty and powerful, but the presence of his body is weak and his speech contemptible,”* *i.e.*, they charged him with writing, when at a distance and the great sea intervening, like a mighty man with tremendous authority, but when he came among them they were surprised to see a little, ugly, untidy, meanly dressed, shabby-looking man. Then his speech, so plain, straight, hard, rough and uncompromising, contrasted vividly with the studied oratory and beautiful and flowery rhetoric of his adversaries, it put them in quite a dilemma. While no photographs or statues of our Savior or any of His apostles have come down to us, in case of Paul and Barnabas we actually have an exception. When they concluded they were gods at Lystra and proceeded to worship them, they called Barnabas, Jupiter, and Paul, Mercury. This gives us a clear

testimony as to the physique of these two noted apostles. When I was at Athens I saw the marble statues of many Grecian gods, having survived the wreck of two thousand years. I saw the marble temples of Jupiter and others still standing. Besides, we have been looking at the pictures of the statues of these Grecian gods all our lives. Jupiter to them was the supreme god of Heaven and earth, enthroned upon the highest pinnacle of Olympus, giving law to the universe. Hence his statue and all of his pictures represent him as a large, fine-looking man. Consequently we may rest assured that Barnabas was a big preacher in more ways than one, and possessing a commanding physique. Now, what do we know about Paul? I am happy to say that we have here very clear information qualifying us to answer this question. The very fact that they thought Paul was Mercury is demonstrative proof that he was like him in speech, manner and appearance. Mercury was the Grecian god of eloquence, who inspired all the orators and gave the poets their immortal songs. His statue represents him as a little, ugly, hump-shouldered man with a head twice as large as the proportion of his body, a sharp, prominent face, anything but handsome. Hence we have from this incidental historic notice positive information corroborating this verse, which certainly speaks for itself. As my books have gone before me into many lands, I now meet no strangers, but am hailed everywhere by people who feel that they are acquainted with me by reading my writings, yet I find them on all hands on meeting me expressing general surprise, and observing, "Why, we expected to see a large, fine-looking man, with a bald head and snowy white beard," thus ever reminding me of the criticism on the physique of the world's greatest apostle. [Pardon the apparent comparison, as I am certainly unworthy to black his shoes. I ran into it inadvertently, simply pursuing matters of fact. God grant me at least a participation in the enviable humility of our hero.]

11. *"Let such an one consider this, that such as we are through our letters, being absent, such also are we in work, being present."* Paul here makes no reply to their scathing criticism on his person and speech, but assures them that they may depend on it that he will carry out the severity of his doctrine and discipline to the letter. That is a matter in which there can be no flicker.

CHRIST OUR ONLY PARAGON

12-16. In these verses the apostle gives us a beautiful, clear and positive disquisition exposing the folly and inconsistency of those who compare themselves to one another, and follow human exemplars, which, of course, was true of his critics, otherwise there would be simply no force in their criticism; while Christ Himself is the only paragon for us all to emulate, the folly of following a fallible example arises from the ostensible fact that when your paragon breaks down, if you follow on you will fall too, and the devil get you. While descending Kentucky River on a steamboat, I suddenly recognize that we are all standing still. I look around, and see that we are in a dam and have run into the lock, where we must wait till the water passes out of the dam, letting us down to the level of the river below. While we actually sank down perpendicularly twenty feet, no one was conscious of it, because the boat and everything we saw around us sank with us. I use that as an illustration of the apostasy so common and fatal in our churches. They are utterly unconscious of it, because they all go down together and they are looking at one another. Responsive to the pastoral call, I went to a country church to make a revival effort. Pursuant to the clear illumination shed on the people through that gift of the Holy Ghost denominated discernment of spirits, very copiously conferred on me in that important crisis, I soon saw that Satan had locked them all, pastor and people, in carnal security, and was easing them down to Hell. Having no saint on the ground to

whom I could say a word, I remarked to my boy preacher, who by this time had clear light on the situation: "Joe, you see the devil has this whole affair in his dark grip; our only hope is in fasting and prayer." "That's so, Brother Godbey; and we will go at it." So, leaving off eating altogether, we would spend a night with some of the members, go away to the church without breakfast, and stay all day, spending the intervals of service in writing and reading the Word of the Lord, and agonizing constantly. Two or three days have thus come and gone, meanwhile we are fighting the devil like a dog in a hornet's nest. Responsive to an appointment to get wood, a lot of the brethren arrive in the afternoon about two hours by the sun, and find us in the house. They inquire, "We want to know where you preachers are eating?" A brother observes, "You stayed at my house last night, but didn't eat anything;" and another, "You stayed at my house night before last, and didn't eat anything, and we can't hear where you've eaten anything in the last three days." [Out in the country where there was no market.] Then I divulged the secret: "We find the devil's got everything here, and we have taken a vow that we'll fast and pray till the Lord comes and routs him." At that moment an awful conviction seized the crowd, and falling on the floor on all sides, they began to cry for mercy, thus winding up our fast with the coming of the Lord in a revival cyclone, which from that hour swept over everything, nothing resisting, the church getting reclaimed and moving on a bee-line for sanctification and many sinners gloriously converted; meanwhile the preacher, who had been dry as shucks and polite as a dancing-master, became awfully indecorous, rolling and crying to God till a Heavenly landslide came into his soul, and, shouting triumphantly, he proceeded to testify that he had actually backslidden along with his members and, like them, did not know it. This is an illustrative case whose name is legion, and they are all around you. That congregation had their eye on the pastor, who, like the crowd with me in the boast is the tide gradually sank down twenty feet, all went down together, unconscious of the change because they were all looking at one another. Many a time you think the car is running when it is standing still, but you see another train running by which you think is standing still. You see people all around you going to Hell so much faster than you are that the contrast makes you think that you are going to Heaven, while the matter of fact is, you are going to Hell too, but with a little slower speed. I know quite a number of great preachers who for years stood at the front of the church in a back-slidden state, finally sinking into a state of debauchery, giving notoriety to what they had been many years preceding, and some of us reading them like books. Millions of people are sweeping into Hell following human exemplars. One of the greatest arguments in favor of entire sanctification is the glorious fact that it saves us from human leadership, which is always fraught with eminent peril, liable to ruin us world without end, as has been proven in millions of cases. There is no apology for following a fallible man, and, as Paul here says, "comparing themselves to themselves, and measuring themselves by themselves, they are not wise." The infallible Christ is our only Paragon. The whole Bible is His biography. Hence we are left without excuse. With the help of the infallible Holy Spirit, lighting up the blessed Bible, our infallible way-bill from earth to Heaven, we are all left without excuse. If you are not sanctified wholly, your eye is looking around for a human leader. Beware! follow no human being, but Jesus only. In that case, look out! You will have conflict with human authorities who are determined that we shall follow. When they are in harmony with God and His Word, of course there is no room for disharmony, since we all go along together hand in hand, with our eye on Jesus and His hand on us. But the world is filled with carnal ecclesiastical leaders who fight sanctification with desertion from the simple fact that it takes the people out of their hands. This is the reason why fallen ecclesiasticisms have done their best in all ages to kill all the people who will not obey them. This is the reason why they brutally murdered Jesus and multiplied millions of His followers. If they had

it in their power, they would exterminate from the earth the religious people who refuse to follow them. For this reason the irrepressible conflict between carnality and spirituality is bound to continue till Satan is taken out of the world, as it is simply his usurpation of the Lord's right to rule His people. He is the god of this age (ch. 4:4), and determined that Jesus shall have nothing. Hence, when we get to where we can no longer be subjugated by his ecclesiastical autocrats, his plan has always been our extermination, as he has determined that none shall live in this world who do not submit to his reign.

17. *“He that glorieth, let him glory in the Lord.*

18. *“For he that commendeth himself is not a proved, but whom the Lord commendeth.”* Hence we see the folly of following human leaders simply because they commend us as they commend themselves; but all this commendation amounts to nothing. If you can not bear the test of God's Word, Spirit and Providence, human commendation is of no avail. Indeed, all these great human authorities who are so grandiloquent in your commendation because you please them, can never help you an iota in the Judgment Day. Then they will have more than they can do to help themselves, and will leave you to paddle your own canoe. Therefore you had better attend to this matter now while you have opportunity, and throw away the folly of comparing yourselves to one another, and see whether you are like Jesus, in your character, life, words and ways.

SECOND CORINTHIANS

CHAPTER XI.

THE BRIDE-HOOD OF CHRIST.

1. *“Would that you would bear with me a little in my folly, but indeed you do bear with me.”* He here assumes quite an apologetic attitude, by which he excuses himself for saying so much to human observation in self-defense, from the simple fact that their own spiritual interest is deeply involved, and he fears lest they may backslide. Of course, it is folly for a man to brag on himself, as no one but a fool will do it. Still, he is necessarily involved in this very dilemma in order to tell them the mighty works of God through his humble instrumentality, that they may receive help thereby. For the same reason sanctified people are everywhere criticized and calumniated with charges of egotism because we are always telling the mighty works of God in our behalf and through our humble instrumentality, which to carnal people looks like egotism, and we can not help it. Our consecration takes in our resignation to be misunderstood, misjudged and persecuted for the simple discharge of our duty to God, this being inevitable because it is utterly impossible for the carnal to discern the spiritual; meanwhile the spiritual look through the carnal and read them like I read this Greek (1 Corinthians 2:14, 15).

2. *“For I am zealous over you with a zeal of God.”* Justified people have a zeal for God, but sanctified people the very zeal of God, *i.e.*, the zeal of Christ Himself, who is enthroned and reigning in our hearts, thus imparting to us His own zeal. The word here is better translated “jealousy,” because it is used in connection with the matrimonial relation of Christ and His Bride, representing Him as uncompromisingly jealous of all other lovers. Hence, if you would be His Bride, you must forever discard all earthly lovers, because He is jealous with the very jealousy of God. *“For I betrothed you to one husband, to present you to Christ a chaste virgin.”* The betrothal takes place in conversion, when you solemnly vow to let all others go and to become the property of the Heavenly Bridegroom alone. In sanctification the Holy Ghost reveals the glorified spiritual Christ to your spirit, and officiates in the celebration of your matrimonial alliance, forever taking you out of the hands of all earthly lovers. Like Ulysses, who, after an absence of twenty years, returned to his palatial home in the kingdom of Ithaca, and slew in a hand-to-hand combat all the suitors who had been the torment of his beautiful, chaste and virtuous queen during his long absence, so in sanctification the Omnipotent Bridegroom slays all the lovers who have lingered about and tormented you during the intervals of His absence peculiar to the regenerated experience, then entering into holy wedlock with you. This is a purely spiritual transaction, and the happy prelude of the still more glorious ovation when you respond to the archangel’s trump, rise in the first resurrection to meet your descending Lord, or, if happily He shall come before you evacuate this tenement, then you will be

“changed in a moment, in the twinkling of an eye” (1 Corinthians 15:52),

and

“caught up to meet the Lord in the air, and thus to be forever with the Lord” (1 Thessalonians 4:16).

At that time this glorious presentation will take place when, soul and body reunited, transfigured and glorified, you shall be presented by the Holy Ghost to your descending Bridegroom, to whom you have been faithful and true during His long absence. And in the festal halls of the New Jerusalem, in the presence of multiplied millions of unfallen intelligence’s from millions of immortal worlds, the grand and final solemnization of your sanctified nuptials will take place in the presence of your Heavenly Father.

3. “*But I fear, lest perhaps, as the serpent beguiled Eve with his versatility, your thoughts may be corrupted from the purity and chastity which are toward Christ.*” Satan is always on hand, as in the case of the original temptation, doing his utmost to corrupt the pure heart and alienate it from the simplicity, purity and chastity characteristic of our relation to Christ as our only Husband, Lord and King, invested with the sole right to our affections, sensibilities, intellect, mind, heart, will and spirit.

4. “*For indeed if one coming preach another Jesus, whom you did not preach, or you receive another spirit, which you did not receive, or another gospel, which you did not receive, well do you bear with me.*” In that case they would better bear with him, because they are already reduced and up-tripped by the devil, dragging down to a backslider’s Hell. Hence in that case they would do well to bear with him, as they are in imminent peril of eternal ruin. We see here the appalling danger of all novelties in religion. God’s salvation was the same in the days of Abel, and never can change. Hence everything new in religion is false. It is all new to you till you get it; yet it has been a matter of fact and of revelation from the beginning. So, beware of all novelties. They are tricks of the devil to lasso your soul and drag you into Hell. In every case be sure that it is in the plain and unmistakable Word of God.

5. “*For I reckon that in no respect do I fall short of the greatest apostles;*” *i.e.*, Peter, James and John are perhaps all of the original Twelve in contradistinction to the apostles who had been called since the ascension of our Lord. Peter, the venerable senior of the original Twelve, had been there and preached. Consequently they were exposed to the temptation presented by Paul’s enemies who repudiated his apostolic authority, thus minifying and, depreciating his work simply because he was not one of the original Twelve. Of course, Peter, who was always in perfect harmony with Paul, had never done this.

6. “*If indeed rude in speech, but not in knowledge; but in everything we making manifest unto you among all.*” We see here, using the plural participle, he includes with it Timothy, Titus, and other comrades in the gospel. It would seem contradictory for Paul to say that he was rude in speech, when he actually had more learning than all the balance *en masse*. While this was true — as you know — he prudentially discarded all the restrictions of literature, science and rhetoric, that he might enjoy the perfect freedom of the Holy Ghost and come down to the comprehension of those uncouth, illiterate people. While his writings are the most profound in the annals of the world, we are fully assured that in his preaching he made it a specialty to come down to the comprehension of the most ignorant, illiterate and uncouth. Hence his preaching was pre-eminently characteristic of plainness and simplicity. A liberal education qualifies a person to be plainer, more simple and more easily

understood than any one else. In the Providence of God I received a classical education, which was a great impediment in the way of the ministerial efficiency till the Lord baptized me with the Holy Ghost and fire, burning up all my grandiloquent, studied sermons, which, while they pleased the people, overshot them till they got almost nothing out of them. I studied with diligence, and thought I was reaching just right, the people complimenting me with great congregations and extravagant eulogies. Sanctification made me a flaming revivalist. I had great revivals everywhere I went, even going out frequently into destitute places, where I had not a member to hold up my hands. The rough, ignorant and uncouth, attracted by novelty and curiosity, poured out to my meetings, invariably getting struck with an awful conviction, followed by a powerful conversion. I met the clamor on all sides that they never had heard a preacher so easily understood. It was because I laid all my education under contribution to simplify my message to the ignorant, coming down where the illiterate and uncouth, and even the idiotic, could not keep from understanding me. This was the secret of Paul's wonderful success. He laid his vast learning on God's altar, utilizing it in the way of simplicity and perspicuity; so plain that the most ignorant were bound to understand it, and at the same time so charged with Holy Ghost dynamite that it actually blew up everybody. When learning is not sanctified by the Holy Ghost, as a rule it is impedimental to gospel efficiency; but when well sanctified, it becomes a powerful auxiliary, as in Paul's case, qualifying us to so simplify Divine truth that the most idiotic can not fail to understand us. Paul here says that he was rude in speech (and really the original is "an idiot in speech," because an idiot has no more sense than just to say what is in his mind, precisely as it is). Hence he, regardless of human etiquette or any conceivable embargo, just opened his mouth and knocked center out every time. But while he spoke in this plain, straight and uncouth style letting himself down to the comprehension of the darkest rabble in all slumdom, he notifies us that he was all right in "knowledge," that wonderful gift of; the Holy Ghost, shedding glorious illumination on the precious Word, and thus adding to the awful intensity of his plain, rough, straight, convincing, knock-down exhortations to the unconverted.

7, 8. He now proceeds to remind them of his self-support by tent-making while preaching to them, and certifies that he was burdensome to none of them, because the brethren came from his old churches up in Macedonia and brought him supplies.

10, 11. He proceeds to certify that no one can divest him of the glory accruing to him because he preached the gospel to them gratuitously when he had a right to their support, recognizing that he deserved no credit for preaching the gospel, since God had laid it on him as a duty which he dare not ignore without forfeiting his own salvation. But as God did not require him to support himself meanwhile, he certainly deserves credit for his own temporal support while he preached to them.

12. *"But that which I do, I will also continue to do, in order that I may cut off occasion from those who wish occasion in order that whatsoever they boast they may be even as we."* By preaching the gospel to them gratuitously as he had done, of course he cut off the possibility of an allegation which his enemies might have brought against him, *i.e.*, that he labored for temporal emolument. This, perhaps, some of them ignorantly had done, but, of course, were unable to sustain the allegation.

THE DEVIL'S PREACHERS.

13. *“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.”* This verse confirms the conclusion that the apostolic office was not confined to the Twelve, because not only were James the Third, Jude, Barnabas, Paul, Apollos and Matthias *bona fide* apostles besides the original Twelve, but the very fact that we see here a lot of counterfeits claiming to be the apostles of Christ, is confirmatory proof that others besides the original Twelve were recognized as apostles; because it is impossible for us to conclude that Paul here makes allusion to any of the original Twelve, or of the others above mentioned, who had preached at Corinth with his full approval and appreciation. The conclusion is inevitable that a lot of counterfeits were actually claiming to be the apostles of Christ, whose claim could have received no popular plausibility if it had been understood that the number was restricted to twelve. History is still repeating itself. All ages have been cursed with counterfeit apostles, especially in the capacity of party leaders which really verify the definition of apostle, *i.e.*, “one that enters a new field, or makes a new departure.” These parties seeking the fleece instead of the flock have figured conspicuously in all the bygone ages, and to this day, leading the blind awfully to the confusion of the unspiritual.

14. *“For it is no wonder, for Satan himself transforms himself into an angel of light.”* The devil was the great archangel Lucifer in Heaven before he fell (Isaiah 14:12). As the god of this world, he is this day doing wonderful execution in the capacity of an angel of light, thus passing himself for God, deceiving preachers and people in every land. As he long lived an angel in Heaven, he well understands how to play the angel. Those he can not devour as a roaring lion through the vulgar vices, he captures in the capacity of an angel of light, deceiving them with the delusion that he is God, or a glorified angel, thus leading them on through the worldly churches till he can dump them into Hell.

15. *“Then no wonder if indeed his ministers transform themselves as the ministers of righteousness, whose end shall be according to their works.”* God calls and sends His own ministers. We have multitudes of preachers standing high in metropolitan pulpits who even deny that there is any such a thing as a Divine call, and, of course, do not claim to have any themselves. You see it follows as a logical sequence, if God does not call and send them, they must call and send themselves, *i.e.*, thus *“transforming themselves as the ministers of righteousness,”* while they are really wolves in sheep’s clothing, Satan’s preachers sent forth by him for the delusion and damnation of souls. From the simple fact that they are personally ignorant of God’s saving grace, judging others by themselves, they think they are a true sample of Christianity. They are deceived by the devil, so that they think they are right, and in all probability will never know the difference till the devils come after them to take them to Hell, while they are looking for the angels to come and take them to Heaven. William Bramwell, a bright and loving contemporary of John Wesley, had become enamored of one of these sleek, nice, high-toned doctors of divinity occupying a city pulpit, and so carried away that in the honesty of his heart he was asking the Lord to make him such a preacher as that man whom he had taken for his paragon while studying for the ministry in the Episcopal Church. One bright summer day, having eaten dinner, he is lying in a hammock under a green tree, reading a good book. Falling asleep, he is awakened by the frightful visage and awful scream of that favorite preacher, exclaiming: “I am in Hell.” Awakened by the vision, he leaps from the hammock, and, facing the sidewalk, sees a man passing by, who exclaims: “Oh! Dr. ——— dropped dead in his study

a few minutes ago.” Bramwell took alarm, went to hear the Methodists, got converted and wonderfully sanctified, and became a hero in the Wesleyan Holiness Movement. These Scriptures are terrifically ominous of the awful doom awaiting Satan’s preachers, whose name is legion, and they are beneath every sky. Reader, pray for them, and be sure that they do not catch you.

PAUL’S WONDERFUL ADVENTURES.

17. “*What I say I do not say according to the Lord, but as folly in this confidence of boasting.*” As none but fools brag on themselves and in the ears of the carnal, this sounds just that way; consequently, in harmony with the *ipse dixit* of the world, he pronounces it folly. Rest assured he infinitely got away with all of his inimical critics, as none of them can hold a light to him on this line, and I trow he has never had an equal.

18. “*Since many boast according to the flesh, I will boast so.*”

19. “*For cheerfully do you, being wise, bear with fools:* [He is burning them with awful irony.]

20. “*For you bear with him if any one brings you into slavery.*” In that day human slavery was exceedingly common, and they could not help themselves, hence in that case they must bear with the kidnaper. “*If any one devours you,*” *i.e.*, financially, reputationally and otherwise, as there are many cases inevitable along this line. “*If any one catches you,*” as with a lasso thrown over you unawares, which is common now on the Mexican border. “*If any one uplifts himself against you.*” Of course, in that case you can not help yourself, and you have to bear it the best you can. “*If any one smites you on the face.*” This was the climax of insult, and common in their treatment of the Christians in the apostolic age. Hence there is a liability that you as Christians may have to bear all these things.

21. “*I speak by way of disparagement, as that we were weak.*” In that age of terrible misrule and persecution, there was a liability of all these things under circumstances when they were actually inevitable. “*But in whatsoever any one is bold (I speak in folly), I am bold also.*” Truly he is prepared to compete with his adversaries and critics on all lines indiscriminately.

22. “*Are they Hebrews? I am also. Are they Israelites? I am also. Are they the seed of Abraham? I am also.*” These were all grand commendations in the apostolic age, the Jews from time immemorial being recognized as the elect of God and the Gentiles reprobated. His competitors were Jewish preachers claiming to be converted to Christianity, and, like thousands in all ages, having nothing but the outward form, destitute of the experimental reality.

23. “*Are they the ministers of Christ?*” They certainly claim to be such, though, like their successors, their claim was spurious. “*(I speak as a madman.) I am more.*” As the ministry of Christ is the very climax of human achievement, the next step to Heaven, he recognizes the fact that the person claiming to be more is beside himself. Yet there is an important sense in which he is more than the normal ministry. He goes on now briefly to give experiences which are unquestionably abnormal even to the work of the ministry, *i.e.*, in every way extraordinary and superlatively beyond the requirements of a *bona fide* gospel ministry. “*In labors more abundantly.*” Well could he sustain

this claim. He took Asia and Europe for his field of labor in that day when they had no public conveyances, and every country was infested with robbers and all sorts of difficulties. "*In prisons more abundantly.*" No man could meet him at Corinth who had endured so many imprisonment's. We have as yet (for this was before his arrest at Jerusalem) only the one case recorded, *i.e.*, at Philippi, illustrating what a meager and fragmentary sketch we have of his thrilling adventures in the gospel of Christ. Of course, in that age of universal and barbarous hostility, imprisonment was an exceedingly frequent occurrence. "In stripes more exceedingly, in deaths often." He narrowly escaped death at Damascus (Acts 19:23); at Antioch in Pisidia (13:50); at Iconium (14:5, 6); at Lystra (ver. 19); at Philippi (16); at Thessalonica (17:5); at Berea (ver. 13), and doubtless many others of which we know not. Hence well it may be said that he was in deaths often. After this testimony (A.D. 57) came his wonderful and perilous adventures at Jerusalem and Cæsarea, and in the awful shipwreck which followed; then his perils at Rome and the wonderful ordeals through which he passed, moving with the tread of a conqueror and the triumph of a hero till he laid down his head on Nero's block.

24. "*Of the Jews five times received I forty stripes save one.*" We have no account of the Jews whipping him. This illustrates how scant and fragmentary is the inspired biography of Paul. The reason why they administered only thirty-nine lashes was because the law said forty, and the Rabbis taught them that it was awfully criminal to hit even a stroke which the victim did not deserve, and involved them in a very grave responsibility. Hence, to make sure, they made it a rule to go on with the flagellation till they counted thirty-nine, and stop minus one for good count, leaving the doubt in the victim's favor. As Paul was going around, these five instances of cruel floggings by the Jews take place without counting the matter worthy of description.

25. "*Three times was I beaten with rods.*" This was the Roman punishment, of which we have but one mention, *i.e.*, at Philippi (Acts 16). That was an awful punishment, where the Roman lictors mercilessly beat the victim with great cruel hickories, cutting to the bone, and making the blood flow. "*Once was I stoned;*" at Lystra (Acts 14:19). "*Thrice was I shipwrecked, a day and a night I spent in the deep,*" floating about on a wreck. We have no account of any of these wrecks, as the notable case at Melita had not yet occurred.

26. "*In journeyings often.*" This was his third trip to Europe, whereas he had repeatedly taken great peregrinations throughout Asia, and was just now in from a tour of three years through Palestine, Syria and many other countries. "*In perils of rivers,*" which occurred in crossing or fording, which, in that day, was very perilous; and what is even now more fraught with danger than crossing swift, flooded, quicksand, mountain torrents? "*In perils of robbers.*" Many of the countries through which they traveled were at that time awfully infested with robbers. It is believed the robbers in Pamphylia scared off John Mark when he left Paul and Barnabas in their first evangelistic tour and returned to Jerusalem. When I was in that country I had to hire an armed escort along some of the roads which Paul traveled, to keep the robbers off of me. Of course, Paul had not much for them to get, but the great trouble is, they actually take everything you have and probably kill you. "*In perils from my kindred,*" they not always being the direct agents, but in countless instances stirring up the rabble to mob them. "*In perils from the Gentiles,*" *e.g.*, at Damascus. As a rule, the Gentiles were more friendly than the Jews, but sometimes they persecuted him directly and frequently when instigated by the Jews. "*In perils in the city,*" *e.g.*, Damascus, Philippi and Corinth. "*In perils in the*

desert.” This word includes uninhabited regions generally. Doubtless they passed many awful dangers in the lonely wilderness. “*In perils by sea.*” In the absence of the steam-engine and mariner compass, most of their sailing was near the shore, which is always fraught with imminent danger of wreckage. “*In perils among false brethren.*” When William Bramwell was preaching in an English city, a band of desperadoes plotted to kill him, putting one of their number in a bed to play sick. Two others go and ask Bramwell to come to pray for the sick, passing themselves for Christian brethren. On arrival they lock the door, notifying him that his time has come; that they are going to kill him. “Well,” says the preacher, “will you not let me pray once before you kill me?” To this they consent. So he falls on his face, and prays: “O God, if my work is done, I am ready to go; if it is not done, put thy hand on these men and save my life till I can finish my work.” A groan is heard in the bed. They go to it and find the ’possum dead. The balance are seized with affright and gladly escort him back where they got him.

27. “*In labor and weariness and watchings often.*” Having no place to lodge, he had to stay up all night. “*In hunger and thirst, and by fastings frequently.*” In his long and perilous journeys frequently there was nothing accessible, and doubtless much more frequently no money to pay for it. Hence they suffered ever and anon. “*In cold and in nakedness.*” They had no factories, hence clothing was very scarce and costly. Besides, many times the cruel mobs, who thrashed him so frequently, took his clothes off and left him to freeze. Doubtless his suffering from the want of sufficient clothing was frequent and immense.

28. “*And besides these things, that which devolves on me daily, the care of all the churches.*” Hundreds of churches (as a rule, little Holiness bands) had sprung up throughout Syria, Phrygia, Pamphylia, Cilicia, Mysia, Phœnicia, and other Asiatic countries, and Macedonia and Achaia in Europe, under his leadership. Though he had many efficient and true helpers, yet the paternity, as in the case of Corinth, devolved on him.

29. “*Who is weak, and I am not weak?*” Oh, how he sympathizes with all of his spiritual children. If he can only squeeze these poor, weak ones through the pearly gates, they will be all right. “*Who is stumbled, and I not burn?*” On the one side was the Jewish Church, plunging headlong into hopeless apostasy by rejecting their own Christ, and doing their utmost to drag all of his Jewish converts with them. On the other hand were the Gentile idolatry, gross sensuality, low debauchery and the allurements of the Greek philosophy appealing to the cultured class, and all combined doing their utmost to drag away every Gentile convert; alluring on the one side and persecuting them on the other, thus combining the powers of earth and Hell to pull all of his churches to pieces and ruin them world without end. Besides all this, Satan had already raised up an army of counterfeit Christians who went on his track and did their utmost to propagate dangerous and damnable heresies, even going so far as to impeach his apostolic authority and impugn his motives, thus leading off convert after them.

PAUL’S INFIRMITIES.

Justification saves us from guilt, sanctification from depravity, and glorification from infirmities. These infirmities are the collateral effects of the Fall, reaching the soul through the media of the mind and body, which are not entirely restored till this mortal puts on immortality. As Wesley says:

“While in these bodies, we can only think, speak and act through organs of clay.” These infirmities are sins of ignorance, which troop after us so long as we remain in this probation, involving us in the constant liability of doing wrong, aiming to do right, *i.e.*, through failures of memory, errors of judgment, slowness of apprehension, feebleness of vision and general failure of bodily organs. The cities of refuge in the old dispensation beautifully emblemize the necessity of the atonement in the expiation of these infirmities, as well as other sins. Here is the person killing another accidentally. Of course, he is not guilty of murder in any sense, neither is he at all responsible, as he could not help the accident from happening. Yet he was unfortunately instrumental in killing the man and, if he does not fly quickly and with all his might to the city of refuge, the avenger of blood will overtake and kill him. It was a matter of fact that the avenger of blood ran after and did his best to overtake him. This avenger of blood is the law, which says: “The soul that sinneth, it shall die.” The City of Refuge is Christ, and the man who commits an accidental or unknown sin is the fugitive. Hence these infirmities, or accidental, unknown sins, are utterly incompetent to endure the severities of God’s judgments. Without the vicarious atonement, they would send us to Hell. So we must constantly fly to Christ for them, and as they are liable to occur ever and anon when we know not (hence they are truly sins of ignorance), therefore his absolutely necessary for us all to move at once into the City of Refuge and live there. The law specified that the fugitive should fly to the city of refuge and live there till the death of the high priest. As our Great High Priest never dies, therefore we are to fly quickly lest the avenger of blood overtakes us, and not only take refuge in the City, but live there forever, as our High Priest lives forever. But the man was still liable to commit sins of ignorance while living in the city of refuge, but that case insured from trouble, as the avenger of blood was not allowed to come in at the gate. So, after we are in Christ, secure, and sanctified wholly, and living in Him as the fugitive safe from the bloody avenger in the city of refuge, we are never again disturbed and chased by the avenger of blood, as we know he can not come in. So we shout night and day, amid all of our mistakes and blunders. Methinks my Lord in signal mercy keeps His hand over the dark group of infirmities hiding them from my spiritual insight ever and anon lest I might retrospect too much and give way to melancholy. Bright, elastic and buoyant, I am more efficient in His service. Now remember that our infirmities are included in the “all things” which “work together for good to them that love God.” We can have no adequate apprehension of the glory which God in His mysterious Providence brings out of our infirmities.

30. *“If it behooveth me to boast, I will boast of those things appertaining to my infirmity.*

31. *“The God and Father of our Lord Jesus Christ, who is blessed forevermore, knows that I lie not.”* He makes this positive and strong affirmation doubtless because of the popular incredibility of the wonderful events he is going to write.

32. *“In Damascus, Areta”* (the governor of the king, *i.e.*, who was stationed there by the Arabian king to rule the city as his subordinate) “was keeping the city of the Damascenes, wishing to arrest me.

33. *“And through a window in a basket I was let down through the walls, and escaped from his hands.”* (Acts 9:25.) This was doubtless a rope basket prepared for the emergency, as we see about ships. This occurred after his return from Arabia, where he was sanctified, and was certainly a

miraculous deliverance, as the whole city was under guard about all the gates around the wall purposely to secure his capture.

SECOND CORINTHIANS

CHAPTER XII.

PAUL'S VISIONS AND REVELATIONS.

1. "*Indeed it is not profitable to me to boast.*" He indulges in it because constrained by his adversaries to defend his claims to the apostleship, and thus vindicate the Divine authenticity of his ministry. "I will come to visions and revelations of the Lord.

2. "*I knew a man in Christ fourteen years ago (whether in the body, I know not; or out of the body, I know not, God knoweth): such an one having been caught up to the third Heaven.*" In Oriental phraseology the atmosphere enveloping the globe is the first heaven; the astronomical worlds — sun, moon and stars — the second, and the home of the glorified saints and angels, the third. Hence we see that this man was caught up to Heaven proper, as understood in common parlance.

4. "*He was caught up into Paradise, and heard unutterable words, which it is impossible for a man to speak.*" I.e., those words were unutterable by mortals, consequently he was incompetent to repeat them, and as the Greek says, "*it was impossible for a man to speak them.*" The case is very clear that Paul himself was the man caught up to the third Heaven, and the time of its occurrence was evidently when they stoned him at Lystra in Pisidia, during his first great evangelistic tour with Barnabas. As the writing was A.D. 57, fourteen years would drop back to A.D. 43, which would just about suit the chronology, as he was converted about 35, and spent three years in Arabia and at Damascus, equal to 38. Then, returning to Jerusalem, he proceeded to preach in the Hellenistic synagogues, where Stephen had preached until he and others had persecuted him unto death. Hence, very appropriately going back on his old track, he was endeavoring with all his might to undo all the bad work of his mistaken ministerial life before he was converted. We know not how long he preached at Jerusalem till the opposition which had martyred Stephen four years previously became so rife against him that the brethren found it necessary to rescue him from their hands, leading him to Cæsarea, and sending him off home to Tarsus, this occurring about A.D. 39 or 40. There the historic curtain falls, and we hear no more of him till Barnabas went after him and brought him to Antioch to help in their work in that great Syrian metropolis. After a year they go off on that missionary tour to the Island of Cyprus, the home of Barnabas; returning back to the Continent, and evangelizing Pamphylia, they proceed into Bithynia, where he was stoned at Lystra. As the time he spent at Tarsus, when they sent him home, is unknown, and the location of this wonderful vision at Lystra only gives him two or three years to constitute that unknown period at Tarsus (which he doubtless used diligently to the glory of God, evangelizing Cilicia, Phrygia and Galatia, and doubtless at that time founding churches in those countries), we may quite safely settle down on the Lystrian martyrdom as the epoch of this wonderful Heavenly vision. The solution becomes very simple. of course, it is more than probable that the cruel stoning actually killed him, his disembodied spirit going up to Heaven and there abiding, seeing scenes and hearing words indescribable in mortal phraseology. "Unlawful" in the KJV. is incorrect, "impossible" being the true rendering. There was no law forbidding him to tell on earth the things he saw and the utterances he heard in Heaven; but we must remember that all earthly languages are superlatively materialistic. This is the reason why

the Bible abounds in material imagery, constituting a vast series of vehicles by which the unutterable realities of Heavenly truth are in a measure transmitted to us. Divest the Bible of this imagery, *i.e.*, types, symbols, emblems and illustrations, and we could not understand it. Heaven is a world of pure spirituality, utterly unencumbered with material organism of any kind. Hence the pure spiritual realities of Heavenly existence are incommunicable in the materialistic phraseology used in this mortal world. Therefore when we go to Heaven we will receive a new language, dropping the vast and cumbrous vocabulary of materialistic utterances which we have used in this life and adopting the pure and unadulterated spiritual phraseology of the angels and glorified saints.

5. *“In behalf of such an one I will boast, but I will not boast in behalf of myself, except in my infirmities.”* This sentence does not abnegate the identity of Paul with this man that went up to the third Heaven and there heard and saw those wonderful things, because he was sent back to reanimate his body and go on and finish his work. Hence there is a great difference between incarnate Paul and his disembodied spirit. You also see in these passages Paradise and the third Heaven used synonymously. This is in harmony with the uniform teaching of inspiration. Our Savior told the dying thief that he should meet Him in Paradise on the day of the crucifixion (Luke 23:43). He told the two Marys and Martha, on the resurrection morn, that He had not yet ascended up to His Father. Hence the Paradise of the thief was not Heaven properly so called, but that intermediate Elysium of the Old Testament saints designated “Abraham’s bosom” (Luke 16:22). When our Savior expired on the cross, His human soul descended into Hades (1 Peter 3:19; Ephesians 4:8; Acts 2:31); proclaimed His victory to the inmates of the Pandemonium; crossed that chasm, impassable to finite beings, intervening between the Hell of Dives and the Heaven of Lazarus; entered that intermediate Paradise, *i.e.*, “Abraham’s bosom”; met the thief true to His promise; enjoyed a glorious ovation through the oncoming Sabbath; abolished that intermediate Paradise, leading them all up with Him (Ephesians 4:10); received His body from the sepulcher on the third morning, all these inmates of the Old Testament Paradise accompanying Him the forty days, invisible because not having their bodies, and ascending with Him from Mt. Olivet up to Heaven (Psalm 24). Hence the identity of Paradise and Heaven in Paul’s day. We see in this last verse that Paul certifies that he will only glory in his infirmities, which have already been described.

6. *“For if I shall wish to boast, I will not be a fool: for I shall speak the truth.”* We can not properly denounce a man as a fool when he speaks the truth. The Greek word here translated “fool” is not *moros*, “a natural fool,” but *aphroon*, “a spiritual fool,” *i.e.*, one rejecting the light of the Holy Spirit, and consequently a fool, not simply in the estimation of mortals, but of the Heavenly intelligence’s. *“But I abstain lest some one may reckon unto me above what he sees me or hears from me.”* He does not want to be misapprehended nor overestimated. Lord, help us to do likewise, and see that we are not estimated above what we really are.

7. *“And in order that I may not be exalted by the abundant excess of revelations, a thorn in my flesh was given unto me, the messenger of Satan that it may buffet me, in order that I may not be exalted.”*

8. *“For this three times I called on the Lord, that it may depart from me.”*

9. *“And He said unto me, My grace is sufficient for thee, for power is made perfect in weakness. Therefore I will most gladly rather boast in my infirmities, in order that the power of Christ may have its residence in me.”* It is flagrantly out of harmony with the context to conclude that this unrevealed and unknown trouble designated “the thorn in the flesh” was sin in any form or manifestation whatever.

(a) The thorn was not in his spirit, but in his flesh, *i.e.*, his mortal body, here used not antithetical to the Holy Spirit, but to his human spirit. Hence the thorn in the flesh was a bodily ailment of some sort.

(b) He here positively and unequivocally identifies it with his infirmities, which are neither actual nor original sin, but the weaknesses and failures and shortcomings appertaining to this life resultant from the effects of the Fall, reaching our spiritual being through the media of the body and mind, on whose organs we are dependent for our communication with this world. Hence all bodily and mental disabilities and failures properly come in here. I am satisfied that this thorn in the flesh was ocular feebleness, which was the most prominent infirmity in his life.

“For I testify unto you that, if possible, plucking out your eyes, you would have given them unto me” (Galatians 4:15)

If his eyes had been all right, they never would have thought of relieving him by giving him one of theirs. He was a double graduate, having graduated in the Greek colleges of Tarsus and the Hebrew universities of Jerusalem, thus having prematurely worn out his eyes. Besides, the wonderful glory radiating from the transfigured Jesus, who appeared to him on his way to Damascus, utterly eclipsed his mortal vision, wrapping him in rayless midnight. God makes no mistakes. Paul had the self-will of a rhinoceros, fortified by the greatest intellectual power, educational achievement and official promotion. He thought he not only saw everything, but saw it just right. Consequently it was necessary to take from him every ray of his former light, grandeur and glory, dropping him down to the bottom of self-abasement and preparing him for his deep Arabian plunge into egotistical annihilation, thus sweeping away every vestige of the old carnal selfhood that had made him a champion of Satan’s host. Though he became the recipient of Divine healing in the restoration of his eyesight through the ministry of Ananias, yet we have abundant reason to believe that ocular feebleness became his great physical disability till relieved at Nero’s block. Of course, he asked God to take it away, and continued to ask until the negative verdict came, bearing the happy assurance, “My grace is sufficient for you.” I am satisfied that God made this serious physical infirmity a great blessing to Paul, as you see he became, under the inspiration of the Holy Ghost, the revelator of more Scripture than any other man in the history of revealed truth. I became a good reader when six years old, on through my childhood and youth devouring books with enthusiasm, ploughing all day and reading by a brush light until midnight, spending the next day digesting and assimilating what I had read, as I walked behind the plough, and then going to our rural polemic society on Saturday night and astonishing the people by an off-hand speech of a solid hour, all wondering where I ever found out what I was telling them. A student twenty-one years in school ever and anon, I studied so assiduously that I went away from all my comrades. The result of thus excessively using my eyes, which seemed to me as strong as an eagle’s, was that failure began at the age of twenty. During the six years following I studied through the entire collegiate course, with great difficulty and suffering.

I then learned how to make my memory — naturally excellent — a substitute for eye power, which resulted in a wonderful development of that most invaluable faculty. Reading my lesson but once, I so committed it to memory that I could repeat it like a declamation, while my comrades, who had read it over a dozen times, were blundering over it. I had to commit it to memory because I could not give it much attention with my eyes. Aided by spectacles, I read much in several different languages, till ten years ago my eyes signally failed, not visually, but potentially. Oculists all told me they were worn out, and no remedy. Consequently I gave up all reading but the Greek Scriptures, the New Testament being more important than the Old, whose Hebrew I was very reluctant to surrender. To my unutterable surprise, God has put me to writing (not much with my own hand, as my eyes are too feeble, but dictating to an amanuensis). I see now the glory of God in the whole matter. I was such an inveterate reader that I would actually have spent my life devouring books if I had enjoyed continuously the eagle-eye power peculiar to my childhood. No one was ever so surprised as myself when I became a book-writer. As I could not read, I had opportunity to think and dictate to others. Homer, the greatest poet the world has ever seen, the author of the twenty-four poetic books constituting the Iliad and twenty-four more in the Odyssey, which have charmed the world three thousand years, was blind. So was Milton, the brightest and the best of the English bards. God needed Paul to think, preach and dictate the truth to an amanuensis. If his eyes had qualified him to read, he would have expended much brain and nerve power in that way which he needed in the production of that profound original thought, illuminated and inspired by the Holy Ghost, which has eclipsed all the tall sons of Zion, bringing them low down at the feet of Jesus and Paul to study the profound and unsearchable truth of God revealed by the Holy Ghost. Hence I can see a good reason for withholding complete convalescence and invigoration of ocular power from Paul. When God answered him, “My grace is sufficient for thee,” He gives as a reason, “For dynamite is made perfect in weakness,” or, as the Greek says, “in the absence of strength.” That is a patent fact. If you want real power to be illustrated, revealed and magnified, we are to have nothing in its way, but clear the field and give it full play. A giant who is stout enough to whip all the adversaries that can crowd into the ring does not want a lot of feeble folks in his way, even though they propose to help him. He wants the arena clear of all obstruction. Then he bids defiance to every foe who dares to enter. So human power is liable to get in the way of the Divine dynamite. *“Then most gladly will I rather boast in my infirmities, in order that the dynamite of Christ may have its residence in me.”* He is going out to fight the world, the flesh and the devil; so he wants the field perfectly clear, every obstruction removed so that the Omnipotent dynamite of Christ may just move in and have its abode in him.

10. *“Therefore I delight in infirmities.”* The word for infirmities here means utter destitution of strength so as to clear the way for the incoming of Divine power. “In insults.” How many of us can say that we delight in insults? It was because Paul had perfect faith in God to make all of those insults and infirmities a means of grace to him and a blessing to others. Do you not know that you will get blessings in insults, rebuffs and abuses heaped on you by Satan’s people which you could never receive without? Darkness shows us worlds of light we never saw by day. From the bottom of a deep well you can see the stars at noon-day. If you never receive an insult you will never have the happiness to know that your religion is competent to shout your way through the abuses, lies, calumny’s, slanders and contumelies piled on you by the devil’s people. John Wesley said: “The insults, rebuffs, abuses and disappointments we meet in this life are the greatest helps to a sanctified experience.” “In necessities,” *i.e.*, in destitution of the necessities of life, requiring him to suffer in many ways for Christ’s sake. The Stoic philosophers of ancient Greece taught that the true

philosophy of a happy life consists in the greatest possible independence of the material world. Hence Diogenes, their celebrated leader, made it his chief aspiration to dispense with everything appertaining to the material world which he could get along without, teaching his pupils that the more we are disencumbered the freer we are, the more independent and the happier. Hence, refusing to live in a house, he used a tub for his residence, which he rolled on wheels to the place in the city of Athens where he preferred to abide for the time. He had succeeded in reducing down his furniture to a plate to eat out of and a cup to use in drinking. On one occasion, when he saw a boy eating his vegetables out of a hollow bread crust, he threw away his plate, saying: "Boy, I thank you for teaching me a lesson in economy." On another occasion, when he saw a boy drinking water out of his hands, he cast away his cup, thanking him for another lesson in economy. When Alexander the Great, his school-mate, having visited him in his tub, said: "Now, my old friend Diogenes, I have conquered all the world and I am dispensing kingdoms in many different countries to my friends; what shall I give you?" The response was, Alexander, I can not think of any favor you can do me unless it will be just to stand aside and let the sun shine into my tub." Then when the great philosopher told the world's great conqueror that there were many other worlds besides this, it is said that the latter broke down in tears to think that he never could have but this one world. Oh, what a contrast the craving of the modern church after worldly things, with the great apostle, who said he delighted "in necessities," *i.e.*, destitution, in simply having nothing. "In persecutions." Reader, can you say that! you actually delight in persecutions? Multiplied thousands in the martyr ages by-gone, actually prayed for a martyr's crown, decidedly preferring to go out of the world in that way. I fear there are not many nowadays who can truly and candidly say: "I delight in persecutions." Lord, help us all into a radical Pauline experience, where all the antagonism of the world, the flesh and the devil will only be a source of delight to us. "In distresses." The Greek word, *stenochoria*, is from *stenos*, "narrow, tight," and *choora*, "place." Hence it means all sorts of tight places, troubles, trials, conflicts, in every conceivable way, difficulties indiscriminately. If the preachers were like Paul every one would want the poorest circuit or the work most encompassed and involved in difficulty, really the hardest fields of labor. That is really the true conception. If we are here for ease and comfort, "Ichabod" is already written on our escutcheon and life is a failure. The greater the difficulties, the grander the opportunities and the more illimitable the field for real efficiency, and the more auspicious the omens that you will wear a starry crown in the good time coming. From the time the Lord sanctified me thirty years ago, as the old brethren still surviving will certify you, I kept the constant petition before Conference for the hardest and most difficult fields of labor. Afterward I located, simply that I might take the world for my parish, as John Wesley said. "On behalf of Christ." So this is the reason why Paul delighted in infirmities, insults, necessities, persecutions and diseases, not that any sensible man would seek them for their own sake, but he rejoiced in them for Christ's sake. Lord, help us to do likewise. "For when I am without strength then am I dynamite." Evidently this was the secret of Paul's wonderful power and efficiency. He succeeded in learning how to keep self and the world out of the arena and sink away into God. I am an old revivalist. We always had to have a repetition of Gethsemane and Calvary before we could reach the triumphant resurrection and the glorious ascension. On arrival, finding all elated over the new evangelist and shouting over the revival already in sight, I knew that we had to get rid of great car-loads of human lumber and trash before we could see the glory of God. Soon my plain, hard, rough preaching and earnest crying to God would disgust them, so all their hopes would evanesce, and giving up all expectation of a revival, they would be very sorry they had called me, feeling it was a mistake of their lives. Then came the salient point in the campaign. Frequently at that epoch they would run me

off, of course defeating the enterprise outright. When they bore with me in utter desperation, all blue as indigo, feeling that it was infinitely worse than a failure, they all got out of the way and I was out of the way, because they were all disgusted with me. When we reached that significant crisis, a shout always began in the deep interior of my heart, because I knew victory was at hand and we would all see the glory of God as no one had ever seen nor anticipated before. I never knew a failure; when all human resources and hope evanesced away and we reached the place of nothing but insults, destitution's, weakness, persecutions and tight places for Christ's sake, then the dynamite came and blew down the walls of Jericho, busted up the devil's kingdom, revealing the glory of God and the victories of Christ on all sides to the unutterable surprise of everybody, bearing all opposition before it and inundating the whole country with the glory of God. In many cases, where they all so fell out with me, I had no home, but stood for days and weeks alone with Jesus, preaching the truth fearlessly of men and devils, unearthing all the hidden things of darkness, exposing all Satan's refuges of lies, cutting every cable with the sword of the Spirit, after the power came and the tide swept over everything, they almost pulled me to pieces to take me to their homes, and I actually became the most popular man ever known in that country. To give you the simple history of the literal verifications of this Pauline scripture I have witnessed in my own ministry would fill a great volume. Depend upon it and adopt it as a maxim, never letting it slip: "When I am without strength then am I dynamite." Our resources, power and hope must evacuate the field before omnipotent grace can glorify God. Poor humanity must get out of the way before the power and glory of God can be revealed. The reason why we don't have revivals everywhere after the Pentecostal style is because we have too much power, too many resources and too much encouragement. You will never see the glory of God till all this gets out of the way.

11. "*I am become a fool; you compelled me.*" His enemies, minifying his ministry, and even impeaching his apostolic authority, and thus seeking to destroy his ministerial influence, had compelled him thus to vindicate himself by giving this paradoxical testimony to the wonderful power of God through his humble instrumentality. "*For I ought to have been commended by you.*" The emphasis here is on "you," *i.e.*, that you should have done this commendation instead of me. "For I was not inferior to the very chief of the apostles, if indeed I am nothing." Evidently the reference is here to the entire original Twelve, whose apostleship had never been called in question.

12. "*The signs of an apostle were wrought out among you in all patience, signs and wonders and mighty works.*" During the eighteen months he had preached among them, when God used him to found their church, great and mighty works were wrought; not only Crispus, the chief ruler of the synagogue, but even Sosthenes, his successor and leader of the opposition, and many other Jews, had been gloriously converted; besides, great numbers of Gentiles, even Erastus, the chamberlain of the city, and quite a multitude, especially from the dismal hell-dens of debauchery and sensuality which cursed that emporium of idolatry and adultery, had been wonderfully saved and many of them powerfully sanctified. Finally the crowning glory of the mighty works wrought among them culminated in the mighty baptisms of the Holy Ghost, and His glorious endowment of many with the extraordinary gifts of the Spirit, qualifying them to prophesy, speak with tongues, discern spirits and work miracles. As they were all young in their Christian experiences, the gospel being new and fresh among them and three years having rolled away since those wonderful meetings where God had miraculously blessed the labors of Paul, and now many other preachers having come and found

a place in their minds and hearts, of course the trend of things was somewhat to blur and obliterate the memories of the olden times.

13. *“For what is that in which you are inferior to other churches but that I did not burden you? Grant unto me this injustice.”* Again he reminds them of his noble self-sacrifice in preaching unto them the gospel gratuitously.

14. *“Behold! this third time I am ready to come unto you, and I will not burden you.”* We have no account of his second visit to them. The presumption is it was very transient, probably occurring soon after his departure and before he got away from Europe and crossed the sea into Asia. *“For I do not seek yours, but you.”* This animadvert (critical remarks) severely on his adversaries, who in many cases had doubtless labored among them for the fleece more than for the flock. There is so little of this purely disinterested ministry in the church that preachers are not all discounted by the bold emphasis they lay on temporal support. It seems that they are past all shame on this subject. It is astounding to hear a preacher in the pulpit publicly speak of his salary, and boldly adopt measures to work it up. I could not stand anything of the kind. When the Lord ceases to feed me I will starve gladly for Christ’s sake. How many preachers now can candidly say to the people, *“I seek not yours, but you”*? Surely every one called and sent of God does feel and talk like Paul. My temporal life, since the Lord sanctified me especially, has been by faith, like my spiritual. If a preacher can not trust God fully and unequivocally for his temporal support, how can he preach to his people the truth of God appertaining to personal faith so that they will all “walk by faith and not by sight,” and live by faith alone? *“For the children ought not to lay up treasures for the parents, but the parents for the children.”* The deep and penetrating thought of Paul is constantly illustrating spiritual truth from temporal affairs patent to perpetual observation. In this statement he beautifully reminds them of his spiritual paternity with them all.

15. *“But most delightfully will I spend and be spent in behalf of your souls, even though the more loving you, I may the less be loved.”* Lord, help us all to emulate our apostolic example in that deep self-abnegation and annihilation which will enable us to spend and be spent for the people of God, getting the Bride ready for her coming Lord without the slightest reference to temporal emolument. When shall the Church be delivered from the awful scourge of a hireling ministry, so out rightly condemned by our Savior? How infinitely alien are the utterances of Paul and Jesus from anything favoring temporal support, except simply the good Providence of God! When we let temporalities come in the way of spirituality’s, we had better hang our trumpet on the wall and blow it no more, till down in the straw we receive the baptism of the Holy Ghost, consuming selfishness world without end. *“But be it so, I did not burden you. But being crafty, I caught you with guile.”* If he had come to Corinth seeking temporal support and remuneration for his preaching, those Jews and heathens would have seen at once that he was actuated by a personal interest, this fact becoming an insuperable barrier against all the efforts he possibly could have made to win them for his Christ. The craftiness here and the “guile” with which he caught them was simply the policy he adopted, *i.e.*, making his own living by manual labor, and preaching to them night and day with sympathetic tears flowing demonstrative of his tender love for them, while they could see no human motive actuating in this noble philanthropy; meanwhile, the Holy Spirit, through the truth sanctified with tears, sent arrows of conviction into their hearts, revealing an open Hell, death and doom on the one side; salvation, Heaven and a glorious immortality on the other. The result was that scores and hundreds

fell under the triumphant power of God and were swept triumphantly into grace. Now do not forget that the guile and craft of Paul consisted in preaching the gospel without saying one word about temporal support. When Holiness people depart from this precept and cease to go and work without a word spoken or an assurance given relative to finances, they had better go back and hunt a place in the fallen churches whence they came. We must verify in precept and practice the literal truth of the New Testament. If you will adopt the Pauline craft and “guile,” like him you will catch men. But you can not do it without leaving finances *sub rosa in toto*. Of course this does not mean that you receive no temporal support. Rest assured God will attend to it. It does not mean that Paul received none at Corinth because he recognizes Gaius, one of the very few wealthy members in that church, as his host, and that of the whole church, we are thus assured that he enjoyed the kind hospitality and the home of Gaius, and it does not follow that others did not co-operate in his temporal support. Of course this was not so in the beginning, as they had to rise from the dead before they could embark in living enterprises. Lord, help us all to use the same craft and “guile” which enabled Paul to catch multiplied thousands and save us from the egregious mistake made by the popular clergy in rendering temporal support so prominent as to impress the people that they are following Jesus for the loaves and fishes, thus disgusting and alienating them.

17. *“By which one of those whom I sent unto you did I fleece you?”* The answer is in the negative. He had first sent to them Timothy with his cohort, and afterward Titus with his comrades, both of whom had spent their lives with Paul and so imbibed his spirit that he could fully vouch for them in finances and everything else. Like Paul, we should be careful to send out none who would permit temporal interest to get in the way of spiritual. Well does Paul remind them of the decisive contrast between himself and the preachers he sent and the mercenary evangelists who had been among them.

18. *“I called Titus, and sent along with him the brother.”* We know not the name of this brother whom Paul sent along with Titus. Doubtless he was Aristarchus, Gains or Philemon, alluded to in chapter 8:18-22.

“Whether did Titus fleece you in any respect? Did we not walk in the same spirit? Did we not in the same footsteps?”

Paul here fully endorses Titus and the brother who helped him, feeling fully assured that neither of them said a word or gave an insinuation or the remotest intimation in the favor of personal support. Oh, what mistakes are made along that line! Surely we can go like Paul, as he was the greatest traveler in his day. The great trouble is, as we see from this teaching, that we can not give any attention to our temporal support without imperiling the salvation of souls. Why can we not have faith in on Heavenly Father to feed us like He feeds the birds, and, if we go without a few days, feel it a blessed privilege to enjoy a fast for the glory of God and the good of our souls, and only shout the louder?

19. *“For a long time you think that we are apologizing to you.”* This, of course, would become ere-long, a natural conclusion. But you see he utterly disclaims an apologetic attitude. The man of God is no apologist. He is Heaven’s messenger commissioned from the throne. Hence he needs no excuse, and should make no apology under any circumstances. If you are in any way out of kilter, do not tell the people. God can take a worm and thrash a mountain. *“We speak in the presence of*

God in Christ: and all things, beloved, for your edification.” Hence we see that the ministers of God are all in Christ, not in the world nor sin. If you are not in Christ, and a new creature, you can not possibly be a minister of God. Not only are we in Christ, but we speak in the very presence of God. Good Lord, help us to realize and never to say or do anything that would not be appropriate if the splendors of the great white throne were flashing all around us. Besides, we find that I things are to be conducive to edification — not intellectual, but spiritual. Hence the metaphysical, literary and dogmatic discourses so common in the pit are utterly out of order because, while they may entertain the people intellectually, they do not really edify them spiritually. Edify means “to build up an edifice,” *i.e.*, to instruct, sanctify and establish the people in God.

20. *“For I fear lest perchance having come, I shall not find you as I wish, and I shall not be found unto you such as you wish.”* He is still determined by his letters and the preachers sent to them to get them all in as good fix as possible for his reception, thus preferring to settle controversies, refute heresies, correct irregularities, reform abuses and bring all the people into beautiful harmony with God and His Word while at a distance, so when among them he will have nothing to do but as in the first place, when God so wonderfully blessed his labors: preach to them the living Word in spite of men and devils. *“Lest perhaps there shall be contentions, envy, animosities, self-seeking.”* These four words comprehend the dark, malevolent affections constituting the dismal virus of inbred sin, which only the wonderful efficacy of the cleansing blood and the fire of the Holy Ghost can exterminate.

CALUMNIATIONS, SECRET MALIGNINGS.

How frequently these things so prevail in a church as to bring about alienation’s, conflicts and terrible apostasies! The one of these words means open slander, which is so pestilential and ruinous among the members of a church, and the other means private gossip creeping round among the people, undermining and utterly ruining spirituality. I have known churches divided up into factions and filled with parties mutually recriminating each other, until they all become a pandemonium. “Inflation’s,” *i.e.*, people puffed up with pride, vanity, egotism, self-importance, which are flagrantly incompatible with the humility, meekness and lowliness indispensable in Christian character. “Outfallings.” How few large church organizations can we find without cases of this kind? Members partaking the same sacrament and refusing to speak to each other, and of course eating and drinking damnation to their souls. The Corinthian church was very large, mainly Gentiles, but many Jews in it; thus consisting of heterogeneous elements, easily kindled by Satan into a Hellish conflagration if once they only forfeit the equilibrium of sustaining grace and sanctifying power.

21. *“And I again coming, God shall not humble me before you, and I will weep over many of those who had sinned and not repented over their uncleanness, fornication and lasciviousness which they had practiced.”* The verb is in the aorist tense, indicating an action complete, recognizing the fact that they had been guilty of these things, but that they were all taken away. Here we have three words indicating different phases of that same dark iniquity which was so prevalent in Corinth, the emporium of prostitution, which was popularized by the worship of Venus, the goddess of love, or more properly sensuality, which was so prominent there that more than a thousand priestesses were connected with her worship and living dissolute lives, thus apologizing for debauchery by the plausibility of religion. This awful state of things, and the fact that evidently very many of his

converts were saved from low debauchery and gross sensuality, accounts for the wonderful emphasis laid on this phase of immorality throughout both the epistles.

SECOND CORINTHIANS

CHAPTER XIII.

1. *“This third time I come unto you. In the mouth of two or three witnesses shall every word be established.”* This has reference to the statements which follow. He had sent Timothy in the first place, who had labored faithfully to correct all of those troubles. Afterward he had sent Titus, who had done the same; both of them having held protracted meetings of reasonable prolixity, making all due and faithful effort to accomplish the end in view. Of course now when he goes down, he himself will be the third witness on the stand in favor of the prosecution of the guilty.

2. *“I have forewarned you, and I now forewarn you as being present a second time; even now absent, to those who have sinned hitherto, and to all the rest, that if I come unto you again I will not spare.”* He has done his utmost to save them all, and now he is going to enforce the law of the New Testament and excommunicate all offending parties.

3. *“Since you seek the approval of Christ who speaketh in me, who unto you is not weak, but mighty among you. For indeed He was crucified from weakness, but He liveth by the power of God, who raised from the dead. For indeed we are weak in him.”* I.e., we are weak physically and influential because in Him we have surrendered all temporal power, resources and availability, and hence in respect to these things we are weak and destined so to be. *“But we shall live along with Him by the power of God with respect to you.”* Though we have forfeited all temporal power by our identity with Christ, who Himself permitted the world-powers to overcome Him and take His life, yet because we live in Him we participate the very power of God, so far as they are concerned. Hence, he wants them to understand that the disciplinary power he is going to bring into availability is none other than the power of God in Christ. We should all learn a valuable lesson here:

(a) Temporal power in church discipline is a misnomer, and of the devil. Hence, in this way the by-gone ages were deluged with martyrs' blood.

(b) In the second place, we must make the fact that all disciplinary power in the Church of God is purely spiritual pursuant to the revealed Word, the only code of rules and regulations really authoritative in any matter of ecclesiastical discipline.

Here we see while he utterly disclaims all temporal power, he assures them that the discipline shall be summary and decisive in every case.

5. *“Examine yourselves if you are in the faith; prove yourselves; know you not yourselves that Jesus Christ is in you unless you are reprobates?”* This verse is clear and unmistakable in the great problem of experimental Christianity, setting forth the fact that all are reprobates, i.e., mere counterfeits and pretenders, who have not Jesus Christ in them. While the Christ life is imparted in regeneration, the personal enthronement of Christ in the heart only takes place in entire sanctification. Paul in the highway saw Jesus without, shining into him, when he was converted. Down in Arabia in his second experience (Galatians 1:15), God revealed His Son in Him, i.e., sitting upon the throne of his heart. The great work of the Holy Ghost is to reveal and honor Christ hence,

when you receive the personal Holy Ghost as an indwelling Sanctifier and Comforter, He invariably reveals the glorified Savior and enthrones him in the heart. Hence, we see from this clear admonition that the only alternative is Christ within or reprobate.

6. *“I hope that you will know that we are not reprobates.”* The better translation of *adokimoi* in this verse is “disapproved”; arising from the different attitudes occupied by the Corinthians and the apostles. In case of the former, disapproval or reprobate meant ejection from Christ and the forfeiture of salvation, because their attitude was simply that of Christians. The case is quite different with the apostles, their Christianity not being in controversy, but simply their apostleship. Hence disapproval from the apostolic attitude still left them *bona fide* citizens of the kingdom, while disapproval from the attitude of saintship means ejection from the kingdom of Christ and forfeiture of all hope.

7. *“But we pray unto God that you may do no evil; not that we may appear approved, but in order that you may do good and that we may appear as it were disapproved.”* His chief desideratum is that the Corinthian saints may turn out all right, showing up and sustaining an irreproachable Christian character in the clear light of God’s Word, even though it may turn out that they *“may be as it were disapproved.”* Of course, he knows that he is all right with God spiritually and apostolically. Hence he is resting perfectly easy with reference to himself. All his solicitude focalizes in the interest of the Corinthians.

8. *“We are not able to do anything against the truth, but in behalf of the truth.”* Here is a grand case of church trial, clearly elucidatory of every problem and final in the settlement of every difficulty along that line. Shall we not profit by it? God help us. You see here the truth, *i.e.*, the Word of God revealed in the New Testament is the only umpire in the case. Hence you see the solution of every question that has vexed the church through the ages. Every possible issue is here brought to a focus. The New Testament is a plain book, easily understood. It is plainer, more simple and perspicuous than any of the creeds, rules or regulations. Hence we have nothing to do but bring everything to the law of the Lord as we read it in His precious Word. Away with all human authority. It is all Divine, human agency simply recognizing and enforcing it. What a pity that church courts are not content to walk in the footprints of Paul, try their members according to God’s Word alone, making it the ineffaceable finale in every case. It would play sad havoc with the frolicking, worldly churches of the present day, turning out about nine out of every ten. But the angels would come down from Heaven to supply their places.

9. *“For we rejoice when we may be weak and you may be strong: truly we pray for this, your perfection.”* You see Paul and his comrades were all a unit in Christian perfection, praying and working for it incessantly. This was the grand ultimatum in all the apostolic ministry. How any person can read the Bible and not see Christian perfection flashing and glowing from Alpha to Omega, radiating out in the prayers, and flaming in the sermons, and flashing in the exhortations and testimonies, we can not comprehend.

10. *“Therefore, being absent, I write the same things, in order that, being present, I may not use the severity which God gave me for edification, and not for destruction.”* All true preachers of the gospel are successors to the apostles, so far as proclaiming the living Word and enforcing church

discipline are concerned. Hence it is our imperative duty to declare all the counsel of God and to enforce New Testament law and discipline to the letter, fearlessly of men and devils. We are no better than Paul, and he here declares that he will use severity and not spare the guilty. Alas for the woeful delinquency in the discharge of duty, and the appalling maladministration in the churches at the present day! Where can you find a membership verifying the New Testament standard of Christian morality? Why do not the preachers dare to walk in the footprints of Paul in this matter? While the Word is plain and unmistakable, and we see millions flagrantly violating it, therefore disciplinary duty involving excommunication becomes the inalienable obligation of every pastor, yet we see from this Scripture that this power is given to us for "*edification, and not for destruction.*" Therefore we should learn wisdom from the prudential procedure of Paul, firing on them at long range and doing his utmost to wheel them all into line before his arrival. In this he gloriously succeeded. I used to come to my circuit responsive to the appointment of my Conference, and find the majority of my members living beyond the dead-line, where it became my painful duty to excommunicate them. I always made it a rule to run a protracted meeting from the hour my feet rested on my territory till the expiration of the Conference year, by the help of God rolling the revival flame from shore to shore. The result was my unworthy members would get convicted and converted and go for holiness, and great hosts of outsiders would be gloriously converted. And, instead of reducing my membership by expulsion, I would go back to Conference with three times as many as I began with, seldom ever turning any one out of the church. Why? Because I turned on them the Pauline maneuver, doing everything in my power to get them saved before I proceeded to enforce the law in their excommunication. God wonderfully came to my relief in every case. But, mark it down, if they had not repented and got religion, I would have made a clean sweep like Paul said he would at Corinth. But, after all of these protracted meetings held by Timothy and Titus, and these powerful letters written, and the awful warnings given, we have no reason to believe that a single one became the victim of the preannounced severity; from the simple fact that they all heeded the warning, repented and got right before his arrival. So he came on late in the fall of 57, staying with them three months and writing that wonderful Book of Romans, and we have not an intimation of a single one expelled. On the contrary, they had a glorious hallelujah time and much edification.

11. "*Finally, brethren, rejoice.*" This is the literal meaning of the Greek *chairete*. "Farewell" (E.V.) is neither literal nor suitable here, as he was not bidding them adieu, but saluting them on his speedily anticipated arrival. The idea, of course, is all rejoice in the Lord, which is quite a hackneyed phrase in Pauline parlance. "*Be perfected.*" This verb is in the imperative mood, thus positively and explicitly commanding them all along the line of Christian perfection, the favorite theme of every apostle, and should be of every gospel minister. John Wesley exhorted his preachers: "*Preach Christian perfection constantly, urgently and explicitly.*" "Be comforted," *i.e.*, be sure that you all receive the blessed Holy Comforter, that He may come into your heart and abide forever. "*Be of the same mind,*" literally, "mind the same thing." All sinners have the carnal mind only. All wholly sanctified people have the mind of Christ only. The unsanctified are intermediate between these two classes and double-minded (James 1:4 and 4:8); *i.e.*, having the mind of Christ imparted by the Holy Ghost in regeneration, but still the carnal mind in a subjugated state dominated by the mind of Christ, but, like a prisoner in jail fearing the hangman's rope, ready at any time to slay his keeper and make his escape. Hence this is simply another commandment on the same line on entire sanctification along with the preceding, thus adding more and more emphasis to the Divine requirement of Christian perfection. "*Live in peace, and the God of love and peace shall be with you.*" Jesus is

recognized throughout the Bible as the Prince of Peace, and at the same time portrayed by the inspired writers as a mighty warrior, fighting and conquering sin, death and Hell. In conversion we receive peace with God, but in sanctification, the peace of God which passeth all understanding, and is competent to keep our minds and hearts in harmony with our great Captain. Jesus is Prince of that peace which follows an exterminating war upon sin, without whose literal destruction there is no such thing as permanent and abiding peace.

12. “*Salute one another with a holy kiss.*” This commandment is so frequent in the apostolic letters, and so positive, that I do not wonder the Holiness people in some localities are giving it the prominence it enjoyed in the apostolic age. Let us not be wise above what is written, and be very careful lest we criticize the Word of the Lord. The Greek word, *phileema*, here used, not only means a kiss with the lips, but a love-token manifested in a diversity of ways. Yet we must give Scripture its full force and not depreciate its literal signification.

13. “*All the saints salute you.*” The facts favor the conclusion that this letter was written in Berea in Macedonia, where they enjoyed an exceedingly bright and beautiful Christianity, evinced by their ardent and enthusiastic appreciation of the Holy Scriptures. We do not wonder that they all send their loving salutations of Christian affection to the dear saints of Achaia.

14. “*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.*” While we find benedictions at the conclusion of every apostolic letter, some quite brief and unique, and others rather prolix, no one has ever attained the notoriety of the above, from the accidental fact of the prominence given it in the creeds of Christendom. The English language is rapidly spreading over the earth under the wonderful aggressive conquests of the British Empire, planting the national church of England in many heathen lands and opening the way for missionary enterprises generally. Consequently the Episcopalian ritual and formula have been extensively adopted by the Protestant churches generally in all the earth, carrying with them this soiled apostolic benediction, which multitudes recognize by that name, though it is no more apostolic than any of the balance. While we have no criticism for the free use of this benediction, to avoid monotony we would advise you to not use it constantly, but avail yourself of the variety furnished by all the apostolic officials. This is the great argument for the leadership of the Holy Ghost; He will never have you run in the same old rut till you lose the freshness and power, which is the objection to the constant use of the above benediction, or any other set and definite form in the worship of God. This is the great reason why the ordinary church services lose their power. Hence it is exceedingly unwise and grievous to the Holy Spirit to tie ourselves to any forms and routines, which will ere long assert their claims and actually become your idols, running you into the awful sin of idolatry before you are aware. The Holy Ghost is the founder, organizer, perpetuator and glorifier of the Church. Whenever you get away from His personal leadership you are already derailed and going fast into the devil’s mud, where you will stick and rot, while the New Jerusalem trains move by you at lightning speed. This benediction is a beautiful and significant exhibition, not only of the personal Trinity, but the reciprocal work of the Trinity in the gracious economy. The world is saved by the free grace of God in the Lord Jesus Christ, that grace superinduced by the matchless and unutterable love of the Father, all culminating in the fellowship of the Holy Ghost indicated by the Greek *koinoonai*, which really indicates the matrimonial alliance. The Holy Ghost becomes our constant Companion, waking and talking with us, our loving Companion in holy wedlock.

SECOND CORINTHIANS

APOLOGUE.

This epistle is notable for special illumination on a number of grand salient truths prominent in the gracious economy; *e.g.*, regeneration in its relation to sanctification is especially clear and lucid. Sanctification is exceedingly prominent and abundantly corroborated by Paul's personal testimony. Glorification is most clearly and beautifully elucidated. The transfiguration receives a very elegant exegesis. The duty and the privilege of Christian giving is more elaborately expounded than elsewhere in the New Testament, while elucidation of infirmities and revelations is transcendent.

GALATIANS

PROLOGUE.

Galatia bordered on Phrygia, Bithynia and Paphlagonia. The inhabitants were a mixture of Greeks and aborigines, called Galigreci. We have but three allusions to this country. Acts 16:6: Paul, Luke, Silas and Timothy traveled through here on their second evangelistic tour, in which they seem to have been very expeditious, as they were forbidden by the Holy Ghost to preach longer in Asia at that time, because He wanted to send them to Europe. This was about A.D. 51. Again when Paul, having spent about three and a half years in Greece, returned to Asia about the summer of A.D. 54, having traveled to Palestine, up to Jerusalem, down to Antioch and on through to Syria and Phrygia, he is mentioned as passing through the Galatian region, but states nothing about his work there. Then we have one more: In 1 Corinthians 16:1, when Paul reminds the Corinthians of their contribution to the Jerusalem saints, he merely states he had notified the Galatians relative to the same interest. We have information in reference to the time when he was instrumental in their conversion. The E. V. postscript says this letter to the Galatians was written from Rome. But it is a well-known fact that all of these postscripts are spurious, not a single one occurring in the Greek. We are utterly at sea with reference to the time and place. If it was written at Rome (of which we have no evidence), the time must have been A.D. 61-64. We find it stated in the epistle that Paul himself wrote, a very unusual thing, and would militate against the conclusion that Rome was the place, because Luke, his amanuensis, was there with him and wrote Ephesians, Colossians, Philippians, and Philemon for him. It is more plausible that he wrote it at Cæsarea while Luke was away at Jerusalem gathering up materials for the Acts of the Apostles. The end for which Galatians was written is clear and obvious, *i.e.*, to correct certain serious and dangerous errors which had been propagated among them, much to their spiritual detriment. We find here the same class of Jewish Christian preachers giving trouble as at Corinth on other lines, and no mention of the circumcision which they preached with peculiar emphasis among the Galatians. That fact would argue an earlier date for the Galatian letter, as the Mosaic law was constantly growing weaker among the Jewish Christians till it went into total eclipse in the destruction of Jerusalem by the Romans, A.D. 73. We see these preachers had dropped circumcision among the Gentiles before they preached at Corinth, as there they said nothing about it. Though we have no clue as to the time when Paul established these churches, there is at least a plausible probability that it took place during that indefinite period he spent at home in Tarsus, after they sent him away from Jerusalem to save his life, about A.D. 39. As his Lystra martyrdom was fourteen years before the writing of Second Corinthians, A.D. 57, which would give us A.D. 43, this also occurred near the close of his first evangelistic tour. He had spent a year or more at Antioch before they started on that tour. Hence, he stayed about two years at Tarsus before Barnabas went from Antioch and brought him into Syria. Of this indefinite period we have no record, as Luke, his celebrated, though modest, helper and amanuensis, had not yet fallen in with him. I trow that was the time when he became instrumental in the conversion of the Galatians, as that country is very convenient to Tarsus. This corroborates the above facts, which favor the conclusion of our early date. Still we have no definite clue as to the time or place when and where the letter was written. The entire epistle is a constant fire on those ritualistic heresies which had been propagated to their terrible detriment, and evidently, in many cases, utter ruin. Of course, these preachers claimed to be Christians, otherwise they would not have been received by these Gentile Christian churches. N. B. — While the Gentile converts did not receive circumcision at all, nor any of the Mosaic rites, the

most of the Jewish Christians held on to them. When Paul arrived in Jerusalem on his last visit to the apostles, he said, "You see, brethren, how many myriads of Jews there are who believe and are all zealous of the law," practicing circumcision, Nazaritic vows, bloody sacrifices and watery catharisms. They had practiced these rites and ceremonies fifteen hundred years. Hence they clung to them with the pertinacity of a drowning man, till the Romans destroyed the city, slew a million, sold another million into slavery, and dispersed the remnant to the end of the earth and prohibited them from returning on pain of death.

GALATIANS

CHAPTER I.

1. "*Paul an apostle, not from men.*" Apostle is from *apo*, "from," and *stello*, "send." Hence it simply means one sent. Paul starts out by certifying that he is not sent from men nor by a man. These Galatians are about to be side-tracked by men. He is doing his best to divert their attention away from men to God. "*Sent by Jesus Christ, and God the Father who raised Him from the dead.*" Paul does not propose to come in personal competition with those preachers who are playing sad havoc among the Galatians, as that would not be profitable; but he endeavors to bring them in contrast with God, who sent him to preach to them. "The man of God shall not strive." Never argue with any one, but in every case bring your antagonist face to face with God's Word, and leave him there. The Archangel Michael did not bring a railing accusation against the devil (Jude 9), but said: "The Lord rebuke thee."

2. "*And all the brethren who are along with me, to the churches of Galatia.*" Paul, by way of Christian courtesy, always associated the brethren with him in his epistles. Your postscript in E.V., all of which are spurious, says he was at Rome. It is more probable he was at Cæsarea, A.D. 58-60.

3. "*Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for sins.*" While the Father gave His Son to die for us all (John 3:16) yet it is equally true that the Son gave Himself. He said: "No man taketh my life from me, but I lay down my life for the sheep."

4. "*In order that he may redeem us from the present wicked age, according to the will of God the Father.*" Satan's wicked age of this world set in with the Fall and will continue till the Millennium, *i.e.*, till the Lord returns to the earth and sets up His Theocracy (Acts 3:19-24 and 15:14-18, and Daniel 7:9-14). During this wicked age, Satan is "god of this age" (2 Corinthians 4:4) ruling the world through his subordinates in human governments and fallen churches.

5. "*To whom be glory unto ages of ages. Amen.*" This phrase, translated in E.V. "forever and ever," is strong and unanswerable in favor of endless duration. While constantly occurring denotative of the eternity appertaining to God the Father, Son and Holy Ghost, Heaven and the saints in glory, it is also constantly used by all of the inspired writers to denote the endless duration of Hell and the retributions of the wicked (Revelation 14:11 and 19:3). Hence the Bible is clear and explicit that the fires of Hell and the torments of the damned will be co-eternal with the felicities of the righteous, the existence of saints and angels, and of God Himself. Hence the infidel sophistry of all efforts to explain away the existence of Hell and eternal punishment.

THE GOSPEL IMMUTABLE.

We have the gospel clearly defined (Romans 1:16),

"The power of God unto salvation to every one that believeth."

Hence the power of God, like Himself and all of His attributes, is immutable. Therefore the gospel is the same in all ages, has never changed and never can. All these human imitations, presenting an endless diversity of gospel, are Satan's counterfeits. Hence the truly genuine is precisely what it was in the apostolic age. The didactic phases of the gospel have undergone changes adapted to the progressive dispensations of bygone ages; e.g., Antediluvian, Patriarchal, Mosaic, and Apostolical. Yet in all these dispensations the power to save was the very same, and will never change during the Mediatorial kingdom which began with the first interventions of grace after the Fall, and will continue to the end of time. These carnal preachers had followed Paul, preaching a diluted ritualistic gospel different from that which he preached, which he notifies them is no gospel at all, but simply Satan's counterfeit. Oh, how fearfully is the world this day inundated with the spurious gospels! coaxing and deluding multiplied millions. The very same power that came down at Pentecost must still come down from God out of Heaven, if the devil is defeated and a soul saved.

6. *"I wonder that you are so quickly moved away from Him who called you in the grace of Christ into another gospel."* God, through the Holy Ghost in the grace of Christ, had called them to repent of their sins and flee the wrath to come. "Call" is in the aorist tense, indicating an instantaneous complete act of the Holy Ghost in their awakening, conviction and invitation to God, in contradistinction to the gradualism currently taught in popular churches. There is a moment in life when God by the Holy Spirit calls every soul to repentance. That is the auspicious epoch in his probation. If he yields, and proves true, he is eternally saved; if he rejects, forever undone.

7. *"Which is not another, but there are some who trouble you, even wishing to pervert the gospel of Christ."* This perversion becomes Satan's counterfeit, having the form without the power, which is the only essential element in the gospel. These preachers were giving them much more form and ceremony than Paul had given when he preached the true and genuine gospel. This is peculiar to all apostasies. Satan always makes up for the absence of the Spirit and power by form and ceremony. So fast as churches lose the genuine article, they multiply the counterfeit with great rapidity.

8. *"But if indeed we, or an angel from Heaven, may preach unto you any other gospel than that we have preached, let them be accursed."*

9. *"As we have before said, and I now say again, If any one may preach unto you besides that which you received, let him be accursed."* Here you see that the withering curse of the Almighty rests upon the man or the angel who has the misfortune to become the devil's instrument in preaching any other gospel than that which we have revealed in the New Testament. "The kingdom of God is not in word, but in power." Oh, how hard it is to keep preachers and people from devising human substitutes in the absence of God's genuine! These preachers who gave Paul so much trouble, going around after him and sidetracking his converts, claimed to be true and genuine followers of the Savior. Among the Galatians they insisted on circumcision as well as other idols of the Mosaic law. The same class of men at Corinth said nothing about circumcision, illustrating the fact that they had dropped that idol as they were gradually getting away from the Mosaic institutions. This counterfeit gospel in all ages has been the uncompromising enemy of the genuine, and will so continue till Babylon falls. At the present day Christendom is flooded with effete ceremonies, rites and institutions, vain and futile substitutes for the Spirit and power.

10. *“For whether must I obey men or God?”* That question has been repeatedly answered. We are to obey God alone, and heed not the commandments of men. *“Whether do I seek to please men? If I yet please men, I were not the servant of Christ.”* Before Christ appeared to him on his way to Damascus, he sought to please men. He was a popular preacher, a member of the Sanhedrin, standing at the front of the ministry, intensely loyal to the church and doing his utmost to please the high priest and all others who had the rule over him. From the time he became acquainted with God, his life was no longer manward, but purely Godward, just as yours and mine ought to be. Oh, how happy we would be if we would acquaint ourselves with God’s truth revealed in His blessed Word, and obey Him alone, blessedly free from all the commandments and the dictation of men! Do not forget that Paul said: “If I please men, I am not the servant of Christ.” Of course, he means carnal men, who are out of harmony with God, because when we please God we incidentally please His people, who are in perfect harmony with God.

11. *“I make known to you, brethren, that the gospel preached unto you by me, that it was not according to a man.”* How few people at the present day are free from humanisms, and are prepared to give a “Thus saith the Lord” for all they believe, preach and practice!

12. *“For I did not receive it from a man, neither was I taught it, but by the revelation of Jesus Christ.”* Christendom is flooded with humanized gospel. Talk to a man about his religion, and he will at once refer you to uninspired authorities, the founders of his church or the formulators of his creed. God uses human instrumentality to preach to us the Word and teach us, but we should remember that there is no authority in all the world but God and His Word. These Galatian churches were side-tracked, darkened, deflected from God and almost ruined by these ritualistic preachers who emphasized human ordinances instead of preaching Christ, the Holy Ghost and His infallible truth.

13. *“For you heard of my life one time in Judaism, that I persecuted the Church of God exceedingly, and desolated it.”*

14. *“And I profited in Judaism above many comrades in my race, being exceedingly zealous of the traditions of my fathers.”* He is illustrating the attitude of those preachers by his own history. He had for years been pertinaciously scrupulous in the advocacy and propagation of all those rites and ceremonies. We are not to conclude from this that these men did not profess to be the disciples of Christ, because in that case they would have been rejected outright, as these Gentiles had no disposition to become Jewish proselytes, because they were Christians and identified with the gospel dispensation. The trouble was that they were still practicing and celebrating the Mosaic law, which was very prevalent to Christian education in Palestine (Acts 21:21), and was not prohibited by the apostles, because they knew that an attempt to eliminate the gospel ritual among the Jews who had been accustomed to it fifteen hundred years would produce serious friction and alienation, and probably send many souls to perdition. While this was true in Palestine, the very opposite was true among the Gentiles, who had never received the Jewish ordinances, and, on the contrary, were much prejudiced against them. Hence, in all the apostolic churches, Jews and Gentiles were mixed in the same organizations, the former retaining the ceremonies of the Mosaic law at will, and the latter perfectly exonerated from them by the apostolical decrees (Acts 15). Galatia was a long way from Jerusalem, in the heart of the Gentile world, and Jewish influence almost unknown. Hence an attempt to burthen those Gentile converts with the defunct institutions of Judaism was seriously

dangerous to their punctuality and calculated to eclipse the glorious doctrines of Christ which Paul and his comrades had preached among them, Hence Paul reminds them that they need not be surprised at the zeal of those Jewish preachers for those patristic institutions, for he had once been on the same line, and even more so. This letter is exceedingly valuable to Christendom as an outstanding protest and an eternal denunciation of human ritualism.

PAUL'S SANCTIFICATION IN ARABIA.

15, 16. *“When He who separated me from the womb of my mother and called me, by His grace was pleased to reveal His Son in me, in order that I may preach Him among the Gentiles, immediately I conferred not with flesh and blood.”* While the conversion was simply normal and substantially identical with that of every other Christian, it was attended by the miraculous revelation of the personal glorified Savior to his soul, adumbratory of His second glorious coming into the world to reign in righteousness. This wonderful appearing of the Savior prostrated him three days and nights, crying before God till He sent Ananias to comfort him, when he was not only miraculously healed of blindness but filled with the Holy Ghost to the capacity of his spiritual infancy, though an intellectual giant. We are not surprised that a conversion so powerful, miraculous and extraordinary precipitated him out, preaching Jesus in the synagogues of Damascus like a messenger from Heaven. Very soon, however, a change comes over him, and he suddenly desists from preaching and goes away. That change was superinduced by the revelation of his inward need of another work of grace, *i.e.*, God wrought on him by His Spirit convicting him for something more, which is revealed in the manifestation of His Son in him in contradistinction to his revelation when on the road to Damascus. This Arabian experience is comprehended in a terse statement in Acts 9:22: “But Saul continued more and more to be filled up with dynamite.” That experience took place down in Arabia at the expiration of the three years which followed. “And he continued to confound the Jews who were dwelling in Damascus, proving that He is the Christ.” This took place after he had received his Arabian experience. Fortunately for Paul, when God convicted him for sanctification, that he “did not confer with flesh and blood,” *i.e.*, go after human counsel, which so many do terribly to their spiritual detriment. “Neither did I go up to Jerusalem to those who are apostles before me.” This would have been a great mistake in him to face the old apostles, with his experience, and present his own claims to the apostleship, when he only had one experience, however glorious that was, because all of the apostles had two, *i.e.*, their conversion under the ministry of Jesus, and their sanctification on the day of Pentecost. Hence Paul must have an experience homogeneous with theirs in order to meet them and sustain his testimony and apostolical claims. “But I went away into Arabia.” How fortunate it was for Paul, when God convicted him for a second work of grace while preaching in Damascus preparatory to the revelation of His Son in him, instead of beating on with the double conflict of inbred sin and the devil without, closing his ears to all human counsel he went away into Arabia that he might be alone with God in the dreary desert inhabited only by the wild beasts and savages. This desert was God’s theological school in which He educated His prophets. In that same Arabian desert He had taught Moses forty years and sanctified him at the burning bush preparatory to his wonderful work. Likewise in the wilderness of Judæa, the same kind of place, He had taught John the Baptist thirty years to get him ready for his glorious ministry, the happy precursor of our Savior. It is really important that Paul study for a time in God’s theological college, away from all the theologians of earth, where God can have His way with him and prepare him for his wonderful ministry. We have not an intimation that he preached

during this time. He had more than enough to do to fight Adam the first, as we see so vividly portrayed in Romans 7. When you read that chapter again imagine that you see Paul, rolling around in the sands of Arabia, no company but the wild beasts and anon a passing caravan, while he fights the uncompromising battle with indwelling sin till God reveals His Son in him, when he raises the shout of victory. We can not identify this with his conversion when God revealed His Son to him on his way to Damascus, because the revelation gives this as a subsequent event in Arabia. Again, it is a simple matter of the infallible Word that in the Damascus experience Christ was revealed to him and not in him; however, He shone down on him, but neither is it stated, nor legitimately inferred, that He was revealed in him. Quite different was the Arabian experience, when He was revealed in him. Do you not know that, when you receive the Holy Ghost as an indwelling Sanctifier and Comforter, He comes not into your heart to reveal and glorify Himself, but Jesus? Hence, it is a significant and consolatory fact, that when we receive the Holy Ghost in sanctification, He actually enthrones Jesus in the heart, there to abide and reign forever. When Brother Carradine was conducting a wonderful revival in San Jose, Cal., and many seekers at the altar, Sister McClurkon, the wife of a Presbyterian preacher, was in a deep agony crying to God to sanctify her. Bro. C. said: "Sister, look within." Soon her face became very bright and she began to shout aloud: "Oh! I see Jesus sitting on the throne of my heart." N. B. — You may receive it as tenorable orthodoxy that in every case Jesus is revealed to the soul of the sinner in regeneration, and in the heart of the believer in sanctification. Such is the beauty and the charm of the glorified Savior that no human soul, however profligate and debauched, can resist when the Holy Ghost reveals Jesus. This is the grand culmination, when every sinner shouts out, "You may have all the world, but give me Jesus," this becoming the salient epoch in every conversion. The same is true in every experience of sanctification. The Holy Ghost reveals Jesus in you sitting on the throne of your heart, ruling within and without for time and eternity. "And again I return to Damascus." After his wonderful Arabian experience, he returned to Damascus, preaching so powerfully as utterly to dumbfound all the Jews in their synagogues, proving with overwhelming demonstration the Christhood of Jesus. Very soon, however, the saints find it necessary to steal him over the wall in a rope-basket to save his life.

18. "*Then after three years I went up to Jerusalem to see Peter.*" This was important, as Peter was the senior apostle, and now that Paul is going into the regular work, harmony, sympathy, a fraternal meeting and mutual understanding are necessary between these two great apostolical leaders, the one among the Jews and the other among the Gentiles. "*And I abode with him fifteen days.*" During this period the glorified Savior appeared to him in person while he was praying in the temple (Acts 22:17), notifying him that the Jews would not receive his testimony, such had been his radical change with reference to them. But then and there He gives him his apostolical commission to the Gentiles.

19. "*But other apostles saw I not, save James the Lord's brother.*" This James was not identical with either of those belonging to the original Twelve, *i.e.*, James the son of Zebedee, the brother of John, and James the son of Alphaeus; but he was the brother of our Lord, doubtless the son of Joseph by a former marriage, and brother of Jude, both of them becoming apostles immediately after the resurrection, and this James being honored with the pastorate of the mother church in Jerusalem, doubtless because of his confraternity to the Lord. Of course, the other apostles were out preaching at that time, and Paul not permitted to meet them in view of his short stay of only fifteen days, determined by the terrible opposition which sprang up against him in the Hellenistic synagogues,

where he boldly stood in the track of Stephen, in whose martyrdom he had been so prominent; then and the boldly testifying to his conversion and sanctification, paralleling his experience to that of Stephen, at the same time preaching the same gospel for which Stephen had bled and died. The same bloody persecutors who four years previously had stoned Stephen had entered into a conspiracy in the same way. Consequently the brethren stole him away, escorted him to Cæsarea, and sent him on to Tarsus to save his life.

21. *“Then I came into the regions of Syria and Cilicia.”* This is the beginning of that period spent up in those northern countries, doubtless consisting of three or four years, till Barnabas went after him about A.D. 43, and brought him to Antioch to help them in that mighty work which at that early date was shaking the Assyrian metropolis. As his indefatigable amanuensis (Luke) had not yet become his traveling companion, we have no record of his work during these years, but have every reason to believe that this was the time when he did much evangelism in Cilicia and Phrygia and Galatia, founding the churches to which this epistle is addressed, corroborating the fact of the trouble on circumcision which was practiced on the Jewish converts generally; meanwhile the Jewish preachers, of whom there were very many at that date, in many instances making efforts to enforce it with other religious rites and ceremonies among the Jewish converts.

22. *“But I was unknown to the faces of Judæa which were in Christ.”* They had been under the necessity of taking him entirely out of Judæa to save his life. Consequently he remained unknown personally to the churches in Judæa during these years when he was evangelizing those northern countries.

23. *“But only they were hearing that he who persecuted us one time now preaches the faith which he was formerly desolating; and they continue to glorify God in me.”* You must remember that they had not mails at that time, and news moved slowly from lip to lip, yet, in the lapse of months and years, traveling very extensively Paul had been exceedingly known in Judæa as a great ecclesiastical leader and commander-in-chief among the bloody persecutors of the Nazarenes. Hence the saints had become accustomed, at the mention of his name, to identify it with blood and slaughter. Oh, what a happy change! — now that the news goes traveling throughout all the churches from Dan to Beersheba that Saul of Tarsus, the great leader of the persecutions, has not only been wonderfully converted, but that he is preaching with all his might the faith which he once destroyed. Of course, all who heard the good news shouted praises to God. The form of the Greek verb indicates they kept the shout roaring and rolling over the country far and near, giving glory to God, because their greatest enemy had not only been converted, but was preaching with all his might. This state of things went on when he was far away among the Gentiles.

GALATIANS

CHAPTER II.

CHRIST THE ONLY ESSENTIAL.

1. *“Then after fourteen years again I went up to Jerusalem along with Barnabas, taking Titus also.”* Before this he had gone along with Barnabas to Jerusalem, sent by the elders to Antioch to carry alms to the poor saints. We do not identify this visit with any one mentioned elsewhere, the end in view being the illustration of the non-essentiality of circumcision in the case of Titus, who was a prominent preacher of the gospel, though uncircumcised.

2. *“I went up according to revelation.”* Jerusalem is the highest city in all that part of the world, situated away up on the great table-lands of Judah and Benjamin, occupying the summits of Zion, Moriah, Akra and Bazetha. Hence the statement always heard, “up to Jerusalem” and “down” to all other places. This situation also beautifully and pertinently symbolizes Heaven in its elevation. Here we find that God revealed to him where He wanted him to go. That is beautifully indicative of the Divine leadership, when God indicates to us when to go and when to stop. *“And I expounded unto them the gospel which I preach among the Gentiles, but privately to the prominent ones, lest I run, or did run, in vain.”* In this statement he confirms to the Galatians the authenticity of the gospel he had preached to them by the attestation of all the apostles.

3. *“Neither was Titus, who was along with me, being a Greek, compelled to be circumcised.”* This was a clear and unequivocal refutation of all the preaching which had been done among them in order to prove the essentiality of circumcision. Those very Galatians were Greeks, as that country had been colonized by Greek emigrants about two hundred years previously, who, mixing with the aborigines, were called Galigreci. So here Paul gives them a clear demonstrative case: Titus, a prominent gospel preacher recognized by all the apostles in Jerusalem, and well known to be a Greek, was not required to be circumcised, even at Jerusalem. That demonstrative case actually covered all the ground, proving most conclusively the nonessentiality of circumcision in their case. There is no presumption in favor of the conclusion that Paul objected to circumcision, as we see at Lystra he circumcised Timothy because his mother was a Jewess, though his father was a Greek. Among the Jews he not only winked at circumcision, but felt free to practice it when the absence of it would prove a stumbling-block to their faith; while, for the very same reason, he violently opposes it in the case of the Galatians, among the Gentiles. We here learn a most profitable lesson. As the ordinances are mere indices of grace, they must always be subordinated to the spiritual interest, and never in any way antagonistical to it, diverting the attention of people away from Christ. When the eye is steadfast on Jesus, then you can with impunity be all things to all men on ritualistic lines. But when there is a probability of diverting the attention away from Christ, and focalizing it on rites and ceremonies to the spiritual detriment, then we are to do like Paul, oppose them with all our might. These Gentiles had no predilection for the Jewish ordinances, consequently not only was their faith liable to be shaken, but utterly vitiated.

4. *“But on account of false brethren who had crept in, who came in to spy out our liberty which we have in Christ Jesus in order that they shall bring us into bondage.”*

5. *“To whom I did not give place for an hour, in order that the truth of the gospel may abide with you.”* Here we find that this same class of ritualists, who you must remember were avowed Christian preachers, attacked Titus in Jerusalem, demanding that he should be circumcised, whom Paul antagonized most indefatigably and uncompromisingly, and did not yield to them. So that Titus came and went, passing through all the authorities and magnates of the gospel metropolis without being circumcised, thus confirming to all the Gentile world its nonessentiality. What was the liberty in Christ Jesus which they so highly esteemed? It was the grand and glorious truth, and the sweet, inestimable privilege of adopting the creed, “Jesus only,” and thus utterly disencumbered of everything else. How few Christians in the world today enjoy this glorious freedom! Jesus, Savior, Sanctifier, Healer, glorious Lord, and coming King! Satan has so many devices to put yokes on people that very few escape and go free. Now, this freedom, with reference to rites and ceremonies, means to use them, or not use them, as we walk in the light. You see here Paul himself (Acts 21:4), practiced Nazaritic vows and sacrifices, and in case of Timothy, circumcision, all of which were utterly effete and non-essential. But he did it lest the Jewish Christians might stumble in case of delinquency; while at the same time he uncompromisingly antagonized every effort on the part of the Christian Jews to enforce the Mosaic ordinances on the Gentile converts.

6. *“But from those who seem to be something what they were at that time made no difference to me: God receives not the face of man: for those who to me were prominent amounted to nothing additional.”*

7. *“But on the contrary, seeing that I have been entrusted with the gospel of uncircumcision, as Peter was of circumcision;*

8. *“For He that wrought with Peter under the gospel of circumcision, also wrought with me unto the Gentiles;*

9. *“And knowing the grace of God, which was given unto me, James and John, who seemed to be pillars, gave unto Barnabas and me the right hand of fellowship, that we should go unto the Gentiles, and they to the circumcision.”*

10. *“Only that we must remember the poor, which same thing I was truly zealous to do.”* In all this transaction we see the absolute pre-eminence of the Holy Ghost and His inspired Word. Of course, the Holy Spirit had given to Peter, James and John, and also Paul and Barnabas, the prominence here mentioned. But you must recognize the fact that this prominence was of Divine election, and of pure spirituality, because he says that “those who seemed to me to be prominent amounted to nothing additional, *i.e.*, while the Holy Ghost had rendered them prominent as teachers and leaders, yet they had in consequence no extraordinary authority, *i.e.*, they were nothing but simple instruments in the hands of the Holy Ghost. In this conference we see a recognition of the apostleship of both Paul and Barnabas, and their commission of God to the Gentiles. We also see the absolute supremacy and leadership of the Holy Ghost, and their utter independence of all human authorities. This is patent from the fact that they laid on them but a solitary injunction, and that was purely prudential, *i.e.*, that they should give attention to the poor. This is noteworthy emphasis in the Lord’s appreciation of the poor. We have to look to them for resources to supply the citizenship of God’s kingdom, from the simple fact that the rich will not have it. How exceedingly seldom do you

find the rich hail the gospel as a feast, surrendering all the world for its appreciation? No wonder we have this emphasis laid upon the evangelization of the poor, because it is certainly easier to convert ten of that class to one of the wealthy and proud, while souls are all on par in the Heavenly market. Why is not this the only injunction laid upon all the preachers in all ages when sent out by conferences and synods? We certainly have no right to enjoin any other, as our mission is purely in the soul-saving line. If we give thorough and faithful attention to the poor, the rich are certain to get enough to leave them without excuse at the Judgment Bar. Why did they not supply them with a creed? They did, and that creed was simply God's Word, the Holy Ghost being their only leader, revelator, and exponent. We see from these Scriptures that God "receives the face of no man." "Man looketh on the outside, but God looketh on the heart." Hence all this personal distinction with which the world is bewildered with high-sounding epithets, honorary cognomens, and official ranks and titles, simply amount to nothing, as they will all evanesce before the great white throne, when pure spiritualities and intrinsic matter of fact will determine all human destiny. The great men on earth will not be great in eternity. Our Savior proposes to turn the column round, so "the first will be last, and the last will be first." Lord, help us to get low down at the feet of Jesus, where we can see Him only, forever losing sight of all human greatness, and evanescent gewgaw, and phantasmagoria. Let us not forget the manner in which the appointments were made in this Jerusalem Conference; all personalities, creeds, rules, regulations and authorities ignored with the mere reminiscence in behalf of the poor, while they went out with no leader but the Holy Ghost, and no authority but His Word.

PAUL CASTIGATES PETER.

11. *"And when Peter came into Antioch, I withstood him to the face.*

12. *"For before certain ones came from James, he was in the habit of eating with the Gentiles, and when they came he stood aloof, and separated himself, fearing those of the circumcision.*

13. *"Truly the other Jews were also drawn into co-operation with him, so that even Barnabas was led away by their hypocrisy."* The Greek word here is hypocrisy, which may sound very strong. This word means an actor on the theatrical stage, who performs the part of a different person whom he represents; e.g., an American may dress up like a Rocky Mountain savage and act the part of an Indian. Peter and the Jewish brethren were deporting themselves as if they were better than the Gentiles, which was not true, and they knew it, for God had revealed it to them at the house of Cornelius, Peter himself being the preacher, when God had surely shown him that He was no respecter of persons, and the Gentiles were as good by nature as the Jews, and the same wide-open door of free gospel grace was there thrown open to them. It was not only a wonder that Peter's courage failed him under the circumstances, as he, along with Paul, had been sent especially to the Gentiles. We have no assurance of anything involving guilt in this whole transaction. It was mere infirmity, amid all illustrating the superior mentality on the part of Paul, who triumphantly survived the temptation and became the hero of the field. How frequently are sanctified people very bold on our Holiness campground, but found shrinking and reticent when the presiding elder and the official board are on hand! They do not necessarily commit sin in these cases of delinquency as they are soliloquizing in favor of prudence on the occasion, and utterly unwilling to even consider abnegation of their profession: it is merely with them a prudential intermission, or rather a cowardly retreat from responsibility. Of course, the trend of all such practical cowardice is to spiritual depreciation, in the

end leading to forfeiture of experience and serious detriment. While Peter's heart was right, he momentarily gave way to evil reasoning, lest he might damage the cause of Christ among the Jews. John Wesley says that sanctified people generally lose it several times, because of evil reasoning, before they get established in it. While, of course, this was a faltering in the direction of evil, we are satisfied it had not passed the pale of innocent infirmity until fortunately arrested by the stalwart Tarsian. Lord, give us the heroic stamina of Paul, who was willing to stand alone with the truth on his side. Certainly we all ought to be there, where we will no longer make the inquiry of this or that ecclesiastical magnate, but simply, What is the verdict of God's infallible truth? Others who are in error need our correction. Paul did not cowardly speak to the detriment of the brethren, clandestinely around with others, testing and developing popular sentiment against them; but, knowing that he had the truth of God on his side, he boldly met them face to face, and castigated this public error in the presence of all. Fortunately, Peter enjoyed the sanctifying power in his heart, and was meek as a martyr and gentle as a lamb under this public exposition.

14. *“But when I saw that they are not walking right according to the truth of the gospel, I said to Peter, in presence of all: If thou, being a Jew, livest like the Gentiles, and not like the Jews, how do you compel the Gentiles to Judaize?”* Peter had even rendered himself notorious for his bold advocacy of the Gentile gospel free and untrammelled, while he stood before the apostolic college at Jerusalem. After this it becomes grossly inconsistent for him to compel the Gentiles to Judaize. God gave Paul in this important correction a glorious victory, which continued to brighten during the apostolic age. Peter perfectly acquiesced, receiving it all right, standing corrected by his brother, to whom he ever afterward referred as a precious, loving friend in the gospel. In 2 Peter 3:15, he refers to him as

“our beloved Paul, according to the wisdom which was given unto him, wrote on to us.”

In this transaction we see the method of settling all difficulties among the Lord's people. Let the Word be the only umpire in every case. If they are truly sanctified, they will all acquiesce without a murmur. If they do not acquiesce in the Word of the Lord as the umpire in every case, they are to be ignored from the membership of the gospel church (1 Corinthians 14:38). If the Roman armies in the Providence of God had not destroyed Jerusalem, thus bringing an end to the Mosaic ritual, the trouble along that line would have been an awful vexation for ages. They not only expatriated the Jews, but prohibited any of them from returning, even on the pain of death. In the early centuries of the Christian era if a Jew was found in another country traveling with his face toward Jerusalem he was arrested and executed. The Emperor Adrian, in the second century, who was an inveterate hater both of the Jewish and Christian religions, and an enthusiastic worshiper of the old Roman gods, dropped the name Jerusalem, founded a Roman colony on the site, calling the place Elia Capitolina, which name was retained two hundred years, thus endeavoring to obliterate the very memory of Jerusalem from the very face of the earth. This continued till the conversion of the Emperor Constantine, A.D. 325, who went to Jerusalem, hunted up the sacred places, and restored the name, and proceeded to rebuild it. While all this was the wicked work of Satan's rulers, yet God overruled it as a powerful and valuable auxiliary in the elimination of the effete rites and ceremonies of the Mosaic law from the gospel church. Without these awful and providential interventions the old dead Levitical ritual would have clung to the gospel church with the pertinacity of a drowning man. For many centuries Judaizing teachers continued to trouble the churches exceedingly. The Seventh-day

Adventists are at present the only survivors of the old fulfilled and, consequently, defunct Mosaic institutions. As in the apostolic age, the true procedure is simply to guard that one point, *i.e.*, that they do not ruin the people by diverting their attention from Christ. When they want to Judaize by keeping the Mosaic Sabbath, do not reprove them, but remind them that they must keep the Christian Sabbath too, or fall under condemnation for violating the conscience of Christendom (1 Corinthians 8:12). When we have Christ all right, we may observe non-essential ceremonies with impunity, if we do not permit them to intrench upon our faith. We must, in everything, keep Christ before the people the only essential.

CHRIST ALONE ESSENTIAL.

15. *“We Jews by nature, and not sinners from the Gentiles,*

16. *“Knowing that a man is not justified by works of law, but through faith of Christ Jesus.”*

Millions of modern ritualists this day preach the essentiality of works precisely as those who gave Paul so much trouble. They frankly admit the non-essentiality of the works of the Mosaic law, which they say these Scriptures all refer to, while they pertinaciously and avowedly preach water baptism, and many other legalisms, as essential to salvation. The Holy Ghost seeing that acute evasion of revealed truth, left out the Greek article from both of these nouns, so that it reads, “no man is justified by works of law,” *i.e.*, any works of any law, excluding New Testament law just as much as Old Testament law. Such is the plausibility of legalism that it has hung on the church in all ages like lightning from the skirts of the clouds, withering and blighting the spiritual life in every dispensation. The Jewish Church in the time of Christ had vastly more rites and ceremonies than Moses ever established, and at the same time so awfully dead that, instead of seeing and hailing their own Christ, they laid violent hands on Him and took His life. They had gone deep into hollow hypocrisy, dead formality and ritualistic idolatry, even at that time more zealous to keep every ramification of the law than in the former days of spiritual life. We see all the churches this day on the same downward trend, multiplying institutions with an alarming rapidity as substitutes for forfeited spiritual life. This Scripture is perfectly unequivocal in the non-essentiality of any works of any law to save a soul. When the people have Christ all right, they will lose their interest in legal works. When they do not have Christ, Satan always tempts them into legal substitutes. “And we believed into Christ Jesus.” Here you see plainly revealed how we get into Christ, *i.e.*, how we get saved. It is by faith alone. The enemy is always ready to attack the truth, and hence the importance of ample fortification. There are four justifications:

(a) In infancy by the work of Christ, without faith or works;

(b) in the case of the sinner, by faith alone without works, because it takes salvation to bring him into the kingdom of God, hitherto being in Satan’s kingdom, where all the work he possibly can do belongs to him;

(c) the Christian is justified by faith and works, or, rather, is kept justified, as he must prove his faith by an obedient life;

(d) finally, the soul before the Judgment Bar is justified by works alone (Revelation 22).

Repentance is absolutely necessary to bring the sinner on believing ground where he can be justified by faith alone; while entire consecration is requisite to bring the Christian on believing ground where he can be sanctified by faith only. The justifying faith of a sinner and the sanctifying faith of a Christian are not dead, but replete with the life of the Holy Ghost, which makes them really aggressive and efficient in the work of the Lord. The Greek tense of this verb, "*we believed into Christ Jesus,*" is the aorist, revealing an act instantaneous and complete, confirmatory of the conclusion that we enter Christ suddenly and actually by faith alone, other graces being harmonious and reciprocal. "*In order that we may be justified by the faith of Christ, and not by works of law, because by works of law shall no flesh be justified.*" The Holy Ghost, through his servant Paul, is here so clear and explicit, even unto substantial repetition, that no honest, intelligent person can possibly be mistaken. Hence the doctrines of baptismal regeneration, sacramental justification, salvation by church loyalty, are literally and eternally obliterated. Well are we assured that the way is so plain that wayfaring men, though fools, need not err therein (Isaiah 35), yet not only in Paul's day, but in all ages, have counterfeit preachers flooded the world with legalistic religion, side-tracking young converts as these Galatians, leading astray thousands of simple-minded people who have once known the Lord, and catching with their ritualistic lasso millions who have never known the Lord and dragging them blindfolded into Hell, hoaxed with the delusion that they are not only real Christians, but even inflated with spiritual pride because they are so legalistic and enterprising in what they call church work that they think they will have a prominent seat in Heaven, when they are living and dying without hope and without God. Such is the plausibility of legalism because it assumes the attitude of good works, which in themselves are right and commendable, but as futile to save as any other form of idolatry, that it has always been the most difficult line of Satanic delusion to reveal and correct.

17. "*And if seeking to be justified in Christ we also be found sinners, then is Christ the minister of sin? It could not be so.*" This sweeps away the possibility of that sinning religion with which Satan's legalistic preachers have filled the world. From the inevitable fact that these legalisms have no power to take away sin, and consequently must leave the conscience guilty and condemnatory, therefore its votaries are laid under necessity of satisfying these guilty consciences in some way. Consequently they boldly and defiantly stand up in their pulpits and preach a sinning religion, thus making Christ the minister of sin, which Paul here says is impossible, illustrating the fact that Christ has nothing to do with that kind of religion, but it is Satan's job from beginning to end.

18. "*For if I build again those things which I destroyed, I constitute myself a transgressor.*" I.e., if, after I have gotten rid of my sins in justification, I go on and sin again, I simply reckon myself a transgressor, falling right back where I was before I started, as this legalism, such as water-baptism, sacraments, ceremonies, church-work and conservatism of a lot of human institutions, and add to this all the commendable traits of Christian morality, philanthropy and churchisms indiscriminately, are utterly impotent to take away a solitary sin, and literally powerless to save. Since all this pomp and pageantry of good works and churchisms leave their votaries in their sins, it becomes encumbent on their preachers to comfort them some way, and thus they are bound by a constant effort to convince them that the poor sinning religion that they have is all there is for them. Alas for the wholesale delusions of Satan through legalistic preachers and worldly churches!

19. *“For through law I died to law, in order that I may live unto God.”* Since the law of God says, *“The soul that sinneth it shall die,”* my only hope is to meet the penalty. This I did in Christ, the Holy Ghost nailing old Adam in my heart to the cross where he bled and died. Consequently through the vicarious substitution of Christ and the power of the Holy Ghost crucifying the man of sin in me, the penalty of the violated law is satisfied, and I have passed from death to life. Law, in the first place in this short verse, means Divine law, pursuant to which we must all die to sin, or sink into Hell. Law, occurring here the second time, has a general and broad signification, taking in all human law. When Adam the first is dead the law is satisfied, so I am dead to it, *i.e.*, free from it, so that I have nothing to do but live unto God, no longer under the law but under grace (Romans 6:14). Here comes in this perfect and glorious freedom of which all legalists are utterly ignorant. It is freedom from all law, human and Divine. I am free from all human law from the simple fact that I do not belong to any human being, but to God only. I am free from the law because everything in me having a disposition to violate it is dead and gone. Hence I am in no practical sense under the law. I am now in the State of New Hampshire, of whose laws I am ignorant, yet I am just as free as if there were no laws, because I have no disposition whatever to violate any law, human or Divine. Consequently I have nothing to do but to live unto God as free from the law as a man lying in his grave.

20. *“I have been crucified along with Christ.”* In these Scriptures we must constantly discriminate between the carnal “I,” Adam the first, and the spiritual “I,” Adam the Second, *i.e.*, the Christ-nature in the heart. This is a clear and unequivocal profession of entire sanctification, which simply means the death of sin, regeneration meaning the life of grace. How strange that preachers would confound the two and identify them, when they are as antipodal as midnight and noonday. The crucifixion of old Adam is the negative side of sanctification, sin going out to make room for grace, the glorious infilling of the Holy Ghost following on and flooding the soul. *“I live no longer, but Christ liveth in me,”* yet you see there is no possibility of committing sin without taking back the carnal mind, because a dead man can not put forth vital acts. Christ is the only one living in the sanctified man, hence He must evacuate the heart and the old man of sin get back before actual sinning can take place. *“And the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me.”* Faith is the umbilical cord connecting the heart of the believer with Christ, and through which spiritual life is continually transmitted and perpetuated. Hence we live by faith alone, enjoy that faith because on believing ground, and glorify God by a life of good works, the normal fruit of justifying, sanctifying, and keeping faith. It is our precious privilege thus not only to live by faith spiritually, but also temporally, trusting God to feed and clothe us, like He feeds the birds on the finest of the wheat, and clothes them with a plumage more gaudy and resplendent than the regalia of the proudest Oriental potentate that ever encumbered the throne of a world-wide empire. What an unutterable privilege thus to be felicitously relieved of all care, spiritual and temporal (Philippians 4:6). Rely upon it, God is as faithful in temporal as in spiritual things, so dismiss every care of this life, and that which is to come, and let Jesus live your life for you. If He loved you enough to come from Heaven and die for you, you certainly can trust Him to live your life for you.

LEGALISM, THE BLACKEST INSULT TO GOD.

21. *“I do not nullify the grace of God: for if righteousness were through law, then Christ died gratuitously.”* Well can Paul say that he does not nullify, or make empty, the grace of God. On the

contrary, he gives the most superlative appreciation to that grace, from the simple fact that Christ Himself is the sum and substance, essence and quintessence of that grace. Now, the simple fact that Paul makes Christ everything, and nothing else anything, in the plan of salvation, confirms forever his superlative appreciation of redeeming grace. It is an indisputable fact that just so far as you magnify other things, just so far you necessarily minify Christ, thus fooling the people by wholesale, having them lay hold of this and that poor, fleeting temporality, which has no more power to save than the Chinaman's wooden idol, while at the same time it gets between him and Christ, blinding his eyes till fleeting mortality ebbs away and Satan dumps him into Hell. The reason why legalism, in all its forms and phases — and I mean by that, all sorts of human work, whether by yourself or your preacher — as a condition of salvation, is the blackest insult to God, is from the simple fact that it treats with contempt the gift of His Son, His vicarious atonement and dying love. Why is that? The above Scripture explains itself: “If justification were by law, then Christ died gratuitously,” *i.e.*, for nothing, unnecessarily; and why? Did not we have the law here four thousand years before He came? Did we not have as much water with which to baptize people as we do now? In fact, all facilities for legal obedience that we have now were here from the beginning. We could do just as good work, and as much of it, before He came as since. If all of these things could effect a part of our salvation, they could perfect it. Hence the legalistic theology that haunted Paul with its Hell-hounds in all his ministerial work literally girdles the globe to-day. If you will be truly obedient to ecclesiastical laws, ceremonies and institutions, you can not only be an acceptable member of a popular church, either Papal or Protestant, but you can be an honored office-bearer, and even a metropolitan pastor, and have no more experimental salvation in your heart than the horse you drive. No wonder God in every land is calling out the true people, separating them to Himself that they may witness for Christ and preach Him to the world. If Christ is not omnipotent, He is a failure and can not save. If He is omnipotent, He needs no help, whether in the form of an interceding priest, water baptism, sacraments or good works. These are all right in their place, but never did have anything to do with salvation. Hence Paul said,

“Christ sent me not to baptize, but to preach the gospel” (1 Corinthians 1:16),

illustrating the fact that neither baptism nor any other human work is any part of the gospel, but only incidental to it. I doubt whether the darkest Hell-dens beneath the skies are guilty of a sin more abominable in the sight of God than throwing contempt on the gift of His Son, His dying agonies and redeeming love. The reason why He had to come down from heaven, and bleed and die, was because all the bleeding birds and beasts on Jewish altars slain through the flight of forty centuries, all the water catharisms administered by thousands of Aaronic priests, all the baptismal waters of the Jordan, limpid lakes and cerulean oceans, all the sacraments administered by Papistical priests and Protestant clergy, all the good works of the multitudinous eleemosynary institutions in all the churches of Christendom, all the paragon morality inculcated in all the creeds and confessions of the globe, and all the Christian charities that have ever girdled the world with disinterested philanthropy, never could take away a solitary sin, nor commend a soul to the pardoning mercy of God. While all these things are commendable in their place, when offered to God as an oblation for sin, they are but filthy rags in His sight, from whose polluting stench He turns away with irreconcilable disgust. Even these good works are all polluted with sin, unless wrought in Christ. This is impossible unless we first get into Christ, which is by simple faith (ver. 16), *i.e.*, by taking God at His word. If we have not such confidence in the simple word of God that we will take it without human auxiliary or

confirmation, we will never do to be trusted for admission into Heaven, where through all eternity we must be perfectly trustworthy, so that God can perfectly rely on us when He wants to send us ten thousand millions of miles on an important errand, to preach the gospel of His glorious kingdom to millions of inhabitants of new-born worlds. Hence faith is the great and indispensable condition, solving the problem of Divine loyalty and opening the way to our *bona fide* citizenship in the kingdom of God. True religion is all the work of God, while false religion is the work of men deluded and manipulated by Satan on the line of legalism, which is of all other diabolical devices the most plausible, because as a rule it is good within itself. Satan leads the unbelieving world to Hell by the allurements of positive evil. In this capacity he is the roaring lion. Meanwhile he is equally indefatigable in enterprises for the damnation of religious people, whom he captures as an angel of light, by getting them to depend on things which in their nature are good and commendable, such as water baptism, sacraments, church rites, ecclesiastical loyalty, philanthropy, morality, charity, liberality and good works generally. These things are so commendable in their intrinsic character as at once to command the endorsement and appreciation of all enlightened, well-disposed nominal Christians, and at the same time utterly incompetent to stand the test of God's righteous judgments against sin. When depended on for justification, they become filthy rags in His sight, and a positive insult to His majesty, not only utterly futile as a means of grace, but abominable idols and rivals of His Son, who has already satisfied the Divine law for us, paid our debt and redeemed us by His expiatory blood on the cross. Hence the presentation of anything but the work of Christ is a reflection on the validity of that work and an impudent insult to God, who can not recognize any other propitiation for sin. All this Satan knows, as he was a great archangel before he fell, his wonderful intellectual power surviving his spiritual collapse, just as the apostasy of a man leaves his mental ability unimpaired. Therefore Satan, the god of this world (2 Corinthians 4:4), has literally girdled the globe with counterfeit religion, and all on the line of good works. The Paganistic, Moslem, and Papistical churches, with aggregate membership of twelve hundred millions, are utterly engulfed in priestcraft without a surviving scintillation of experimental gospel truth; while the Protestant churches are following them at race-horse speed, with fearful rapidity becoming more and more legalistic, thus losing sight of the work of Christ in their magnification and dependence on the work of the preachers, the church and themselves, all of which is a fatal plunge into idolatry, actually making the death of Christ a gratuity, because we had the law four thousand years, and could have been as obedient, and had as much water to baptize with, before He came and died as since. Hence the entire effect of all this legalism is to obscure the work of Christ, and exalt the human. Good Lord, bring us back to the creed of "Jesus only." If you have Him enthroned in your heart, you will obey God on earth like the angels in Heaven, and at the same time be pure as angels. "Where the Spirit of the Lord is there is liberty," while this legalism puts on you a galling yoke of bondage, causing you to groan beneath your burdens and murmur like Israel in the wilderness. All this is loathing in the sight of Him whose service is a delight to His true worshipers. "His commandments are not heavy."

"My yoke is easy, and my burden is light" (Matthew 11:30).

Carnality always mounts a human prop to lean on, while spirituality knocks them all away that you may lean on Jesus only, everything else proving but a delusion to let you drop into Hell. This legalism, *i.e.*, salvation by obedience, *i.e.*, good works, is Satan's slickest plank to Hell, from the simple fact of its plausibility, and hence its liability to deceive sincere people, whom the devil can

not successfully tempt by positive evil; but he must present something plausible. Yet the most plausible substitute for Christ is nothing but an idol. You would as well worship a heathen god as a water god, a day god, a sect god, a creed god, or a money god. The Almighty can never take anything but the work of Christ, which we can only receive and appropriate by faith, without works. This justifying and sanctifying faith is never inactive, but the most working thing in all the world. It is the grand enginery of all true obedience, yet, losing sight of all its good works, seeking Jesus only.

GALATIANS

CHAPTER III.

PERFECTION NOT BY WORKS.

1. “*O foolish Galatians, who was bewitching you?*” The verb in the imperfect tense indicates a continuous progress of that fatal bewitching work which had gone on among them so seriously to their spiritual detriment. Why does Paul certify that those legalistic preachers had bewitched them? It is certainly an awful caricature and a withering denunciation of all legalistic preaching, *i.e.*, all efforts to prevail on people to do good works as a condition of justification, reconciliation, and sanctification. According to this castigation of Paul the world is today literally begirdled by Satan’s wizards, bewitching the people into the occult delusion and the baleful intrigue of Satan to seek salvation by legal obedience, thus caught in the most fatal lasso ever thrown by an incarnate devil. “*Before whose eyes Jesus Christ was hitherto set forth crucified.*” The Pauline gospel all focalized in the one simple truth of Jesus crucified. This was his constant and only theme. Jesus, the only Redeemer and Expiator of a guilty world, crucified on Calvary as the great atoning substitute for the millions of all ages sinking hopelessly into Hell. This was the constant, vociferous, important, and indefatigable proclamation of Paul and his comrades whithersoever they traversed the world, whether among Jew or Gentiles. Paul knew that these Galatians had forsaken their sins and cast themselves on the mercy Of God in Christ, being gloriously converted by trusting Jesus only. Such is the diabolical preposterousness of preaching and believing any other doctrine as a condition of justification, that Paul witheringly lampoon these legalistic preachers who have come among them proclaiming the essentiality of legal obedience in order to God’s pardoning mercy, and he not only denounces the preachers as wizards, necromancers, and hypnotists, but he mercilessly blisters all their followers with the scathing denunciation of being bewitched. Lord, help us to be true and preach the Pauline gospel to the ends of the earth, doing our utmost to convince the deluded millions of the fallen churches, who are this day seeking justification and sanctification by their good works, that they are actually and really bewitched by the devil through the instrumentality of the popular preachers who from metropolitan pulpits are this day crying out church loyalty and legal obedience as a *sine qua non* of their justification.

2. “*This only do I wish to learn of you, did you receive the Spirit through works of law or by the hearing of faith?*” The absence of the Greek article in the phrase, “*works of law,*” is clearly and demonstratively exclusive of all works of any law as a condition of pardoning mercy and regenerating grace. Here we see positively that these Galatians received the Holy Ghost as a convictor and regenerator simply by hearing the Word and believing it, before they had rendered a solitary act of obedience, which properly appertains to the domain of Christian duty necessarily incident to all acceptable Christian life and peculiar only to a citizen of God’s kingdom; as all obedience antecedent to your admission into the kingdom of God would necessarily take place in the kingdom of Satan, where it would legally belong to him, and he would receive the benefit of the same. Hence we see clearly and demonstratively from the inspired testimony of Paul that those Galatians were gloriously converted by faith alone, under the faithful preaching of the living Word; deeds of law, *i.e.*, legal obedience, good works, having nothing whatever to do with it, but simply following on as the normal fruit of saving faith.

3. “*Are you so foolish?*” Oh, what a withering denunciation! — how awfully plain and rough the Pauline style of preaching! Let a preacher try it nowadays; stand up in his pulpit and denounce his congregation as a set of blockheads, ignoramuses and consummate fools, what would become of his salary? How long would he carry his pastoral head on his shoulders? God forbid that we should be too modest to preach the gospel. Why did Paul denounce these church-members so awfully scathingly? The reason is here given. God help you to receive it appreciatively. “*Having begun in the Spirit, are you now made perfect by the flesh?*” Here is a case unmistakably pertinent and positively applicable to millions this day in the orthodox churches of Christendom. While Pagans, Mohammedans, Papists, and many heretical Protestant denominations, have utterly lost sight of the regeneration which the Holy Ghost alone must work in the heart of the sinner, to save him from sin, death and Hell, yet it is a consolatory fact that even amid these ages of general apostasy, because it is a time of wholesale stumbling over sanctification and consequent fatal retrogression back into the fogs and condemnation of spiritual Babylon, still we recognize the consolatory faith that there are many preachers in the popular pulpits who are even now saying, like Jesus to Nicodemus: “Ye must be born again.” For this we commend them, and love them much for their work’s sake, and invoke a thousand blessings on their labors of love. It is a glorious consolation to have even the smallest part of God’s truth faithfully preached. When John Bunyan, standing on the streets of Eaton, his native town, and blaspheming like a demon, received an awful rebuke by a harlot looking out of her window and telling him that he was the most wicked man in town, and that he was leading all the youths into sin, he stopped and soliloquized: “Is it possible that I am so awfully wicked as to deserve such a rebuke from such a character? Certainly my case is desperate in the extreme.” From that moment an awful conviction settled down on him in which he saw Hell open and the devils dragging him in. The person instrumental in his conviction was an awful sinner, the church being dead and nobody to help the heart-broken penitent into the light. Such was the Hell-horror flooding his soul that he went to preaching on the streets with all his might, telling the sinners of their awful doom and warning them to repent, God signally blessing his labors two whole years while he roared in the ears of the wicked rabble the awful thunders of Sinai, and then converting his soul. I give this as an illustration that God will bless and use any part of His truth when faithfully preached. Hence I deeply sympathize with my brethren in the popular churches who are preaching the true regeneration of God, wrought by the Holy Ghost in the heart, and do so much regret that they are not preaching entire sanctification equally lucidly, intelligently and scripturally; and especially do I so much deprecate the fact that such men are involved in the fatal heresy of those preachers who gave Paul so much trouble in Galatia, Corinth, and other places by preaching perfection through legal obedience, *i.e.*, good works. That is bad enough for dead Romanists, but really distressing in a Protestant pulpit. The conclusion is irresistible. The plain truth enunciated by Paul in these Scriptures is that we are sanctified instantaneously by faith alone wrought in the heart by the Holy Spirit. Wesley says: “Precisely as you were justified by faith so are you sanctified by faith.” Our Savior clearly reveals faith as the measuring line of our salvation. We all have just what we have faith for, and no more, in the spiritual realm. It is a significant, undeniable, and deplorable fact that the popular pulpits of this day are roaring with the very heresy here so witheringly denounced by Paul as actual witchcraft. Well, what is this witchcraft? It is none other than preaching sanctification by good works, or growth, which is the same thing. Reader, will you not help me to wake up all the preachers to the apprehension of this momentous reality, that if they preach justification or sanctification by carnal ordinances, church rites, good works, ecclesiastical loyalty, or in any way conceivable or inconceivable, except by the direct personal Holy Spirit working in the heart through meek and

humble faith on the part of the recipients, in that case they are simply hypnotizing the people with abominable Satanic witchcraft? Good Lord, deliver us.

4. “*Did you suffer so many things in vain?*” If, indeed, in vain. While Paul lashes them with the scorpions of God’s awful castigatory truth, he does all this actuated with inspiring hope of their reclamation. In that day to become the follower of the despised Nazarene, who was crucified on Calvary, meant nothing less than martyrdom, hence these Galatians had already suffered awful persecutions for Christ’s sake. After all this noble heroism and patient suffering, what a pity for them to be side-tracked by designing ecclesiastical demagogues, and make their bed in Hell. No wonder the spirit of Paul was profoundly stirred within him.

5. “*Wherefore did the one administering to you the Spirit, and working dynamites in you, do it by works of law or by the hearing of faith?*” They would not dare to gainsay the testimony of Paul at this point, because he was the identical party here alluded to, administering to them the Spirit, and working dynamites among them. The Holy Ghost uses human instrumentality. Therefore it is pertinently said that Paul did administer to them. “Mirades” (E. V.) is “dynamites” in the Greek, the plural of the same word used by Paul in Romans 1:16, where he defines the gospel as the “dynamite of God unto salvation to every one that believeth.” The objection to “miracles” (E. V.) is that it deflects the mind too far from the nucleus of the gospel theme, *i.e.*, the personal work of the Holy Spirit in the heart, and focalizes the mind on the physical miracles which actually did accompany the spiritual; *e.g.* bodily healing, etc. These “dynamites” are powers, and are manifested in all the work of the Spirit in the heart; *e.g.*, conviction, regeneration, and sanctification, which had been so prominent under Paul’s ministry in those churches. This verse is pre-eminently confirmatory of the pure spirituality of Paul’s ministry among those people, and shows that it was exclusively through the personal work of the Holy Spirit through the heart, performing miracles of conviction, regeneration, and sanctification, all through faith alone on the part of the recipients. It is utterly impossible to conclude that anything else took place in the conversion of these people except the simple preaching of the Word accompanied by the ordinary auxiliaries of prayer, exhortation, appeal, testimony, and song, the simple human media through which the Holy Ghost wrought His mighty works.

THE PLAN OF SALVATION EVOLVED OUT OF THE ABRAHAMIC COVENANT.

6. “*As Abraham believed God, and it was imputed unto him for justification.*” Of course those Jewish Christian preachers were powerful on the Abrahamic covenant, justly regarded by every loyal Israelite as the Magna Charta of the redemption scheme. This they had especially emphasized in their preaching to these Galatians, assuring them that circumcision was necessary to bring them into the Abrahamic covenant and make them *bona fide* members of the Christian Church. You must not imbibe the idea that these preachers were laboring to convert them to Judaism, which is utterly out of the question, but only to prevail on them as Christians to adopt circumcision, and, perhaps, some other Jewish rites and ceremonies. In view of this fact, it becomes pertinent on the part of Paul to take up the Abrahamic covenant and show them that they become members of it by faith alone, simultaneously also becoming *bona fide* Christians, from the simple fact that the Abrahamic covenant was confirmed in Christ, the sole center, essence, and quintessence of that great and notable transaction which God Almighty made with that celebrated patriarch. The record in this verse, giving

Abraham's justification through faith alone, which took place when he was seventy-five years old (Genesis 15), actually preceded his circumcision by twenty-four years, giving a gap between them so long that no intelligent person could ever identify the two transactions. As circumcision was God's work on His ancient people, so is baptism at the present day. When I was a boy it was customary to mark sheep by cutting their ears, an operation painful and bloody. Now they simply mark them with paint. In a similar manner, amid the bold and impressive symbolism of the old dispensation, God marked His people by a bloody sign. Nowadays by a simple and painless ceremony with water.

7. "*Know then that those who are of faith the same are the sons of Abraham.*" As the covenant with Abraham was confirmed in Christ, therefore all the people who are in Christ are members of that covenant. Consequently, the simple fact that through faith alone we are justified and born of the Spirit, it follows as an irresistible logical sequence that all who enjoy true faith in Christ are truly the children of Abraham. Hence Paul sweeps from the field the argument of his adversaries who were deluding those people with the idea that they needed circumcision to bring them into the covenant of redemption. Though the dogma of circumcision was soon dropped out of the pulpit; *e.g.*, even before the same class of preachers troubled the church at Corinth, where they said nothing about it, yet the same trouble, like a specter from the bottomless pit, has followed the churches from that day to this, haranguing the children of God on the essentiality of water-baptism and other ritual ceremonies.

8. "*But the Scriptures, foreseeing that God would justify the Gentiles by faith, preached before the gospel to Abraham that in thy seed shall all the Gentiles be blessed.*" Whereas the legalists are troubling them about circumcision, that they may partake the benefits of the Abrahamic covenant, Paul proves clearly the non-essentiality of their proselytism to Judaism, because all of the Gentiles were specified in the covenant when God made it with Abraham. Consequently they are *bona fide* participants of the covenant independently of the Jews, because Christ died for the Gentiles as much as the Jews. In fact, the very Pauline gospel, identical, God had preached to Abraham, including Jews and Gentiles alike in the paternity of faith in Christ.

9. "*So that those who are of faith are blessed with faithful Abraham.*" As Adam represented all the human race, so Abraham represented the whole race of faith, *i.e.*, all the people in all ages and nations looking to God for salvation through faith in Christ.

"God out of Christ is a consuming fire" (Hebrews 12:18).

Since He has redeemed all in the world through Christ, He is anxious to save all. Therefore just as faithful Abraham was blessed and saved, so God delights to save all who put their trust in Christ. As He is the only Expiator of the violated law, there is no alternative but to leave every soul under condemnation who does not fly to God through Him.

10. "*For so many as are of works of law, are under the curse, for it is written, Cursed is every one who continueth not in all things written in the book of the law to do them.*" The law can never know any mercy. For a sinner such mercy in the law is like the criminal employing a lawyer to examine the statute book to find his pardon. From Alpha to Omega he will find nothing but his condemnation.

To pardon is not to punish. When the penalty is ignored, all law is at an end. The murderer before the judge and jury weeps, begs and promises never to kill another man. That has nothing to do with the case. He must be hung for the murder already committed. The law can do nothing but inflict the penalty. The only hope is through a third party coming to his rescue, satisfying the law and becoming his substitute. The angels need no mediator, because they never violated the law. Legalistic salvation is the proudest trick of the devil, who in that way has been filling up Hell the last six thousand years. To unilluminated minds it is exceedingly plausible, especially when cunningly manipulated by pulpit demagogues.

11. *“That no one is justified by law is evident, because, The just shall live by faith.”* These propositions can not both be true, because contradictory, notwithstanding Satan’s preachers labor so hard to reconcile them. Faith means the abandonment of all personal effort and leaning upon another, while legal justification means that you are justified by obedience to law. Hence they are diametrically contradictory and irreconcilable either with other, the one representing God’s religion, and the other Satan’s. The devil is always passing himself not only as the partner of God. but God Himself. *“The just shall live by faith”* is a quotation from Habakkuk, constituting God’s law of pardon and sanctification in all dispensations. During the first three centuries martyr fires kept the Church humble and pure. When the conversion of the Emperor Constantine suddenly elevated the Church from the lion’s mouth to Cæsar’s palace, the world got the victory, hence the fatal plunge into the awful apostasy, resulting in the paganization and inundation with ignorance, darkness, superstition, and idolatry, culminating in priestcraft, prelacy and popery, again kindling the fires of persecution and deluging Christendom in blood. Meanwhile all the cardinal truths in the popular church went into eclipse. When Martin Luther, a most devout Augustine monk, having nearly starved himself to death to get rid of his sins, finally went to Rome to receive the Pope’s blessing and other means of grace available at the world’s spiritual metropolis, pursuant to the leadership of the priests, on his bare and bleeding knees climbing up and down the stone stair of Pilate, where Jesus stood when under prosecution (which they claimed to have been transported from Jerusalem during the crusades), suddenly these words rang in his ears, as he always believed, by a voice from Heaven: “The just shall live by faith.” Immediately desisting and returning to Germany, he stirred the whole country, preaching justification by the free grace of God in Christ, received and appropriated by faith, utterly independently of priestly absolution, thus repudiating all the arrogant claims of the hierarchy, stirring all the Hell-hounds of persecution against him, till the Pope sent his bull of excommunication, which meant Luther’s burning, like that of John Huss, of Bohemia, but he publicly burnt the bull. This was followed by the thunder of the Vatican, the rage of the hierarchy, and the anathema of the Pope, summoning him to face his august majesty with his grave cardinals at the City of Worms; where, proving more than a match for them, an attempt to arrest him superinducing a great uproar in which Luther was carried away as he thought by his enemies, but they turned out his friends, fortuitously securing him in the rush and hurrying away to save his life, incarcerating him in a deep, dark dungeon far off in an old ruined castle on the summit of a lonely mountain, there keeping him a whole year, thinking he was in the hands of his enemies, as his custodians thought it best to remain incognito, lest he would get away and his enemies kill him. Meanwhile he translated the New Testament out of the Greek into the German. At the expiration of a year the seed he had sown produced a glorious crop, inspiring the princes of Germany to meet at Augsburg and enter a general protest against the usurpation of the Pope, thus laying the foundation of the Protestant Church and pouring a flood of light on the world. Thus God used Luther to restore

to the Church the long-lost gospel of justification from all our transgressions by the free grace of God in Christ, received and appropriated by faith alone “without deeds of law.” At a later date he used George Fox and John Wesley to restore the glorious doctrine of entire sanctification instantaneously received by simple faith for that wonderful grace. He is blessedly using the present Holiness movement (now girdling the globe) in the restoration of the inspiring truth of the Lord’s glorious return to the earth and the wonderful triumphs of the Millennial theocracy. He is also using this glorious movement to restore Divine healing for the body, also woman’s ministry and other great truths patent in the New Testament, but, with everything else, covered deep in the rubbish of priestcraft and popular superstition. Glory to God! we are about to get our Bible back! Then the human creeds which domineered the conscience of Christendom for ages, must all go into eclipse amid the glorious light of the Sun of Righteousness.

12. *“The law is not of faith, but he who doth those things shall live in them.”* This applies to all the angels and glorified saints, but to no person on the earth. It applied to Adam and Eve while they kept their first estate in Eden.

13. *“Christ redeemed us from the curse of the law, being made a curse for us, because it has been written: Cursed is every one that hangeth on a tree”* (Deuteronomy 21:23). Christ literally and actually became our substitute, dying in our room and stead and satisfying the violated law for us, making the expiation so complete as to preclude the necessity for the damnation of a solitary soul in all the world. So complete and satisfactory is the work of Christ for every human being, that the damnation of a sinner becomes a sheer gratuity in no way necessary. Hence the soul who makes his bed in Hell dies as the fool dies, without a solitary apology to palliate the horrors of Hell through all eternity.

RECEPTION OF THE HOLY SPIRIT.

14. *“In order that the blessing of Abraham may be in Christ Jesus.”* Hence the silly nonsense of all their arguments in favor of circumcision as a prerequisite to the benefits of the Abrahamic covenant, because Christ is the soul and essence of that covenant, hence if you have Him, you enjoy the full benefits of the covenant, which was none other than the covenant of redemption through Christ which God reiterated with Abraham. “In order that we may receive the promise of the Spirit through faith.” When man emanated from the creative fiat, the Holy Spirit filled him, continuing to abide in his heart till the Fall, when, pursuant to his unhappy verdict in favor of the enemy, He retreated away, leaving the fallen wreck in woeful and dismal ruin. Under this gracious economy the Holy Spirit is the Executive of the Trinity, whose province it is to restore this fallen world to its Heavenly beauty, purity and glory. From this glorious and stupendous enterprise He is inhibited by the violated law, which dooms this reprobate earth and all its inhabitants to the awful retributions of eternity. Christ, having volunteered and espoused the lost cause, vacated the throne of His Heavenly glory and condescended to assume our humanity, sin excepted, suffer and die, the just for the unjust, making a complete, radical and satisfactory atonement for every son and daughter of Adam’s race, thus eternally precluding the remotest necessity for the damnation of a solitary soul. Having triumphantly satisfied the violated law and cleared every difficulty out of the way, He becomes the glorious precursor of the Holy Ghost, the commissioned Heavenly Executive of the new creation appertaining to the human soul, mind and body, also this material world, which is to be

sanctified by the crematory fires (2 Peter 2:10), wrapping it in purgatorial flames, simultaneously with the progress of the final judgment (Revelation 20:11-15), then re-creating it after the similitude of the unfallen Heavenly worlds, and restoring it back to its former place in the celestial empire, whence Satan wrested it in the Fall in view of adding it to Hell, in order to enlarge the narrow limits of the pandemonium. It may, in an admissible sense, be said that the day of Pentecost commemorates the birth of the Holy Ghost. This conception is simply homogeneous to the birth of the Son in the manger of Bethlehem, both the Son and Spirit having eternally pre-existed, and simply at these notable epochs in the history of redemption become incarnate. Before the Pentecostal experience, the Holy Ghost evidently operated on humanity extrinsically, *i.e.*, from without, coming on the old prophet “while the minstrel played,” and on Samson when he “got up and shook himself.” During the wonderful Pentecostal experience He not only descended on them but entered into them, and “they were all filled with the Holy Ghost” (Acts 2:4), thus becoming incarnate in the disciples. The above quotation reveals the fact that “*we receive the promise of the Spirit through faith,*” hence we not only receive the justifying mercy of God through faith but in the same way the personal Holy Spirit. In this passage especial emphasis is laid on the word “promise,” which is salient throughout this argument, and so frequently repeated. It is the grand promise central in the Abrahamic covenant, not only including Christ the Redeemer, but the Holy Ghost our Sanctifier, confirming clearly and indisputably the two great works of grace in the plan of salvation, represented by the Son and Spirit, our blessed Redeemer and glorious Sanctifier. These great truths constitute the sum and substance of the Abrahamic covenant, and are included in the promise which God made to Abraham, guaranteeing to all of his spiritual children a free justification through the Son and entire sanctification through the Spirit, purifying, filling and incarnating in the faithful children of God.

15. “*Brethren, I speak according to a man. No one disannulleth or addeth to the covenant of a man having been already confirmed.*” This verse assures us as to the immutability of the Abrahamic covenant, illustrated by the indefragability even of a human covenant which has been confirmed; *e.g.*, a transaction of legal estate in human affairs. As Abraham passed away, having never met and conferred with God any more in reference to that matter, it was therefore forever unchangeable. Consequently all human beings may rest in perfect assurance forever as to the immutable and eternal validity of the Abrahamic covenant, which clearly and unequivocally guarantees to every believing soul a free justification in Christ and entire sanctification in the Spirit; thus eternally consummating the entire plan of salvation, entire sanctification, involving the glorification of soul, mind and body, for the infallible provision of the great covenant of redemption was transacted in Heaven simultaneously with the first movings of grace toward fallen humanity, and was stipulated and ratified with Abraham.

16. “*To Abraham and his seed the promises were made. He says not, indeed unto seeds as of many, but as unto one; even to thy seed, who is Christ.*” This verse clearly assures us as to the identity of the Abrahamic covenant and that which the Father made with the Son in Heaven when He espoused the lost cause, embarking in the arduous enterprise of human redemption, involving His incarnation and personal expiation of all human guilt on the rugged cross. As this covenant was made originally with Christ in person, the Second Adam, representative of the whole human race, as the first Adam

(“Whereas in Adam all die, even so in Christ shall all be made alive, — 2 Corinthians 15:22),

thus exhibiting Adam and Christ on parallel and illimitable lines representing the entire human race, the one in the fall and the other in the redemption. This covenant of redemption, which the Father had made with the Son before He descended and preached the first gospel sermon to the fallen twain in Eden in signal and condescending mercy, He reiterated and established with Abraham, rendering him universally conspicuous in the fatherhood of God’s children upon the earth in all ages, complimenting him with the paternity of faith. Paul assures us, “All who believe are blessed with faithful Abraham,” thus partakers of redeeming mercy in the Son, and sanctifying power in the Spirit, both alike indispensable to qualification for Heaven.

17. *“I say this, the law, which is four hundred and thirty years later, does not disannul the covenant previously having been confirmed of God so as to vitiate the promise.”* As circumcision and the ordinances of the Levitical ritual were enforced by the law which God gave to Moses on Sinai four hundred and thirty years after the stipulation of the covenant with Abraham, by which he and all his faithful posterity are justified fully by the grace of God in Christ, received and appropriated by faith alone without works, hence the preposterous impertinency of saddling carnal ordinances on the Abrahamic covenant, which was made four hundred and thirty years before the Mosaic ritual was inaugurated. Hence the glaring inconsistency of making an *ex post facto* law requiring material ordinances as a condition of justification.

18. *“For if the inheritance were from law, it is not at all by the promise: but God gave it to Abraham through the promise.”* Here Paul affirms the irreconcilability of the two plans of salvation, *i.e.*, good works, and the other through simple faith in the promise of God to justify and save us freely for Christ’s sake. You see at once the irreconcilable incompatibility of these two methods, the one being a pure gratuity from God through Christ, and the other the reward of life-long labor on our part. The apostle adduces irrefutable arguments against those legalistic preachers who, like rapacious wolves, were devouring the flocks of Christ, His beloved spiritual children. These unanswerable Pauline arguments actually sweep all controversy from the field, eternally annihilating all possible claims to legalistic salvation, nullifying forever the slightest possible allegation in favor of the essentiality of carnal ordinances, church rites, and ecclesiastical ceremonies to the salvation of a soul.

19. *“Then what is it? It was added on account of transgressions, until the seed may come to whom the promise was made, being ordained by angels in the hand of a mediator.”* Law, in its original sense, is the very radiation of the Divine purity and glory flashing out from the effulgent throne and illuminating the created intelligences of all worlds. In this case, however, law is used in a specific sense, referring to the proclamation from Sinai, when the lightnings flashed, thunders roared, and earthquakes heaved, inspiring the panic-stricken multitude with unutterable dismay. The end for which this Mosaic law was inaugurated was the conviction of the people, law having no power to enforce its own penalty, being simply the light which reveals the criminal and the crime, superinducing guilt and defining the penalty. All this is a simple preparatory for the appreciation of omnipotent relief. The angels were very conspicuous in the old dispensation, in the beginning taking a thrilling interest in creation, filling the universe with uproarious shouts responsive to the stars which sang together at creation’s birth. When Daniel got on his knees to pray, God commanded

Gabriel to fly and answer his prayer, putting his hand on his shoulder before he arose from his knees. On that memorable night when the vast Assyrian army under Sennacherib encamped at Lachish, five miles from over the mountain, fully anticipating the capture of the city the following morning, sanctified Hezekiah spent the night weeping aloud, and all Jerusalem resounding with sorrowful wails, Isaiah being the only person in all the city hopeful, cheerful, tranquil, and victorious through the spiritual gift of faith he had received from God for the protection of the city, which was dreadfully anticipating the morrow's awful doom. They tremble at day-dawn, looking out for the Assyrian banner waving in the air, but they look in vain. There is no sign of an enemy. They wait till the sun is fast climbing the Oriental skies, flooding the green hills of Palestine with his effulgent glow; still no enemy is in sight. They pass beyond the mountain brow and see the vast encampment all still as if it were midnight. They venture nigh, enter a tent, find it full of dead men; then another, and another. Behold, not a living soul is found in all the vast Assyrian army! The angel of the Lord had come down at midnight and slain 185,000 Assyrian soldiers, thus delivering the city, responsive to Isaiah's prayer and Hezekiah's tears.

20. "*A mediator is not of one, but God is one.*" This short sentence irrefutably confirms the human side of the Abrahamic covenant. The word "covenant" here used is *diatheekee*, which always means covenant with God and man, *suntheekee* designating the covenant man makes with man. Hence the very fact of our Lord's mediatorship within itself confirms eternally the human side of the redemptive covenant.

21. "*Therefore, is the law against the promises? It were impossible.*" This conclusion follows as the logical sequence from the Divine veracity, which disqualifies God to contradict Himself. While all the promises connected with the covenant of redemption, involving justification through the atonement and sanctification by the Spirit, are in the simple condition of faith without works of law; yet this fact does not argue an antagonism between the promises of free grace and the law proclaimed from Sinai, each having its respective and appropriate utility in the Divine economy. "*For if a law were given Competent to create life, truly righteousness were by law.*" The word "quicken," frequently occurring in the New Testament, is *zoopoieor*, which means "create life." God said to Adam: "In the day thou eatest thereof, thou shalt surely die." He did not say his body should die, but Adam himself, who, like every other human being, was an immortal spirit. Hence Adam died, *i.e.*, lost spiritual life, the very moment he sinned. We are not the children of living, but dead Adam, as he had no posterity before he sinned. Therefore we are all born dead, but have a chance to be born again and born alive. If the dead soul could have been raised by legal obedience, Christ might have saved His life. Hence all human devices are forever swept from the field, utterly incompetent to the momentous emergency of raising dead humanity into life.

22. "*But the Scripture shut up all things under sin, in order that the promise from faith of Jesus Christ may be given to them that believe.*" We have here the Greek neuter plural referring to seminal humanity in Adam indiscriminately, including all under sin, as all sinned in Adam, not personally, but seminally.

"I was shapen in iniquity, and in sin did my mother conceive me" (Psalm 1:5).

This is from the fact that we are all conceived in Adam the first. While the human race, having fallen in Adam, is corrupt from the fountain, Christ has gloriously redeemed all, faith being the Divine condition of our mutual participation of the vicarious atonement. Hence the whole race stand on the same grand level of condemnation and probationary opportunity. These arguments triumphantly sweep away all the ritualistic pretensions of His adversaries.

23. *“And before faith came, we were kept, having been shut up to the faith which was about to be revealed.”* Judaism was the rudimentary department of God’s Church preparatory for Christianity. As infants are shut up in the nursery, so were the people of God kept in the symbolic school till the time appointed for faith to supersede symbols, and all the types to recede before the Great Antitype.

24. *“So the law was our schoolmaster unto Christ, in order that we may be justified by faith.”* The word here is not *didaskalos*, “teacher,” which frequently occurs, but *paidagoogos*, a compound from *pais*, “child,” and *agoos*, “lead,” hence means a leader of the children, *i.e.*, the old-style pedagogue who carried a long rod and flogged the school children terribly. I was reared under this old pedagogue dispensation. When six years old was sent to a regular old-style pedagogue, I suppose about sixty years old, with long beard all over his face, and really scary in those times, and, as I thought, the ugliest man I ever saw. The very sight of him threw me into a paroxysm of affright. Having visited the shop of an old hatter near by, and, to my unutterable astonishment, seen him tearing the fur off the skins of wild animals with astounding rapidity by a whirling string moved by his foot and a treadle — when I chanced to whisper to a large boy by my side, he ordered me to stand before him and give an account of myself, affrighting me almost into spasms as he lifted up a hickory switch about ten feet long and slashed the floor like a clap of thunder, roaring out, “If you misbehave again I will take this hickory and make the fur fly faster than old Yates can make it into hats,” then ordering me to take my seat. Scared almost to death, I trembled and quaked till the noon recess, when, going out in the bushes with Cousin John, who received a flogging a few days before I entered the school, we held the gravest consultation of my life. He told me about his whipping: that no tongue could tell his awful suffering, and he believed if he had struck him another lick he would have died on the spot; meanwhile, I assured him that I never could survive the awful doom that awaited me. I had seen old Yates tear the fur off those fox skins, and I knew I would die under a similar operation. Thus, both of us, fully recognizing the fact that our lives were in anger, he observing, “Well, Cousin Will, I would patiently bear all the suffering if I could just know that he would let me live, but I do believe if he were to give me such another thrashing I would die under the operation,” I responding: “Well, Cousin John, I am satisfied I never can live through what he is going to give me, but if he makes the fur fly faster than old Yates can make it into hats, I will be dead before he is half done.” That conversation was as serious as the Judgment, as we were too young to know anything about joking. What was the result of that awful scare? I went to school twenty years, finally graduating at twenty-six, and never afterward received a castigation, but was publicly commended by every teacher as a paragon of order and application, constantly standing at the front on every line of duty and responsibility. Hence, to me, the infinite value of that awful beginning. The same was true in my religious experience. When a child I heard my father and others preach on Hell and damnation, putting on such an awful Hell-scare, that my unconverted life was externally irreproachable, as it is often this day, thus gloriously saved from the pestilential influence of all the vulgar vices and follies which drown the youth like Hellish harpies. In this simple way I have illustrated the normal effect of the law dispensation in my own experience, consequently I was

penitent from the cradle, not only indisposed to go into vice, but terrified at its very mention, as I saw Hell open and the devil after me, so that frequently when a little boy I have gone to bed from sheer conviction, thinking I was sick. It was soul-sickness. The greatest delinquency at the present day is in this department. The Sinai gospel is not preached. Hence, unrestrained by the fear of God, the youth rush into the vulgar vices, become hardened, and then go on into infidelity, all because Divine retribution is not kept prominent before their eyes in the appalling horrors of an open Hell. Such is the awful power of original fire when aroused by all the potent allurements to sensual indulgences, now concocted by Satan and his myrmidons. What is competent to antagonize it, but the Gorgon horrors of a bottomless Hell kept yawning before the eyes of the wicked night and day? For this reason infidelity as to future punishment is fearfully on the increase, so that the preaching of Hell and damnation 'is fast going out of the popular pulpits. For the same reason the old-style power in conversion and sanctification is fast evanescing. If the old pedagogue does not thrash them up, they are not coming. "*The law is our schoolmaster to bring us to Christ,*" as true today as ever. Hence you must get the old pedagogue with his long castigatory rod after the sinners, if you want them to come to Christ. Such is the power of sin over the carnal mind that nothing but the stern arbitrament of the inflexible law can ever successfully antagonize it.

25. "*Faith having come, we are no longer under the pedagogue.*" Faith is the transition grace out of the law dispensation into the victorious kingdom of the omnipotent Christ, who conquers all our enemies, puts them all on the outside of the heart, baptizes us with the Holy Ghost, filling us with Heavenly prelibations, thus gloriously delivering us from all the condemnation of the violated law, whether on the line of guilt or depravity, so that we are no longer under the law but under grace (Romans 6:14), from the simple fact that everything in us amenable to the legal penalty has been exterminated, so that the law has no more quarrel with us. Therefore we no longer tremble at the sight of policemen, but hail them as our friends and protectors, neither do we want the hanging law abolished, as we no longer fear the rope. Consequently, while perfectly obedient to all law, human and Divine, yet we are as free as if there was no law in the universe, from the simple fact that we have no disposition whatever to violate the law.

26. "*For ye are all the sons of God through faith in Christ Jesus.*" We see in this verse clear and unmistakable the indisputable fact that regeneration is not by human works, cleric nor personal, but by faith alone, thus sweeping away the papistical dogma of baptismal regeneration. When the fugitive from that ugly, infuriated old pedagogue, cracking his whip of castigatory judgments around his head, has once reached the omnipotent Christ, he is all right in every respect, because this wonderful Deliverer has already conquered sin, death and Hell, and "brought life and immortality to light," hence he has nothing to do but turn over the vexed problem of his longsought deliverance into His hands and raise the shout of victory, to ring on through life, death, and vast eternity.

27. "*For so many of you as were baptized into Christ did put on Christ.*" While the material rite utilizing the limpid rill beautifully symbolizes the wonderful expurgatory baptism of the Holy Ghost and fire administered by the Savior, responsive to the humble faith of the fully consecrated devotee, it is preposterous to identify the baptism in this passage with the symbolic ordinance, which is impotent to wrest a soul from the kingdom of darkness and transfer him into Christ. There is a symbolic putting on of Christ by the public profession celebrated in water-baptism, while the intrinsical transaction, which is a pure spirituality, can only take place in the substantial baptism with

the Holy Spirit administered by the omnipotent Savior (Matthew 3:11), which is beautifully harmonical with the preceding verse certifying regeneration by faith alone.

ALL DISTINCTIONS OBLITERATED IN CHRIST.

28. “*In Him there is neither Jew nor Greek.*” At the very time of this writing the Jewish converts to Christianity were utterly unrestricted in their practicing the diversified rites of the Moasic ritual in the track of their fathers 1,500 years; *e.g.*, circumcision, animal sacrifices, watery catharisms, and Nazaritic vows, while the Gentiles, by the apostolical decree, were fully exonerated from all these observances. Yet in all the churches they were indiscriminately mixed up, living in the most perfect harmony and Christian fellowship, illustrating the significant fact that trine immersing, foot-washing Tunkers, and nonritualistic Quakers at the present day ought to worship together, all alike *bona fide* members of the same church organization, in perfect harmony, sympathy, and Christian affection. All we need to bring about this state of glorious unification in the Church of God is the baptism by the one Spirit into the body (1 Corinthians 12:13), which is the only essential bond of Christian union, the largest liberty being recognized on all other nonessentials. “*In Him there is neither bond nor free.*” In Christ the slave is God’s freeman, coming up to the equality and confraternity of his Master; meanwhile the freeman in Christ is the Lord’s love-slave, condescending to the lowest humiliation of the bond servant, thus perfect equality, sympathy, and brotherhood obtaining in the body of Christ. “*In Him there is neither male nor female.*” This brief and terse statement of the Holy Ghost forever sweeps from the field all the world-wide controversy relative to woman’s gospel rights, by simply annihilating sex-hood in the kingdom of grace and glory. You enter Christ in regeneration, are established in Him in sanctification, and eternally identified with Him in glorification. This affirmation establishes the conclusion irrefutable that sexual distinction is unknown in the kingdom of grace and glory, consequently all controversy as to woman’s gospel rights is simply futile and impertinent, as the problem is here solved positively, unequivocally, and irrefutably by the infallible *ipse dixit* of the Holy Ghost. “*For you are all one in Christ Jesus.*” This affirmation certifies the absolute unity of God’s people. O, what deplorable havoc has Satan wrought in Christendom since the great Constantinian apostasy! hitherto the blood and fire of martyrdom having perpetuated the orthodoxy and unity of the Lord’s people. When people get away from God they always magnify and idolize nonessentials; *e.g.*, water baptism, sacraments, creed, sect, ritual, *et cetera*, losing sight of the great vital truth, *i.e.*, the work of the Holy Ghost wrought in the heart, who is the omnipotent Unifier of the Lord’s people. It is utterly impossible for all the theologians in Christendom to find a solitary legitimate bond of union in the Church of Christ except the baptism of the one Spirit into one body (1 Corinthians 12:13). When we really have the genuine baptism of the Holy Ghost and fire, and live in the enjoyment of the same, the normal effect is to render us oblivious to non-essential differences and at the same time flood us with brotherly kindness and sympathy for the Lord’s dear ones who do not see as we do in every little non-essential of Biblical exegesis. Do not forget that the diversity in the apostolic churches between Jews and Gentiles on ordinances was actually greater than it is today between sanctified trine immersionists and non-ritualistic Friends. What a deplorable pity that the people of God permit Satan to send them into antagonistical warring sects over these non-essentials! Why can we not all recognize our unity in the one baptism into one body, administered by the one omnipotent and infallible Savior, at the same time extending larger liberty, Christian sympathy, and confraternity in nonessentials. As the Holiness movement today girdles the globe an infinite diversity of ecclesiastical and ritualistic elements are

all united in one body by one Spirit, under the leadership of the one omnipotent Savior and Sanctifier marching on to the conquest of the world. Satan is stirring earth and Hell to break up the Holiness movement into petty warring sects, as in preceding ages. God help us all by prayer and heroic labor to antagonize these diabolical encroachments upon our Zion.

29. *“If you are Christ’s, then are you Abraham’s seed heirs according to the promise.”* In Judaism as in Christianity Abraham is the representative of universal spiritual paternity through faith. These Jewish preachers were stickleristic on the Abrahamic covenant, teaching them that it was entered by circumcision, at the same time emphasizing the essentiality of a place in the covenant in order to their salvation. This is true, that there is only salvation in the Abrahamic covenant, from the simple fact that that was a mere renewal of the redemption covenant made with Christ to save all the world through faith. The error of these preachers was not in the importance they attached to the covenant, but the hypothesis of admission into it through circumcision, *i.e.*, baptism instead of faith, which the Scriptures everywhere set forth as the door of admission, and the condition of inheritance, lucidly illustrated by the case of Abraham in person, who was justified by faith twenty-four years before he received the rite of circumcision, which simply outwardly symbolized the spirituality of faith. Here Paul clearly assures them that there is no such a thing as identification with Christ and alienation from the Abrahamic covenant, as they are but the respective parties to the same transaction, Abraham representing the visible church, and Christ the head of the invisible spiritual body.

GALATIANS

CHAPTER IV.

SPIRITUAL INFANCY AND ADULTAGE.

These Scriptures uniformly recognize the prominent, salient characters in the spiritual life, *i.e.*, the *neepios*, the “babe,” and the *telios*, the “adult,” regeneration developing the former and sanctification the latter, perfectly harmonious with the progressive periods preceding each epoch. While the birth is not the beginning of existence, it is an instantaneous event. Equally truly do we reach majority in a moment, though having long approximated it.

1. *“But I say, so long as the heir is an infant, he differs as to nothing from a slave, being lord of all.”* Judaism was normal to spiritual infancy as Christianity is to adultage. The patriarchs and prophets reached spiritual majority though living in the minor dispensation, vividly contrastive with the great majority of the Christians of the present day, who are utterly out of harmony with the gospel dispensation, because they are living in that of Moses, 3,000 years behind the age, their preachers holding them back in the ages of darkness and symbolism, instead of leading them forward beyond the types and shadow, and introducing them to the glorious Antitype waiting to rend away the carnal vail and flood them with the unutterable effulgence of entire sanctification.

2. *“But is under nurses and guardians until the time appointed by the Father.”* The reason why the pastors fight sanctification is because they are afraid they will lose their job of nursing, watching, and managing their members. If they could only once taste the delicious freedom from all such chafing and grievous responsibility they would leap and shout at the very thought of felicitous liberation from all these onerous burdens. Babies need constant attention to keep them from eating dirt, bugs, and worms, and other filth, as it seems hereditary with them to put everything they get hold of into the mouth, while grown-up people need no such attention, but can take care of themselves. No wonder the church has the ineffaceable disgrace of spending nineteen hundred years in a deplorable failure to preach the gospel throughout the whole world, which she could have done, if true to the Pentecostal experience and power, in one century, thus bringing back her glorious Lord. All this failure is the fruit of going back into spiritual infancy and, infinitely worse, into dwarf-hood, the inevitable fruit of infancy unduly perpetuated. We need an army of giants to whip the devil and regain the world for Christ. Babies and dwarfs will never achieve this conquest.

3. *“Thus truly we, when we were infants, were enslaved under the elements of the world.”* Worldly elements here mentioned are none other than the great, operose and burdensome ritual of Moses, which was really a heavy yoke of bondage on them during the rudimentary dispensation. Do you not see the same phenomena characterizing the rank and file of Christendom ever since the fatal apostasy of the fourth century? The Roman Catholics this day have ceremonies and institutions about as numerous, extensive, costly and burdensome as did the Jews under the Levitical ritual, while the Protestant denominations, with alarming rapidity, are multiplying materialistic institutions, requiring their people to raise several times the amount of money needed to support the gospel in their midst, thus laying heavy, corroding and galling yokes on their members — burdens grievous to be borne.

No wonder they fight sanctification, because they know this glorious freedom would knock up all this temporal servitude and liberate the people from the “*elements of the world.*”

4. “*But when the fullness of time came, God sent forth his own Son, having been born of a woman, having been born under the law,*

5. “*In order that He may redeem those who are under the law, in order that we may receive sonship.*” Spiritual infancy is encumbered with the burdens superinduced by the elements of the world, *i.e.*, these temporal institutions and regulations enforced by nurses and guardians in the attitude of the old dispensation, under the heavy yoke of the Mosaic law, vastly augmented by the accession of rabbinical institutions. Just as the coming of Christ brought in the new era liberating the Jews from the worldly institutions of the former dispensation, so entire sanctification, now leading us out of spiritual infancy and liberating us from the servitude of minority, induces us into the glorious realm of full spiritual liberty, blessedly delivered from all the elements of the world, where it is our privilege to live a bright, happy, victorious spiritual life, exultant in the sweet realization of perfect and glorious freedom.

SERVANT AND SON.

The distinction between these two states of grace made by the old theologians is too wide, recognizing all the loyal church-members as servants before they receive the witness of adoption. We find the problem solved here, and in Romans 8:14-17. These Scriptures clearly set forth the identity of servant and son, the difference simply consisting in the attitude to the Divine during minority and majority, the period of servitude extending from birth to majority, and that of sonship indefinitely after majority. N. B. — The child is really a son from its birth, and after majority doubtless more serviceable to the parents through love than in minority through fear. The simple solution of the problem is, during minority the servile character predominates over the filial; meanwhile, during majority, the filial predominates over the servile, yet both co-exist throughout life. God never yokes up the devil’s cattle to pull the salvation wagon. He works His own oxen. Hence the dogma that all of these unregenerated, loyal church-members are the servants of God is utterly untrue. You can not serve God unless you are in His kingdom, which you can only enter by the spiritual birth. Satan is perfectly willing for you to be good church-members if you will not get saved, because all he wants is to get you into Hell. Hence he has made vast provisions for his people to live and die good and loyal church-members like Dives (Luke 16), just so they wake up in Hell. Rest assured none but the children of God are the servants of God. All others are servants of Satan, and on their way to Hell, though traveling through the churches and even through the pulpit.

WITNESS OF THE SPIRIT.

6. “*Because you are sons, God has sent forth His Spirit into your hearts, crying, Father, Father.*” Abba is the Hebrew for father. We have the same (Romans 8:16): “The Spirit Himself beareth witness with our spirit that we are the children of God.”

7. “*So you are no longer a servant, but a son; and if a son, indeed, an heir through God.*” Yet this is the same identical individual in whom the servile character predominates during minority, and the

filial after majority. You observe this clear and constant witness to adoption does not obtain till majority, *i.e.*, entire sanctification, as you are bound to locate regeneration at the birth into the family. Wesley says the witness of the Spirit is not constant with the regenerate, going into eclipse in time of temptation. Inbred sin in the heart is an old bog out of which clouds are wont to rise and obscure the Sun of Righteousness from our spiritual vision, till we cry out:

O Lord, if indeed I am thine,
If thou art my sun and my song.
Oh, why do I languish and pine,
And why are my winters so long?
Oh, drive these dark clouds from my sky.
Thy soul-cheering presence restore,
Or take me to Thee up on high,
Where winter and clouds are no more.”

The glorious second work of grace, entire sanctification, takes this old bog out by the roots, so it sends up no more clouds. In Egypt rain never falls, and clouds are never seen, but the sun always shines with a splendor unknown in the Western Hemisphere. I do not wonder that the children of earth made it their first abode. The truly sanctified live night and day beneath cloudless skies, the glorious Sun of Righteousness eternally shining with undimmed splendor, hence this clear and cloudless witness of the Spirit (Galatians 4:6 and Romans 8:16) really appertains to the sanctified experience.

8. *“But at one time, indeed, not knowing God, you served those which by nature are no gods.”* Galatia had been colonized by Greek immigrants about two hundred years B.C., who worshipped the Greek gods, *i.e.*, Jupiter, Apollo, Venus, Minerva, and many others, and taught the aborigines the Greek religions.

9. *“But know, knowing God,”* by the hearing of His Word, which Paul preached, and by the influence and revelations of His Spirit. “And still more being known of God,” *i.e.*, while you know Him, He knows you infinitely better. *“How were you turning again to the weak and beggarly elements, which you wish to serve again as formerly?”* We have “elements of the world,” in ver. 3, denoting the temporal institutions of the Mosaic ritual during Israel’s minority, hence “elements” here means a worldly religion in contradistinction to the pure spirituality of the gospel dispensation. Jesus gave the keynote to the gospel dispensation (John 4:23):

“But the hour cometh, and now is, when the true worshipers will worship the Father in spirit and in truth.”

Hence the whole earth is God’s temple, and we need nothing but His Word and Spirit to render unto Him the true and acceptable worship, temporal institutions having nothing to do with it. These ritualistic preachers had well-nigh ruined the Galatians by preaching the necessity of carnal ordinances, and in that way detracting their attention from Christ, who alone had any power to save them.

10. “*You keep days, months, seasons and years.*” The Jewish preachers had insisted on their keeping the holy days, festal seasons and year of jubilee along with the Mosaic institutions, seriously to their spiritual damage, as those things are utterly powerless to save, and the trend was back toward the polytheism out of which they had been converted. God requires holy people instead of holy days. If you are holy, then all of your days are holy. If you are unholy, you can not be saved by keeping holy days. The truth of the matter is, the simple fact that all those days and seasons were symbolic and fulfilled in Christ, passover symbolizing the atonement; Pentecost, sanctification; tabernacles, glorification; the Sabbath, perfect soul rest in Jesus, and jubilee, the Millennium. Sabbath is a Hebrew word whose meaning is “rest.” The penalty of violating it was death. In sanctification all of our enemies are slain, and we enter into perfect rest in Jesus. Then, rigidly enforce the Sabbatic rule; *i.e.*, slay every Sabbath-breaker, *i.e.*, every sin that would come to the heart or life, and thus break the Sabbath of the soul. When you are holy, all your days are holy days, *i.e.*, Sabbaths. For ages the churches were disturbed by Judaizing teachers, of whom we have no succession at present except the Seventh-day Adventists, who would have us Judaize the Sabbath. All of these Jewish institutions passed away, being fulfilled in Christ. Hence, if you have Jesus reigning in your heart and life without a rival, you are constantly in Him, keeping all of these symbolic institutions. Instead of one holy day in the week, you have seven, as Sabbath simply means rest, and you have perfect rest in Jesus. Hence you have an everlasting Sabbath in your soul, sweetly and thrillingly adumbratory of Heaven. Are we not to keep the Sabbath day? You must keep the Christian Sabbath, *i.e.*, Sunday, responsive to the conscience of Christendom (1 Corinthians 8:12). If you feel it your duty to keep the seventh day, you must do it responsive to your conscience, and keep the first day for the conscience of your neighbor, so then you would have two. You must conform to Christian expediency, seeing that your own conscience is satisfied and that you do not put a stumbling-block in the way of your neighbor.

11. “*I fear lest, perhaps, I have labored in your behalf in vain.*” The case was really distressing. He had toiled hard to get them saved from sin and idolatry. Now these legalists (and the world is full of them this day) have come among them, professing to be the true preachers of the gospel, and persuaded them that they can not be saved unless they receive carnal ordinances, in this way distracting their attention from Christ, who alone could save and keep them saved. The trend was to drag them back into another form of idolatry and ruin them world without end. We have innumerable parallel cases; *e.g.*, you got a lot of people gloriously converted, and some one came along and preached that they could not be saved without water baptism in a certain way. By the time they are all well watered, the fire of the Holy Ghost is extinguished and the Heavenly Dove has retreated away, leaving them idolaters at the shrine of the water god. Equally true if anything but Jesus is preached as essential to salvation. He is a jealous Lover and will not tolerate rivals. The ordinances will not hurt you, and may even strengthen your faith if you do not drift into the idea of their essentiality, in which case they become idols and rivals of Christ, fraught with terrible peril to spirituality.

OCULAR FEEBLENESS.

12-15. He here very touchingly refers to his work among them when God converted them through his humble instrumentality; refers, also, to his ocular feebleness, such that they would gladly have spared him an eye if possible. Hence we are perfectly assured of his great infirmity in this respect,

confirming the hypothesis that this was the thorn in the flesh (2 Corinthians 12). He there identifies it with his infirmities. Hence we are assured that it was not sin, as all sin is odious, and not to be gloried in. Having studied through the Greek colleges of Tarsus, and the Hebrew schools of Jerusalem, he had worn out his eyes, there being no optical arts at that time to assist him in the way of spectacles. God, instead of restoring his ocular power, made it a glorious means of grace (2 Corinthians 12:9). Instead of letting him read, He put him to thinking, amid the wonderful illuminations of the Holy Ghost. Homer, the greatest poet of the world, was blind. So was Milton, the prince of Anglican bards. The mind can only do so much. How wonderfully did the Holy Ghost send Paul down into the deep things of God to bring up floods of light and truth, to light and edify the world to the latest generation! God gave him inward light a thousand-fold in compensation for the dimness of the outward.

16-18. Here he assured them of the sinister motives peculiar to the demagogues who were so fatally leading them away from the pure spirituality in Christ by the simple power and presence of the Holy Ghost. These men are after temporal patronage, support and aggrandizement; *i.e.*, they are after the fleece instead of the flock.

FATAL COLLAPSE OF THE GALATIANS.

19. “*My children, for whom I again travail in pain, until Christ may be formed in you.*” The apostle seems quite bewildered over their case and preponderating to the conclusion of an actual apostasy, even the forfeiture of the Christ-life out of their hearts, such had been the fearful side-tracking agencies superinduced by those designing demagogues who had played sad havoc among them. This was but a faint adumbration of the ritualistic army who have done to the present day encompassed all Christendom, night and day maneuvering most adroitly to lead away proselytes conservatively to their sectarian enterprises. Of course Paul far away was incompetent to discriminate infallibly in reference to their actual condition, but we see in this verse that he strongly leaned to the conclusion of such actual forfeiture of the Divine life and fatal apostasy as to necessitate the renewal of their first work. This statement is also confirmatory of the conclusion that a real apostasy brings the soul right back into the regions of spiritual death, where regenerating grace first found it, thus identifying what is frequently called “reclamation” with a *de novo* conversion.

20. “*But I would that I were present with you now and change my voice, because I am at a loss with reference to you.*” He had found them poor heathens, deep down in the quags of Satan’s dark slumdom. God wonderfully accompanied his simple gospel message with the convicting and regenerating power of the Holy Ghost. Amid these glorious revival scenes and copious outpourings of the Spirit inundating them with the ineffable sweetness of first love, and doubtless some at least reaching the deeper depths of perfect love, a blessed fellowship of sweet, mutual Christian affection normally supervened under the auspicious leadership of the Holy Ghost, so that Paul doubtless characterized himself pre-eminently among them by the *suaviter in modo*, “sweetness in manner,” whereas now could he go back and find them awfully side-tracked from first principles, their happy experiences evanesced, and the Dove of peace retreated away, presumptively, he would feel it his duty to change his manner and speech from the *suaviter in modo* to the *fortiter in re*, *i.e.*, the thunderbolts and earthquakes of the old Sinai gospel, to shake them over a backslider’s Hell, and reveal to them the Gorgon horrors of the awful doom to which they haste, since they were so fatally

side-tracked by the ritualistic idolatry inculcated by the oily-tongued demagogues who had preyed on them like Satan's wolves.

THE GRACIOUS ECONOMY SYMBOLIZED BY THE HOUSE OF ABRAHAM.

The entire Old Testament symbolizes the New Testament experiences wrought in the heart by the Holy Ghost. In this beautiful allegory of inspired Paul, Abraham's family symbolizes the human heart: himself, the pastor of the visible church; Sarai, the bride of Christ and the mother of God's children, represents the invisible spiritual church of the First-born, while Hagar typifies the fallen church, Ishmael natural generation and the ritualized membership of the worldly church, Isaac symbolizing the true spiritual membership of the orthodox church, the birth of Isaac regeneration and the expulsion of Ishmael entire sanctification.

21. *"Tell me, ye who wish to be under the law, do you not hear the law?"*

22. *"For it has been written, Abraham had two sons, one by a bondmaid and one by the free woman."*

23. *"But he who was of the bondwoman was born after the flesh;"* i.e., Ishmael, who was born by natural generation, like fallen humanity indiscriminately. *"But he who was of the free woman was born through the promise."* It is a significant fact that Isaac, most vivid type of Christ, was not born by natural generation, both of his parents having passed the age of fertility, but by the supernatural intervention of the Holy Ghost reinvigorating the bodies of both Abraham and Sarai; thus beautifully symbolizing the birth of God's children, which is supernatural and Heavenly, wrought in the heart by the extraordinary influence of the Holy Spirit.

24. *"Which things are allegorized: for these are the two covenants; the one from Mount Sinai, bringing forth children into bondage, which is Hagar."* He is here notifying them of the sad fact that these legalistic demagogues have actually dragged them back into the bondage of the law dispensation, which passed away when the great Antitype fulfilled all the typical and ceremonial institutions of Moses, the mediator of the Sinai covenant.

25. *"For Mount Sinai is in Arabia, and corresponds with Jerusalem at the present time, for she is in bondage with her children."* Jerusalem was all right and normal in her dispensation till Christ came, verifying all the types, symbols and institutions of the old covenant, and, amid the evanescence of all this carnal symbolism, inaugurated the gospel dispensation in its glorious liberty and pure spirituality. It was the precious privilege of Jerusalem, with her prophetic sons and faithful daughters, to hail with joyous welcome her own Christ, proclaim Him to the world, and thus enjoy the benediction of all nations. This glorious privilege a few of them, e.g., Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna, did hail with enthusiasm and participate with rhapsody, old Simeon actually dying of joy with the infant Savior in his arms. Meanwhile the rank and the of the Jerusalem church, clerical and laic, stumbled over their own blessed incarnate Christ, for whom they had watched and waited four thousand years, thus plunging headlong into the awful vortex of dead ritualism, final apostasy, deistic infidelity and atheism.

26. *“But Jerusalem above is free, who is our mother.”* Jerusalem at that time, and vastly more so now, had a grand representation above the stars, millions of patriarchs, prophets, martyrs, saints and witnesses having gathered home in the city of God, where the sun never sets; this membership constituting the Church of the First-born and the bride of Christ, the mother of God’s children.

27. *“For it has been written, Rejoice, thou barren who bringeth not forth children; break forth into shouts and cry aloud, thou that travailest not: because many more are the children of the barren than of her who hath a husband.”* This is a bold allusion to the whole Gentile world, including the people to whom this letter is addressed, and at that time saluted with the universal gospel call to come right into the pales of the church, vacated by the fatal apostasy of the Jews, her former custodian and patron. The prophetic eye of Isaiah, six centuries antedating that notable event, peered down all coming ages and contemplated the grand march of the Gentile millions into the kingdom of God, responsive to the vociferous invitations rung out by grand armies of evangelists girdling the globe till the Lord’s triumphant return.

28. *“But you, brethren, are the children of the promise, as Isaac was.”* How clear and pertinent this illustrative exegesis of the universal plan of salvation. While Ishmael, who was born of natural generation, represents all the carnal members of the fallen churches encompassing the earth, having been brought in simply by the ritual ceremonies, e.g., water baptism and perpetuated by the Eucharist, the children of God, constituting the members of the true spiritual, invisible Church of the Most High, are all brought into this membership by the supernatural intervention of the Holy Ghost in regeneration, conferring on them *bona fide* membership, qualifying them for official duty and responsibility, and perpetuating their fellowship with all saints and the holy Trinity forever. Paul turns these powerful truths with irresistible logic on those Galatians who had been so unfortunately side-tracked into legal ritualism.

29. *“But as he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”* Before Isaac was born, Ishmael was fondled and caressed, the only heir of the patriarchal estate. A robust, well-grown lad, he looked upon the excessive rejoicings in the patriarchal home over the birth of Isaac with suspicion and mortification on the occasion of the great festival which Abraham made to celebrate the weaning of Isaac at the age of two years. When Ishmael was fifteen he ill-brooked all that grand ado, oration and demonstration over Isaac, while little or no attention was given to himself. Already Isaac had become the object of his inveterate hatred, so that he was constantly on the alert for opportunities to tease, torment and afflict him. In all ages we have seen the same rivalry and uncompromising antagonism between carnality and spirituality. Here is a church with a large membership ruled by the carnal element. Oh, how they fight with desperation any encroachments of spirituality upon their domain, ready to persecute, as the martyr ages well corroborate, even unto death. Hence, you may rely upon it, the conflict is irrepressible, so that Ishmael and Isaac can not both long live in the same house. If the former had not been taken away, in all probability he would have slain the latter in less than a week, as he was only on the lookout for an opportunity.

30. *“But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free”* (Genesis 21:10). The weaning of Isaac at the age of two years beautifully emblemizes sanctification following regeneration at an early date. The

birth of Isaac thirteen years after that of Ishmael emblemizes the normal attitude of the Gospel Church in which people are converted by the age of thirteen, and sanctified in a short period subsequently. Here Ishmael emblemizes depravity which is born with the body, while Isaac represents regeneration at a subsequent date, hence you see sin gets the start of grace, growing on ahead of it and becoming stalwart by the time grace is born in the heart, consequently the irreconcilable conflict between grace and sin is unequal, the latter having the preponderance, superinducing the absolute necessity of a Divine intervention of a second work of grace to give the final victory over sin by its utter ejection; otherwise sin, murdering grace, superinduces apostasy and damnation. We have this transaction repeated in millions of cases girdling the globe; *e.g.* the pastor is brought face to face with the responsibility of handling inbred sin without gloves, and courageously casting it out of his church, otherwise it will kill out all the children of grace and turn the whole congregation over to the devil. This is a conclusive argument in favor of sanctified pastors, as none others will have the grit and grace adequate to the emergency involved. Abraham was a truly honest Christian hero, consequently, while he ardently sympathized with Hagar, who represents the fallen church, and Ishmael, who symbolizes the carnal membership, fortunately he had the courage to turn the problem over to God, who unhesitatingly responded, "Abraham, your wife is right. Do as she said, Cast out the bondwoman and her son." Though this to Abraham was a severe test, yet that very day he proceeded courageously to take Hagar and Ishmael far away, never to return. This beautifully illustrates the inalienable duty of every pastor to expurgate his church of carnality, which can only be done in entire sanctification by a second work of grace. How silly to confound regeneration and sanctification, identifying both with one work of grace! Here you see how radically and irreconcilably distinct the two transactions, *i.e.*, the birth of Isaac, which is regeneration, and the ejection of Ishmael, which is sanctification, the one being an addition and the other a subtraction.

31. *"Therefore, brethren, we are not the children of the bondwoman, but of the free."* Dead ritualism in all ages has been but another name for legal bondage, while pure spirituality is the very quintessence of that glorious freedom which constitutes the bliss of Heaven. The new life which comes down from God out of Heaven is glorious and ineffable spiritual freedom from the beginning, but more or less antagonized by indwelling depravity till expurgated in entire sanctification.

GALATIANS

CHAPTER V.

SPIRITUAL LIBERTY.

1. “*Christ liberated us with liberty.*” It is the delight of our glorious omnipotent Savior to break every chain and snap every fetter, making us free as angels. When Shadrach, Meshach, and Abednego were cast into the fiery furnace they were encumbered with chains from the crown of their heads to the soles of their feet. They had none when they came out, but were perfectly free, the fire being so intense as to melt all their chains instantaneously, so that they dropped off like water. If you are not perfectly free, you need a fiery baptism to melt the chains and consume the fetters which Satan has put on you. “*Stand fast, therefore, and be not again entangled in the yoke of bondage.*” Here is the great salient point of Satan’s most plausible and adroit assault. When the omnipotent Christ has actually broken every yoke from our necks, some oily-tongued preacher, as in the case of the Galatians, comes round us glibly and eloquently persuading us to take ordinances, rites, ceremonies and institutions, that, in their cunning parlance, we may augment our faith and enhance our usefulness. Beware! before you know it they will tie a chain about you, or slip a rope around you, or put a yoke on your neck. If you do not watch and pray, keep full of the Spirit and on shouting ground, you will make a yoke for yourself, and put it on your own neck, and go into bondage before you are aware. If you do not watch and pray, the Holiness people will put a yoke on you. We can not afford to compromise this sweet and glorious freedom to gratify our nearest and dearest friends. We do not belong to the good Holiness people nor anything else beneath the skies; we belong to God only, who wants to make us free as angels, *i.e.*, confer on us His own wonderful and glorious freedom, which is perfect liberty to do everything good and nothing bad. In the enjoyment of this perfect spiritual freedom the beggar on a strawrick is infinitely happier than the monarch on his throne. Oh, how few people enjoy this freedom! Yet, glory to God! there are some who do; and, hallelujah! I am one of them! I am a member of a Methodist church, but belong to nothing but God.

2. “*Behold I, Paul, say to you that if you may be circumcised Christ shall profit you nothing.*” Circumcision ranked among the blood rites and ceremonies adumbratory of the bleeding Antitype on the cross, all of which evanesced like the gossamer before the rising sun.

3. “*I testify again to every man who is circumcised that he is debtor to do the whole law,*” *i.e.*, the ritual law of Moses, involving bloody sacrifices typifying the work of Christ and watery catharisms, symbolizing the work of the Holy Ghost, holy days, festivals and Nazaritic vows. As all these things were fulfilled in the work of Christ they had vanished away, forfeiting their significance and utility. Of course they were still innocent when they did not antagonize the spiritual experience, as Paul had actually practiced circumcision in case of Timothy, not for his spiritual good, but to augment his usefulness among the Jews, on the principle that he would be “all things to all men that he might save some.” This is true of ordinances indiscriminately. Where they are auxiliaries to the work of grace they are commendable; at the same time if lugged in with the gracious economy as essential to salvation they prove a snare, conduce to idolatry, apostasy and damnation.

4. *“You have been divorced from Christ whosoever are justified by law.”* This Scripture settles indisputably the incompatibility of all legalistic justification with the plan of salvation. Since Christ is omnipotent and needs no help to save you, it is a downright insult to His majesty to poke in water-baptism, sacraments and ceremonies of any kind as necessary helps to the salvation of the soul. In that case you insult Him with an idol, therefore he turns away in disgust, giving the water-god or any other god you lug into the work, uninterfered with. *“Ye have fallen from grace.”* Let God be true and every man a liar. Will you deny the possibility of falling from grace, and thus assume the responsibility of flatly contradicting the Holy Ghost? Be sure you never do that again. Hell was made for none but backsliders. Satan to begin with, once the bright archangel Lucifer in heaven, till he fell from grace (Isaiah 14:12); all devils in hell, once having been angels in heaven till they apostatized (Jude 6), and every human being in the pit having enjoyed the saving grace of God in their innocent infancy, but growing up, sinning, and forfeiting their infantile justification, living wicked lives and making their bed in Hell. God never created a devil nor a sinner nor any other wicked creature, as evil could never emanate from good. Hence, “falling from grace” is an awful reality, fearfully conspicuous throughout the Bible and a constant warning to us to watch and pray.

“Let him that thinketh he stands take heed lest he fall” (1 Corinthians 10:12).

5. *“For we through the Spirit await the hope of righteousness by faith.”* Saving faith is the fruit of the Spirit, and utterly impossible without His personal intervention. All our inspiring hope of future bliss and glory is simply through faith in the precious promises of God.

THE GLOBE OF SALVATION.

6. *“For in Christ Jesus neither does circumcision avail anything, nor uncircumcision, but faith, working in us through Divine love.”* We see here that neither baptism nor unbaptism, nor any other human rite, ordinance, ceremony or institution, has anything to do with the plan of salvation, or ever did have, but is merely symbolic of the work wrought by Christ and the Holy Ghost. The plan of salvation has the two hemispheres, *i.e.*, the human and the Divine. Love is the *agapee* which is the Divine nature (1 John 4), constituting the latter and faith the former. A radical repentance puts the sinner on believing ground for justification, to be received by faith alone, while a thorough consecration puts the Christian on believing ground where he has nothing to do but to receive entire sanctification by faith alone. Hence the exceeding simplicity of the gracious economy, having but the two essential elements, love on the Divine side, poured out into the heart by the Holy Ghost (Romans 5:5), and faith on the human hand, inspired by the Holy Ghost to receive salvation as the free gift of God in Christ. Hence we are saved by faith working in us through love. When you get away from the simplicity of God’s order, you invariably run into the infinite complicities of idolatry.

7. *“You did run well: who did hinder you from obeying the truth?”* So long as they abode in the simple truth of God, keeping their eye on Jesus only, He kept His almighty hand on them, giving them constant victory, till they began to give heed to those ecclesiastical demagogues who taught them the essentiality of ordinances, distracting their attention from Christ, eclipsing their faith by legal obedience, and soon getting them awfully bewildered amid the fogs of doubt, fear, pride and self-will.

8. *“The persuasion is not of Him that calleth you, i.e., not of God, who called you by His Spirit and Word, but of those carnal preachers who have told them that they could not be saved without legal obedience, and thus upset their faith. I have seen so much of this — people joyfully converted and running well till some unconverted preacher came along and persuaded them to take water baptism for remission of sins, chilling out all of their fire and leaving them cold as an iceberg and dead as a mackerel.*

9. *“A little leaven leaveneth the whole lump.”* Throughout the Bible “leaven” means corruption, *i.e.*, inbred sin; so it does here. Some have thought the woman in the parable of the kingdom an exception, but this is a mistake. She is Mother Eve, who put the leaven in all the meal of the whole world, consisting of three measures, *i.e.*, Ham, the black man, who settled Africa; Shem, the red man, who settled Asia, and Japheth, the white man, who settled Europe and America. These sons of Noah, representing the trinity of humanity, all receiving the leaven from the fallen woman, represent the fallen church throughout the Bible. Thus the leaven is working, disseminating its corruption through the entire human race, till all become corrupt and Jesus takes away His Bride, leaving the fallen world to its doom. Amid all this, the kingdom of God exists in mystery as ever. In the text the idea is that the leaven of heresy, dropped among these Galatians by those counterfeit preachers, beginning with a few, would continue to spread till all are infected and ruined, as is so frequently the case.

10. *“I have confided in the Lord in your behalf, that you shall not be otherwise minded: but he that troubleth you shall bear his own condemnation, whosoever he may be.”* Paul was a most powerful logician; showing up the dark side in most terrible horrors, he now turns to the hopeful side, indulging the sanguine enthusiasm that they will be corrected by his kindly warning, repent and disentangle themselves from the awful dilemma, wheel again into line, and bend their march onward and upward, rising superior to all difficulties, turning all responsibility back on the heads of these side-tracking preachers who have caused all the trouble. I hope it did turn out that way, as in the case of the Corinthians, where the same thing occurred, and we have the record that Paul’s letters proved a glorious success, reforming the backsliders and renewing the Church. Why not so turn out in case of the Galatians? We hope it did, though we have no record giving us the results of this letter.

11. *“But, brethren, if I still preach circumcision why am I persecuted?”* Circumcision was the popular religion, *i.e.*, old Judaism, then dead and defunct, because they had rejected Christ. “Thus is the offense of the cross done away.” The cross in that day was what the hangman’s rope is today for popular odium. Every possible effort had been made to cover the very memory of Jesus with infaceable disgrace. These Judaizing preachers were compromisers for the sake of popularity, like myriads this day. The cross not only means redemption by Christ, but it means crucifixion of sin in every heart. Now it means entire sanctification.

13. *“For ye were called unto liberty, brethren,” i.e., glorious spiritual freedom, such as God Himself enjoys: not only freedom from all sin within and without, but perfect freedom to do everything good and nothing bad. “Only not liberty for occasion to the flesh, but through Divine love seeks one another.”* This wonderful liberty which full salvation gives, has no carnal prerogative whatever, because it excludes carnality and is utterly incompatible with it. It is the liberty of perfect love, having its scope in doing good to all.

14. “*For the law has been fulfilled in one word; in this, i.e., thou shalt love thy neighbor with Divine love as thyself.*” God alone can give the *agapee*, which is His own nature. Hence, if you love your neighbor with Divine love as yourself it is *prima facie* evidence you love the Lord with all your heart. Perfect love fulfills the law because it confers the disposition to keep the law perfect, and God looks at the heart, taking the will for the deed. Perfect love gives us the disposition of Christ, who has satisfied the law for us. Hence, Christian perfection is perfect love and not perfect worth.

15. “*If ye bite and devour one another, see that ye are not consumed one of another.*” Mutual recrimination, criticism and fault-finding will soon undermine and destroy all of your religion. Who families and churches perish this way, and become backsliders. Hence the importance of perfect love in every member of the family or church. In that case, instead of this mutual recrimination and fault-finding which will reciprocally devour each other, there will be seen a disposition on the part of every member to bear the infirmities of the brothers and sisters, mutually to sympathize and compete with each other for all of the hard, unpleasant duties, thus turning home into a little Heaven.

THE IRREPRESSIBLE CONFLICT.

16. “*I say unto you, Walk in the Spirit, and do not perfect the lust of the flesh.*” In all this probation there is a constant conflict between the Spirit and depravity till the latter is exterminated in sanctification or the former grieved away. In the latter case you become a brutalized demon, living like a hog, the indwelling demon using the animal body to degrade your human spirit and ripen it for Hell.

17. “*For the flesh warreth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other; so you may not do the things that ye may wish.*” The E.V. is incorrect: “can not” would make you irresponsible for delinquency. The unsanctified Christian can, by the grace of God, which is always freely given, do his whole duty; but the strong probability is his courage will fail, and he will fall under condemnation for neglect of duty. He wants to do the whole will of God, but anon is intimidated and defeated by the indwelling enemy in the form of pride, cowardice or self-will. Hence, to his own discouragement and condemnation, he fails. This civil war between the flesh and Spirit can only end with the extermination of the former or the retreat of the latter. This word “flesh,” in about nineteen cases out of twenty in the Bible, means depravity, *i.e.*, inbred sin, though sometimes meaning the body. If you were to speak of Bro. Godbey, you would almost invariably refer to his spiritual or mental character, and very rarely to his physique. Hence this word *sarx* nearly always means the carnal mind, *i.e.*, the mind which has been subordinated to the animal body, thus brutalized, while the human spirit of the same person is demonized.

ATTRIBUTES OF THE CARNAL MIND.

18. “*But if you are led by the Spirit, you are not under law.*” The Holy Spirit is the Author of all law, hence, when He has His way with you, He sanctifies out of you everything antagonistical to the law of God, so you become a party with the Law-giver and the law, hence you are not under it but in harmony with it. When you get rid of everything that kicks against the law, so that nothing in you has any disposition to violate the law, you are just as free as if there was no law. You shout with the law in perfect harmony with it, so you are truly the

“blessed man whose delight is in the law of the Lord” (Psalm 1).

19. “*The works of depravity are manifest, which are these, Fornication.*” This sin, so awfully prevalent, among heathens especially, as well as all nations, is the irreconcilable enemy of the matrimonial covenant which God instituted for the sanctification and protection of the home, the nucleus of both State and Church, the patriarchal dispensation identifying the latter with the family circle. “Uncleanness.” While this word is frequently synonymous with the latter, including all the dark vices of adultery, here it represents impurity in a general sense, being a generic word in contradistinction to the preceding, which was specific. “Lasciviousness,” especially here, has the signification of intemperance indiscriminately.

20. “*Idolatry.*” The trend of fallen humanity toward idolatry has been phenomenally potent in all ages, first idolizing the sun, moon and stars, in the patriarchal ages. The Greeks worshipped gods in the likeness of men, and the Egyptians in the form of animals, birds, and reptiles. All adoration directed to finite beings is idolatry. The trend of the church is constantly to idolize the ordinances, creed, pedigree, a beautiful and costly edifice, a cultured ministry, and all the pomp and pageantry of a fascinating ritual. “*Sorcery.*” This is the supernatural in Satanic manifestation; e.g., the Egyptian magicians, such as Jannes and Jambres, who withstood Moses, counterfeiting his miracles, also the witchcraft so prevalent in the middle ages, as well as the Spiritualism, Christian Science, Mesmerism and Hypnotism of the present day. The plausibility of these so-called arts and sciences arises from the superhuman power of Satan, by which he is enabled to do a multiplicity of works so far above human comprehension as in our estimation to appear miraculous, and rank as such, while they are infinitely inferior to God’s miracles, as illustrated in the case when the serpent, transformed out of Moses’ rod, devoured those which came from the rods thrown down by Jannes and Jambres, thus recognizing Satan’s power to work miracles, but the infinite superiority of the Divine power. Satan is denominated the prince of the power of the air, recognizing innumerable armies of demons thronging the atmosphere, ready at every door to communicate with men and women with reference to the unseen world. “*Enmities.*” This is the very essence of serpentine venom, and the very narcotic virus, which, characterizes Satan himself, thus transforming its possessor into an incarnate demon, and filling him up with the black turpitude of the bottomless pit. “*Strife.*” This vice is hereditary in every son and daughter of Adam’s fallen race, constituting the essence of selfishness, always ready to manifest a contentious and retaliatory spirit. “*Zeelos*” means “envy, jealousy, and prejudice,” the unholy trinity of dark and implacable vices, than which the bottomless pit I trow never produced a blacker trio nor more prolific of human woe and misery. “*Animosities,*” i.e., implacable old grudges, deep-seated revenge, thirsting for blood and retaliation. “*Self-seekings.*” Oh, how dark the history of the empires, kingdoms and republics which have figured in by-gone ages contending at the point of the bayonet for the lion’s portion of the world’s filthy lucre, bogus honors, and carnal aggrandizement!

“The wretch centred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from which he sprung,
Unwept, unhonored, and unsung.”

Oh, how this vice has deluged the world with blood ever since the fatal hour when the fratricidal Cain brutally slew his righteous brother! “Divisions,” “*heresies*.” The original meaning of “heresy” is to separate from God and His truth, the only authority and nucleus around which do gather our hopes of Heaven. Satan, the great counterfeiter, robed as an angel of light, has always been fond of palming off himself on the people as God, and hallucinating the popular mind into adoration of his majesty, consequently usurping the organization and manipulating it himself, while through his human subordinates he has always been fond of charging the Lord’s true people with heresy and division, from the simple fact that in order to follow the Lord they are forced to separate from him and his fallen counterfeit churches. Therefore, two hundreds of millions of martyrs have sealed their faith with their blood, put to death under charge of heresy and division from the Church of God, when really they were the true and *bona fide* members of God’s churches, and necessitated to separate from the fallen popular churches in order to verify their fidelity to the heavenly Father, be true to the Holy Ghost and His inspired Word and walk in the footsteps of Jesus. “Envyings.” Oh, how prominent has this vice cropped out all along the annals of the world. Joseph’s brethren envied him because he was better than they and honored of his father, and God gave him revelations from Heaven in dreams and visions which aroused their vile and implacable envy, so that they sold him to the Ishmaelites, who carried him away to Egypt. Actuated by this same hellish malignity, the high priest and the Sanhedrin condemned our Savior. “Drunkenness.” What a wonderful history has this vice in all ages and nations, inundating the world with tears, clothing millions with rags, filling jails, penitentiaries, alms-houses, drunkards’ graves and an awful Hell. “Revelings.” This word includes popular dances, fandangoes, circuses, theaters, *et cetera*. While the world rushes precipitately to ruin through these vices, oh, how hard it is to keep them out of the church, the members frequently denying that there is anything in the Bible condemnatory of these amusements. Let all such people but read this passage, “And things like unto these which I tell you beforehand as I previously said to you that those who do such things shall not inherit the kingdom of God.” Here we have a catalogue of fifteen different classes of dark, bloody, atrocious vices, and Paul subjoins the statement “things like unto these,” hence, the prohibition along the line of carnal indulgence is exceedingly comprehensive as you read over this dark concatenation and remember that not a solitary participant of these vices, indulgences and amusements nor anything else on that line shall ever inherit the kingdom of God. Shall we not cry out, “Who then shall be saved?” The answer to this question is found in the following verse.

22. “*The fruit of the Spirit is Divine love.*” The Greek word is *agapee*, which the Holy Ghost affirms twice over (1 John 4) to be the essence of the Divine nature, consequently always exotic in the human heart, poured out therein by the Holy Ghost (Romans 5:5). We receive first love in regeneration, and the same is perfected in sanctification. There are two words in the Greek Testament translated “*love*” in the E.V. — *agapee*, which means Divine love, and *philia*, which means human love. The latter is indigenous in fallen humanity, and destitute of saving grace, hence it does not occur in this catalogue of spiritual graces. “*Joy*.” This is an indispensable grace, from the fact that the “joy of the Lord” is our strength to panoply us against the world, the flesh and the devil. We have sweet and transporting joy in conversion, but intermittent with sorrow. In sanctification we receive the fullness of joy, which abides forever, bearing us triumphantly over every tide of sorrow. “*Peace*.” In justification we receive peace with God and all men. In sanctification we receive the peace of God, *i.e.*, perfect and imperturbable peace such as our Savior enjoyed while on earth. “*Kindness*.” This beautiful and amiable grace appertains to everybody and everything that hath life and feeling.

In the rudimentary experience this lovely grace is much interrupted by the malevolent affections, whose extirpation in sanctification permits your kindness to inundate everything about you like a mighty rolling sea. “*Long-suffering*.” This grace pre-eminently adapts you to endure all the insults, rebuffs, disappointments and persecutions incident to probationary life. When perfected by the baptism with the Holy Spirit, it shines with undimmed luster triumphing amid martyr fires. “Goodness” is a very strong word, since the word “God” is but a contraction of “*good*” and means the very essence of good. Goodness includes experimental holiness, but is a more comprehensive word. “*Meekness*.” This is, perhaps, the sweetest of all the graces, setting you down meek and lowly, like Mary, at the feet of Jesus, all the world abandoned cheerfully for His sake. This was the climacteric grace in the character of Moses, especially prominent when he got sanctified at the burning bush and told God that he had a slow tongue, thus declining the highest honor in all the world, *i.e.*, the commission to preach the gospel to the greatest monarch on the earth. Doubtless Moses was at that time the greatest man on the earth intellectually and educationally, being cultured in all the learning of the Egyptians. No other man would have voted that Moses had a slow tongue. It was an expression of deepest humility. John Fletcher was wonderful for his meekness. When John Wesley preached his funeral, he said: “There lies in that coffin the most saintly man I ever saw, and I never expect to see another such till I go to glory.” Sanctified humility puts you down on the Lord’s bottom, from which you never can fall unless you imbibe some pride from Satan and go to climbing. Then you can fall and break your neck. “*Faith*” is also in this glorious catalogue of spiritual graces. Hence you see it is not simply the act of the creature, but the gift of God. If the Holy Ghost does not give you faith, you will never have any, but rest in carnal security, satisfied with the devil’s counterfeit, which is vain presumption. In justification your faith is more or less antagonized at times with distressing doubts, all of which are swept away and consumed by the sanctifying fires of the Holy Ghost. “*Temperance*.” This word is *egkratia*, from *ego*, “I,” and *kratas*, “government.” Hence it means self-government, in harmony with the law of God, *i.e.*, practical holiness — abstaining from all wrong and doing all possible good. We have here the above nine spiritual graces: “*Love, joy, peace, long-suffering, kindness, goodness, meekness, faith, temperance*.” They are the fruits of the Spirit. We receive them all in regeneration in an incipient form, ever and anon more or less antagonized by their antithetical malevolent affections, which are utterly destroyed in sanctification, giving these nine graces the unrestricted dominion of the heart and life. These nine graces are beautifully homogeneous to the nine gifts of the Spirit (1 Corinthians 12:8-10), the former indispensable to our own salvation, and the latter to qualify us to save others, a glorious and magnificent outfit for usefulness here and Heaven hereafter. “*Against such there is no law*.” Blessed assurance! that these graces of the Spirit perfectly and eternally fortify us against all the claims of the violated law, fully verifying and establishing it in Christ, so that

“we are no longer under the law, but under grace” (Romans 6:14).

24. “*Those who belong to Christ Jesus crucified the flesh along with the passions and lusts*.” When Christ was crucified on the cross all the people in all ages being truly His, were legally and essentially crucified with Him, exterminating the evil affections of Adam the first. The legal phase of their crucifixion taking place along with Christ on the cross, the experimental counterpart follows as a legitimate sequence. The verb here is not the perfect as E.V., but the aorist, which does not denote time, but instantaneity and completion, setting forth the fact that all the elect of Christ were

legally crucified with Him, which is in due time verified by grace being summarily executed and completed in a moment.

25. *“If we live in the Spirit, let us also walk in the Spirit.”* The Christian life is purely spiritual, wrought by the Holy Ghost in the heart, hence our entire deportment should be on the same line, instead of running off after carnal legalisms, as those people had done pursuant to those ritualistic preachers, much to their spiritual detriment.

26. *“Let us not be vainly glorious; provoking one another, and enjoying one another.”* The preaching and administrations of carnal proselytes always develops divisions, rivalries, alienations, jealousies, mutual controversies, vilifications, recriminations, and other obnoxious works of the flesh, literally murderous to spirituality. Such is always the case when designing demagogues are permitted to prey on the flock of Christ. This has been the bane to Christianity in all ages, incarnate devils thus gobbling up the lambs for filthy lucre.

GALATIANS

CHAPTER VI.

1. *“Brethren, if a man may indeed be overtaken in some transgression, you who are spiritual, perfect such an one in the spirit of meekness, looking to yourself, lest you also be tempted.”* Babies stumble and fall very frequently; adults, but seldom. This man has stumbled because of spiritual infancy. Not only lift him up, but lead him out of infancy into manhood, so he will have strength, activity and vigilance, and fall no more. The Greek word, here translated “restore” in E.V., literally means “perfect,” *i.e.*, make perfect in love, *i.e.*, a perfect Christian, *i.e.*, having the work of grace perfected in his heart by the utter elimination of the sin principle which caused him to stumble. We should be exceedingly sympathetic, because we ourselves are still on probation, tempted and liable to fall, therefore we should always reach out a helping hand to raise up the fallen, remembering not simply to get them reclaimed and leave them in the same aptitude to fall, but we are commanded to lead them into perfection and establish them against falling.

2. *“Bear one another’s burdens, and thus fulfill the law of Christ.”* This beautiful admonition follows as a logical sequence from the preceding commandment to lift up and perfect the fallen. Christ is our great Burden-bearer and our infallible Exemplar, hence we should be always striving to do like Him.

3. *“If any seems to be something, being nothing, he deceives himself.”* The tendency of ritualistic religion is to inflate people with spiritual pride and puff them up with egotism.

4. *“Let each one prove his own work, and then he shall have glory to himself above and not to another.”* Every tub is to stand on its own bottom. Those carnal preachers were proselyting them off into parties and carnal ordinances, that they might patronize and glorify them, while they will be found bankrupt at the judgment bar. In the true salvation every one looks to Christ above and has his own experience and is not depending on an ordinance administered to him by a preacher. No parties are known as concerned but he and Jesus.

5. *“For each one shall bear his own responsibility,”* not burden as E.V., making it flatly contradict ver. 2, as if both words were the same. Though the E.V. uses the same word, “burden,” in both of these verses, the Greek does not; but has *baree* in ver. 2 and *phortion* in ver. 5, entirely different words with different meanings. Instead of depending on preachers, as in case of human ordinances, you are to depend on Christ above to save you. Neither the preacher nor any other person can bear your responsibility, but you must bear it yourself.

MINISTERIAL SUPPORT.

6. *“But let him who is taught the Word, communicate to him who teaches in all good things.”* This verse is too plain and explicit on ministerial support to need comment. *“Good things”* here has a temporal signification. *“Those who preach the gospel shall live of the gospel.”* These plain Scriptures are no argument for salaries, which are utterly out of harmony with God’s plan, actually running into

a system of hireling ministry, which Jesus positively condemns and denounces as utterly unreasonable, as the hireling flieth in the time of danger.

REAPING AND SOWING.

7. *“Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap.”* If you sow whisky, you reap drunkards. If you sow tobacco, you reap filth and a multitude of diseases. If you sow cards, you reap gamblers. If you sow dances, you reap libertines and harlots. If you sow idleness, you reap bankruptcy. If you sow sin, you reap Hell.

8. *“Because he that soweth to the flesh shall of the flesh reap corruption.”* Corruption is from the Latin *con*, “together,” and *rumpere*, “to break.” Hence it means a general smash-up, *i.e.*, destruction. This follows as a logical sequence from the transiency of this mortal tenement. How silly to live for the body, when you know you are liable to leave it at any moment! Still, that is the trend of earth’s millions — blind to what does not glisten and deaf to what does not jingle, as if they could take it with them. Fallen churches likewise run off after temporalities, *e.g.*, fine houses, big salaries and the pomp of the world generally — a sure sign the black hand of Satan is on them with the grip of awful apostasy and swift damnation. *“But he that soweth to the Spirit shall of the Spirit reap life eternal.”* In the Divine economy the Holy Spirit occupies and rules the human spirit directly, and through spirit the mind, and through mind the body, and through the body this life generally. The human spirit is drawn up to God, the mind is drawn up to the spirit, while the body is drawn up to the mind. In that case the entire being is subordinated to and dominated by the Holy Spirit, so that you really live a spiritual life, wearing the body as a loose garment, ready to drop it off at a moment’s warning and sweep away in triumph to the spiritual world and abide with God forever. How few are really living spiritual lives!

9. *“Let us not be weary doing good.”* We should be indefatigable in all of our enterprises for the glory of God, from the simple fact that the reality and reward are eternal. *“For in due time we shall reap, fainting not.”* As the spiritual life is eternal, we are sure to reap our reward if we persevere. So long as we are here on probation, we are liable to be sidetracked by the enemy and make shipwreck.

10. *“Therefore as we have opportunity, let us do good to all, and especially to those who are of the household of faith.”* It is a glorious work to save a sinner, but more glorious to take care of those already saved and keep them from wreckage. Wesley says: *“It is more to retain the grace of God than to receive it.”* It is better to take care of your wheat in the granary than to sow a new crop which will probably never be harvested. *“A bird in the hand is worth more than two in the bush.”* The best way to save the world is to take care of the church, for in that case she will save the lost. It is well to clear up new fields, but better to enrich and cultivate what you have.

11. *“See with how large letters I have written unto you with my own hand.”* Paul very seldom did his own writing, on account of ocular feebleness. This was an urgent case, as he had heard about the sad havoc being wrought by Satan’s preachers among them, because they were ignorant of spiritual experiences, as is always the case. They preached salvation by works, upsetting many of those young converts. Hence, in the absence of an amanuensis, he perhaps a prisoner at Cæsarea, and Luke off at Jerusalem enjoying the ministry of the apostles and gathering materials to write the Book of Acts,

he ventures to write this loving though awfully castigatory epistle, using large letters, the natural result of feeble eyes.

12. *“So many as wish to make a fair show in the flesh, compel you to get circumcised, only that they may not suffer persecution on account of the cross of Christ.”* Popular superficial religion, *i.e.*, Satan’s counterfeit, has always made much of ordinances, circumcision, baptism, eucharist, church joining, counting the converts, sociables, festivals, *et cetera*. This arises from the fact that all interest utterly fails unless they have something. Hence, when they are without the work of God in their hearts, which always satisfies and gives a glorious interest, they must supply the deficiency by substituting carnal ordinances and human institutions. In this case, the preacher glorified. In the genuine work of the Spirit in the heart God is glorified.

THE CROSS EVERYTHING IN RELIGION.

13. *“Those who are circumcised do not keep the law, but they wish you to be circumcised in order that they may glory in your flesh.”* While superficial revivals, run by manipulations and human devices, glorify the evangelist, they kill religion deader than anything else, actually destroying the popular appetite for spiritual things. At the same time the rites and ceremonies so conspicuous in these superficial revivals actually symbolize the genuine work of the Spirit; *e.g.*, water baptism, that of the Holy Ghost, and the sacrament, the very body of Christ, on which the saints subsist by faith. The fact that the unsaved preachers, who stir the multitude by their carnal gospel, and perform these ceremonies, and administer the ordinances of whose spiritual, experimental meaning they are ignorant, of course are incompetent to verify the Christian character they symbolize, hence they and their deluded followers are all false witnesses before God.

14. *“It were impossible for me to glory save in the cross of our Lord Jesus Christ,”* and this for a double reason:

(a) The cross redeemed him from sin, death and Hell, when on it Jesus laid down His life a vicarious sacrifice for a guilty world;

(b) every true disciple must follow Jesus to Calvary and die on the cross, in this way exterminating the man of sin in the heart, the irreconcilable enemy of God (Romans 8:7), and confirming the Heavenly title received in justification.

Hence, the cross is both the historic and the experimental hemispheres of religion. Therefore it is all of it. No wonder the Romish Church, always stickleristic on forms, gives such wonderful prominence to the cross; like all dead religions, she magnifies the symbols, utterly oblivious of the experimental reality. “By which,” not “whom,” as the E.V., referring the pronoun to Christ, whereas it refers to “cross.” “The world has been crucified to me and I to the world.” Ignorant people ask, “Where does Paul profess sanctification?” Among the innumerable instances this is one unanswerable. Here he makes a double profession:

(a) *“The world has been crucified to me.”* Consequently he is fully divorced and has perfect spiritual freedom, and is sanctified wholly.

(b) *“And I to the world.”* Hence we see he doubles his testimony, certifying to a double crucifixion, each one respectively effecting a complete, total and eternal separation from the world.

Consequently we here have a clear and unequivocal profession of a double sanctification. If you can eclipse Paul’s testimony to entire sanctification, I would like to hear from you.

THE NEW CREATION ALL IN THE PLAN OF SALVATION.

15. *“For neither is circumcision anything, nor uncircumcision, but a new creature.”* This brief, clear and unmistakable declaration of God’s Word sweeps all controversy from the field relative to the essentiality of ordinances, or anything else except the regeneration wrought by the Holy Ghost in the heart. With this declaration before us, it is pusillanimously sophistical and impudently contradictory of God’s plain truth to lug in water baptism, or any other human rite, ceremony, ordinance or work, as essential to salvation; since this new creation is all. Of course, the new creation, in this broad and general sense, involves sanctification as the necessary elimination of antagonisms irreconcilable to the new creation. In the Fall everything was ruined, since nothing but the new creation can enter Heaven. Regeneration is the new creation, so far as the human spirit is concerned, sanctification eliminating away the old debris and thus removing all antagonisms to the new creation. The same new creation reaches the mind in glorification and the body in the resurrection, unless fortunate enough to be living on the earth when the Lord comes for His Bride, in which case you will be translated, soul, mind and body all glorified simultaneously. This new creation will reach the earth itself in the final cremation (2 Peter 3:10) renovation, glorification and celestialization (Revelation 21 and 22).

16. *“So many as shall walk by this rule, peace and mercy upon them, and upon the Israel of God.”* Paul here boldly pronounces his blessings on all who amen and verify the above affirmation, that nothing has anything to do with salvation except the new creation. You get truly born of the Spirit from above and so abide, and you are all right forever. If you run off after humanisms, Satan will get you in the end. Christ is the only Savior. If you do not take Him alone, by simple faith, He will turn you over to the water god, or any other human device you see proper to idolize. I am saying nothing against ordinances, if you first come to Jesus alone for an uttermost salvation. Stay low down at His feet till you get it and know it better than you know you are alive. Then, if you want to glorify God in the ordinances, all right; you can have anything you want from the limpid sprinkle to the trine immersion, foot-washing or anything else. “Israel” is a Hebrew word, and means “one that prevails with God.” hence, if you know God, and have prevailing grace with Him, peace and mercy will abide on you forever, as you flourish amid the beauties of the new creation through time and all eternity.

17. *“Finally, let no one give me troubles: for I bear the marks of Jesus in my body.”* Paul was beaten, stoned, and variously persecuted by Jews and Gentiles in all lands whither he traveled in his worldwide peregrinations, hence the scars were conspicuous. He calls them the marks of Jesus, because he received them for His sake.

18. *“The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.”* This benediction is so commendable for its brevity, comprehensibility and force, I certainly recommend it to all as eminently suitable in the dismissal of a congregation, as we, like the apostles, should use a variety,

and thus avoid the monotony of constantly using 2 Corinthians 13:13, as repetition too frequently does not edify.

GALATIANS

APOLOGUE

In depth of thought, felicity of diction, argumentative ability and profundity of theology, this epistle deservedly ranks pre-eminent. Paul's evolution of the redemptive scheme out of the Abrahamic covenant is a masterly climax of Biblical truth and logical power. His salvation allegory, deduced and elucidated from the family of Abraham, is unsurpassed in beauty, symmetry, theology and practical and experimental truth. He wields the mattock of infallible inspiration with a Samsonian hand, digging dead legalism and empty ritualism and human manipulations out by the roots, and hanging high the old upas-tree on the fence of spirituality for the effulgent Sun of Righteousness to wither into smithereens world without end.

CORINTHIANS — GALATIANS

APOLOGUE TO VOLUME IV.

The authorship of this volume is peculiar in the fact that, like Volume 3., it is purely Pauline, comprising the two Corinthian and the Galatian epistles. First Corinthians descends into the profoundest depths of primary truth and fundamental theology, simultaneously ascending to the loftiest conceivable altitudes of inspiration and immortality; at the same time broadening out into the most incomprehensible latitudes and bounding forward into the most inconceivable and illimitable longitudes, sweeping on through the Millennial and post-Millennial ages to the ultimate *finale*, when the mediatorial kingdom shall have consummated its work in the restitution of humanity and the material world back to the Paradisian splendor of the Edenic age, when this world was a part of Heaven before Satan broke it loose in view of adding it to Hell. Not only do we see in this wonderful panorama man regenerated, sanctified, resurrected, translated, transfigured and glorified, and the earth cremated, sanctified, renovated, celestialized and reannexed back to the Heavenly empire, there to abide and shine and shout forever; but we see the triumphant Son of God surrender up the mediatorial kingdom to the Father, time, the measurement of that kingdom, having winged its flight away and been superseded by eternity, the Son returning back the glorified throne of the universe, which He encumbered millions of ages before time was launched from the bosom of eternity. Now perfect order and loyalty have been restored throughout the celestial universe, Satan and his myrmidons, both incarnate and excarnate, having been finally banished beyond the Ultima Thule of the inhabited universe, to abide in outer darkness forever, whence they can never again return to interrupt the perfect peace and harmony reigning throughout the multiplied millions of bright celestial worlds, the beautiful mansions which our Lord is now preparing for the occupancy of saints redeemed and angels unfallen through all eternity. This epistle is also climacteric in its magnification and elucidation of the spiritual graces, focalizing in the perfect love so conspicuously culminating in the thirteenth chapter. In addition to the graces of the Spirit in their beauty, grandeur and perfection, and indispensable to our personal salvation, our author gives especial prominence to the nine extraordinary gifts of the Spirit, wisdom, knowledge, faith, bodily healing, spiritual miracles, prophecy, discernment of spirits, tongues, and interpretation constituting the invincible panoply of the Christian warrior, invested in which he is at all times more than a match for the combined powers of earth and Hell. While we are saved by the graces, we are instrumental in saving others by the gifts of the Spirit, which, unfortunately, went into eclipse with the great cardinal truths of experimental salvation in the awful darkness which supervened with the fatal Constantinian apostasy of the Church. Hence, the last fourteen hundred years, while, in the condescending mercy of God, many have actually enjoyed these wonderful gifts, the pulpit has not given much light along the line of that glorious privilege of God's saints, but simply relegated those gifts to the apostolic age, and passed them by forever. While the second epistle is clear and explicit along the line of spiritual salvation, from the first illuminations of conviction through regeneration, it, like all other books in the Bible, renders entire sanctification exceedingly conspicuous, as you will see in reading this commentary, corroborating this doctrine by the clear experience and testimony of Paul and his comrades. This letter also gives exceedingly clear and effulgent light on the inspiring doctrines of glorification, whether entered through translation or the resurrection. Paul contemplates humanity triumphant in final and eternal transfiguration. We also have the bridehood of Christ exceedingly clearly and prominently revealed and elucidated in this letter; meanwhile our apostle wings his flight

away into some wonderful visions and revelations, transporting him away to the third Heaven. This epistle is also peculiar for giving the grandest prominence to the problem of Christian beneficence, not only setting forth the beauty and privilege of this philanthropy, but fortifying it impregably against ten thousand abuses which churchisms have foisted on it, simultaneously exposing the infinitesimal usurpations developed on that line by unscriptural human institutions for the ingathering of paltry pelf. Finally, this volume is peculiar in the fact that each one of the three books which it expounds makes the problem of church discipline a specialty. The first Corinthian epistle was written from Asia, Paul firing on the heretics and apostates in Achaia over the Ægean Sea, thus preferring to correct their errors, reform their vices, refute the heresies and wheel irregularities into line while at a distance, lest his presence among them should superinduce the necessity of a large excommunication; meanwhile he sends Timothy, his favorite preacher, with other helpers, to preach, read and expound his letter, and do their best to bring about by the help of God a general reaction and acquiescence in the word of truth and righteousness. Then, coming over the sea, he writes the second epistle from Macedonia, like a wise general reducing the city by gradual approaches; at the same time sending Titus to Corinth to succeed Timothy, to run a long campaign, praying and trusting God to send a general revival, God signally blessing these wise maneuvers, so that on arrival he found them all right, reclaimed, happy, and glad to see him. Therefore, instead of excommunication, he had nothing to do but enjoy a hallelujah time with them, preaching the precious Word. We have no information as to the results of his letter to the Galatian churches, which was on the same line, but I trow similar results followed, shaking those churches with a mighty reaction similar to the great revivals which followed his letters at Corinth. We have a most notable phenomenon in these three letters constituting this volume, *i.e.*, Paul's merciless exposition and furious assault on the devil's preachers. This statement is not exaggerated, because he says:

“Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no wonder; for Satan himself is transformed into an angel of light. For it is not astonishing indeed that his ministers transform themselves as ministers of righteousness” (2 Corinthians 11:13, 14).

You find Paul wages an exterminating war on these counterfeit preachers, exposing the heresy of their teaching, the obliquity of their characters and the perfidy of their motives. We should derive infinite profit from this summary Pauline treatment of the devil's preachers. If you think they are all dead you are awfully mistaken. Their name is legion, this day girdling the globe with Briarian arms of ecclesiastical autocracy, withering and blighting the cause of God and the hopes of humanity like the pestilential simoon that sweeps its burning breath over the caravan traversing the Sahara, burying them all in untimely graves of drifting sand. The prominent peculiarity of the devil's preachers in Paul's day was a constant, persistent and indefatigable effort to substitute the work of the Holy Ghost, to whom they were strangers, with carnal ordinances, human institutions, ritual ceremonies and an endless diversity of legal observances. The true religion of Paul's day and all ages teaches salvation by the work of God Himself, the Son redeeming all on the cross and the Holy Ghost administering and perfecting all in the heart and life, thus consummating the grand and stupendous enterprise of human restitution; while false religions invariably teach the people that the preacher or the priest has to do something and they have to go into a lot of legalisms in order to be saved. Here is where idolatry comes in. You intuitively worship everything that you believe saves you, whether it be a watergod or some other kind of god. The peculiarity of Satan's religion is its

preposterousness, *i.e.*, putting the cart before the horse. Good works can only be well-pleasing to God when they are the fruits of a true and saving faith. You can not work for God unless you are in His kingdom. You can only get there by the supernatural birth of the Holy Ghost. You can only stay there by the supernatural sanctification of the Holy Ghost. In the Divine economy the saving grace of God is the cause of good works. Satan's preachers, personally ignorant of God's saving grace, are always preaching to the people that these good works are the condition of their salvation, thus running them into practical idolatry. Satan's policy is to take everybody to Hell. Of course, he must take the church-members through the churches to the bottomless pit. This he does very adroitly, just by getting them to depend on water baptism, sacraments, good deeds and church loyalty, without coming personally to God and getting intelligently saved from all their sins and filled with the Holy Ghost. The good Lord deliver you. Be sure you fly to Christ, get saved and sanctified, and so abide till Jesus rides down on a cloud and takes you to glory. Amen.

END OF VOLUME IV.