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Commentaries

**GODBEY'S COMMENTARY
VOL. III.
EPHESIANS-PHILEMON**

By

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*“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 III. EPHESIANS — PHILEMON

PAUL, THE CHAMPION THEOLOGIAN.

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“Spiritual Gifts and Graces,” “Holy Land,” “Victory,” “Holiness, or Hell,”
“Christian Perfection,” “Sanctification,” “Baptism,” and “Woman Preacher”**



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

EPHESIANS — PHILEMON

PROLOGUE TO VOLUME III.

Pursuant to the glory of full salvation, we are still steaming up the river, all of our predecessors having floated down.

This volume contains only the Pauline writings. Hence we all sit at the feet of the world's champion theologian, so celebrated for prolixity of sentences, profundity of thought, gigantic interpretation of intellect, and illimitable spiritual illumination.

EPHESIANS

PROLOGUE TO EPHESIANS.

Ephesus, the New York of Asia Minor, the metropolis of Lydia, the kingdom of Croesus, the richest king of the ancient world, whose capital was Sardis, was celebrated as the commercial emporium of the great West, and the metropolis of polytheistic idolatry, and the location of the temple Diana, which occupied two hundred years in building, and was one of the Seven Wonders of the World; the other six being the Pyramids of Egypt, the Walls of Babylon, the Colossus at Rhodes, the Coliseum at Rome, the temple of Jupiter at Athens, and the Sphinx at Egypt. Apollos, the learned Alexandrine Jew, having been brought up under the auspices of Ptolemy Philadelphus, the celebrated patron of learning, who accumulated at Alexandria the largest library in the world, came all the way from Egypt to enjoy the wonderful preaching of John the Baptist. Gloriously converted, he became the most eloquent preacher of the age, traveling through Africa and Asia, everywhere holding the listening multitudes spellbound by his unparalleled oratorical power. He enjoyed the honor of planting the Gospel Church in Ephesus, organizing with twelve members. Fortunately in the good providence of God, Aquila and Priscilla, exiled Jews from Rome, having been gloriously sanctified under Paul's ministry at Corinth, and called to preach the living Word, falling into Apollos' meetings, though thrilled, spellbound, and edified by his transcendent eloquence, readily perceived his spiritual deficiency, and, inviting him home with them, availed themselves of the opportunity to teach him "the way of the Lord more perfectly." Thus, a humble layman and his wife lead the most eloquent preacher in the world into the glorious experience of entire sanctification. Henceforth he added to his transcendent eloquence the infinitely greater endowment of spiritual dynamite, everywhere mightily proving to the Jews, by the Scriptures, that Jesus is the Christ. (Acts 18:28.)

Paul, in his peregrinations, comes to Ephesus, finds the little Church of twelve members, and interviews them straight, "Have you received the Holy Ghost since you believed?" Receiving a negative answer, he proceeds at once to inaugurate a holiness meeting, preaching to them their glorious privilege in Christ, calling them to the altar to seek entire sanctification. While Paul exhorts, prays, and lays hands on them, the Holy Ghost comes on them, sanctifying, filling, and thrilling them so they speak fluently and prophesy.

1 Corinthians 14:3:

"He that prophesieth, speaketh unto people edification, exhortation, and comfort."

Now Paul was a bloodwashed and firebaptized band of twelve, enjoying the perfect freedom of speech, and ready for the most efficient cooperation in the salvation of souls. A modern wiseacre would have said: "Paul, why do you not preach to sinners, who everywhere throng this city, going down to hell?" As Paul first preached sanctification to the little band till he got them filled with the Holy Ghost, he then had twelve heroic helpers to push the war to the gate of the enemy. Wonderfully did God bless their labors as they pushed the battle in a three years' protracted-meeting, rolling out the wave till "all Asia heard the Word."

EPHESIANS

CHAPTER I.

1. "Apostle" is a Greek word, and means "sent forth." We see here that Christ sends the apostle, through the will of God.

ARGUMENT I. — THE HEAVENLIES AND SANCTIFICATION.

3. "*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us in all spiritual blessings in the heavenlies.*" The Greek word is an adjective noun, and very infelicitously translated heavenly places. You see "places" is italicized in the English, showing that it is not in the original. Men always make a mistake when they undertake to help out God, as he does not need any help. Hence, in reading your English Bible, you would get better sense out of it if you omit all of the italicized words. Here we see what a limitation the added word "places" puts on the inspired word "heavenly," restricting it to mere location; whereas it has a glorious, infinitesimal signification. It means heavenly peace, rest, comfort, happiness, submission, obedience, faith, joy, and victory. We are here in the kingdom of omnipotent grace, preparatory to a world of ineffable glory. This Greek word, heavenlies, occurs repeatedly in this epistle, ringing out the glorious battle-cry. Hence, it is the great salient truth of this wonderful letter, exhibiting the highest type of spirituality in the New Testament, a logical sequence from the glorious foundation laid by Paul in the sanctification of the twelve charter members whom he found on his arrival. Only the people having Heaven in them will ever pass the pearly portals. Equally true that the inmates of Hell all take their hell with them into the regions of endless woe. These heavenly graces are not reached in justification, but sanctification. Our Savior is the paragon Exemplar of Christian saintship. He never enjoyed the peace of pardon, from the simple fact that he had no sins to be pardoned. But he always enjoyed the peace of purity. Hence we must reach entire sanctification in order to enjoy our Savior's peace, rest, submission, faith, obedience, joy, happiness, love, and victory. These constitute the heavenly experiences, only attainable in entire sanctification, and indispensable to our admission into heaven.

5-8. "*In love having predestinated us unto sonship in himself through Jesus Christ.*" Here is a beautiful allusion to the Father's love, which moved him to interpose the wonderful redemptive scheme.

*"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak.*

*Angels, assist our mighty joys;
Strike all your harps of gold;
But when you reach your highest notes,
His love can ne'er be told."*

ARGUMENT II. — ALL THINGS REHEADED IN CHRIST.

10. *“In the dispensation of the fullness of the seasons, to rehead all things in Christ, those things in the heavens and those things upon the earth.”* Where the English says, “gather together,” the Greek is *anakephalaioasthai*, from *ana*, again, and *kephalaion*, the head. Hence, it means to rehead all things in Christ, both in the heavens and upon the earth. When God created this world, he constituted Adam and Eve the united head. When the devil succeeded in their abduction, he cut the head off of the world, thus leaving the poor, fallen world without a head. In the glorious restitution, Christ is going to glorify humanity, and restore him back to the headship of the world. In the fall, Satan destroyed spiritual life in humanity, thus cutting man’s head off. All the senses are in the head. Hence man, without a head, has no eyes to see hell open before him, no ears to hear the hideous groans of the damned and the dismal drumbeat of his own perdition, no nose to smell the brimstone, no tongue to taste the devil’s filthy tobacco which would nauseate a dog, and no nerves to feel the awful trepidation inspired by an eternity of woe. This is the reason why the millions of this poor, lost world are rushing at racehorse speed into hell. In regeneration the Lord restores back your head, which you lost in the fall; in sanctification radically exterminating the counterfeit head, which the devil has put on all sinners. Christ will also, in due time, rehead this fallen world, restoring its Edenic glory, sanctifying by fire and transforming it into a heaven, committing it to the glorified saints and unfallen angels, to shine and shout through all eternity. The English word, heaven, is heavens in the Greek, corroborating astronomy in the infinite multiplicity of celestial worlds, all of which were more or less affected by the fall of this world. (Hebrews 9:23.) Hence, the work of Christ will not only restore this world to its perfect celestial loyalty, but so confirm all other worlds as to effectually fortify them against the liability of future apostasy.

11,12. Here, again, we have a beautiful allusion to the predestination of the saints in harmony with the sweet will of God, *“who, beforehand, had hope in Christ.”* This is a beautiful allusion to the glorious millennial harvest, of which the saints, in the gospel dispensation, are the first fruits.

ARGUMENT III. — THE LETTER SEALED.

13. *“In which you also, having heard the Word of truth, the gospel of your salvation, in whom also having believed, you were sealed with the Holy Spirit of promise.”* Paul (2 Corinthians 3:3) tells us that we are God’s letters,

“written not with ink, but with the Spirit of the living God.”

Hence, we see that regeneration transforms us into God’s letters, to be read by this wicked world, who will not read the Bible. Hence God’s plan is to save the world through his saints. When a letter is written, the sealing becomes indispensable, in order to secure the contents against theft, as Satan is a great rogue, and is certain to steal out the letter and the money. Hence, you see by these beautiful similes that regeneration writes the letter, and sanctification seals it. When the letter is written, and sent out into this thievish world unsealed, it will not long retain its contents. Some thieving demon will surely spoliate it soon or late, leaving nothing but the old, empty envelope.

The ordinary Church member of the present day has nothing but an old, dirty envelope, carrying it round, a laughing-stock for devils, tickled over his silly delusion, thinking he has a letter of introduction to heaven, when he has nothing but an old, empty envelope. Now, reader, be sure that the Holy Ghost writes you a good letter in regeneration, and then seals it in sanctification.

ARGUMENT IV. — THE HOLY GHOST AND REDEMPTION.

14. *“Who is the earnest of our inheritance unto the redemption of the possession, unto the praise of His glory.”*

The Holy Ghost, personally received in sanctification, is the first installment of the heavenly fruition, destined to sweep on with ever-increasing delight and eternally accumulating rapture through the flight of the heavenly ages. The indwelling God, in the person of the Holy Ghost, is the secret of heavenly bliss. We receive him as an indwelling Comforter in the experience of entire sanctification to abide forever.

The “redemption” in this passage is the glorification of mind and spirit, and the transfiguration of the body at the second coming of Christ, transforming the saints of the bridehood into the similitude of his own glorious body, to shine and shout forever.

15. *“Therefore I, hearing the faith with you in the Lord Jesus, and the Divine love toward all the saints,*

16. *“Do not cease giving thanks in your behalf, making mention of you in my prayers.”* The globe of salvation contains two hemispheres; *i.e.*, faith, which is the human side; and love, the Divine. Faith is the only human condition of salvation; it is the only hand competent to receive the things of God, — repentance on the part of the sinner, to put him on believing ground for justification by faith, while entire consecration is the *sine qua non* indispensable to put the Christian on believing ground, where he can be sanctified by faith. The sinner can not exercise faith for pardon unless he is on believing ground, which is the utter and eternal abnegation of all his sins; while it is equally true that no Christian can be sanctified by faith till he gets on believing ground, which is a radical and unequivocal consecration of all to God for time and eternity. “Love” here is *agape*, divine love, in contradistinction to *philia*, human love, which is peculiar to fallen humanity, and destitute of saving grace. The rich man had it in hell; so he wanted to send a missionary to his brothers, to keep them out of that awful doom. This love is the Divine nature (1 John 4:16), and is only native in the heart of God, transmitted to us by the Holy Ghost by regeneration. (Romans 5:5.) Hence this love is exotic in the human heart, while the *philia* is indigenous. Popular religion stops with this human love, which is utterly destitute of salvation, and lets the people fall into hell like Dives. It is utterly impossible for any one to possess this Divine love till the Holy Ghost pours it out in the heart.

18. *“The eyes of your heart having been enlightened.”* Man is a Trinity, consisting of spirit, soul, or heart, all of which are synonymous, and used interchangeably in common parlance. The rank and file of the preachers at the present day are dichotomists; *i.e.*, advocates of the two natures in humanity, confounding and identifying spirit and mind, and consequently preaching mentalities for spiritualities, and utterly heretical so far as gospel truth is concerned. The Bible everywhere teaches

trichotomy; *i.e.*, the three natures of humanity, spirit, mind, and body. The spirit is the man himself, consisting of the conscience, the will, and the affections. The conscience survived the fall, and still rings out the voice of God in the soul. The will is the king of humanity, adroitly manipulated by Satan for the damnation of the sinner, but completely wrested out of his hands, and turned over to God by the Holy Ghost in regeneration. Still, a world survives in the profound regions of the affections till utterly eradicated and expurgated by the cleansing blood, applied through the Holy Ghost in the second work of grace; *i.e.*, entire sanctification.

The heart has all the senses; *i.e.*, sight, hearing, smell, taste, and touch, like the body. But though a dead man have all these organs, he is utterly destitute of sensation. So it is with the heart of the sinner till quickened into life by the Holy Spirit. The human soul in the fall was utterly bereft of life. Hence total depravity applies only to the spiritual nature; the mental and physical suffering only partial depravity. Hence the wholesale delusion of the dualistic theology, which winks at the pure spirituality of humanity, substituting intellectualism, thus building up pompous Churches on the mental and physical elements, intermitting the spiritual, and thus letting the souls of their people slip through their fingers into hell. The Christian religion is not materialism nor intellectualism, but pure spirituality, inwrought by the Holy Ghost.

19,20,21. *“Placing Him on his right hand in the heavenlies above all the government, authority, power, and lordship, and every name named not only in this age, but in that which is to come.”* The Greek *aion*, erroneously translated “world,” means age. Hence, we see that this is not the last age of this world, but it is to be followed by the glorious millennium, and afterward by the illimitable heavenly ages, sweeping on through all eternity.

ARGUMENT V. — THE CHURCH THE CLIMAX OF CREATION.

22,23. *“And He hath subordinated all things beneath his feet, and gave him head over all things to the Church, which is his body, the fullness of him who filleth all in all.”*

We learn in the Pauline epistles that the personal Son created all the worlds throughout the celestial universe, as well as all the angels, archangels, cherubim, and seraphim. Hence, we find that Omnipotence becomes creative in the person of the Son. *Ekklesia*, from *ek*, out, and *kaleo*, to call, means Church throughout the Greek Testament. If you do not remember that definition, you will fall into utter bewilderment on the Church idea, led astray by the Churchism of the present day, which is utterly variant from, and antagonistical to the New Testament *ekklesia*, which consisted only of the souls called out of the world, and separated unto God. Hence all worldly Churches are simply Satan’s counterfeits. This Divine *Ekklesia*, the New Testament Church, is here affirmed to be the climax of all creation, the highest conception of the Divine mind, and the grandest culmination of all the stupendous works wrought by Omnipotence throughout the celestial universe, towering transcendently in the Divine estimation, not only above all the stupendous worlds that speed their precipitate flight through the void immense, chasing each other around the effulgent Throne, but actually transcending all the heavenly hierarchies, that flame and radiate through millions of immortal worlds. O the unutterable glory which God has in reservation for the Church of the First-born! The infinite possibilities in reservation for redeemed humanity beggar the flight of the most stalwart imagination! Glory to God in the highest!

EPHESIANS

CHAPTER II.

TOTAL DEPRAVITY.

1. Total depravity is most unequivocally taught in this verse. Depravity means being deprived. Total means altogether. “Hence, total depravity means utterly deprived of Divine life.” When God calls a man “dead,” rest assured there is no life in him. Spiritual life was lost by the fall, and is only regained in regeneration. Total depravity is only true of the human spirit, the mind and body being only partially deprived. Hence, Satan in all ages has been busy building up false religions on the residuum of mentality and materiality surviving in fallen humanity.

2. “. . . *According to the age of this world, according to the Prince of the power of the air, the spirit that now worketh in the sons of disobedience.*” When the bright day of Eden went into eclipse, a dismal night of six thousand years supervened. We are still groping in Satan’s night, but anon cheered by inspiring rays of the glorious millennial dawn. Satan is generalissimo of hell’s belligerent armies, begirding the globe, and doing their utmost for the damnation of the world. These panoplied millions are all destined to retreat back into the bottomless pit, where the apocalyptic angel chains their commander-in-chief. (Revelation 20:3.)

3. Here we have a vivid description of the unregenerate living in perpetual obedience to their fallen, sensual, and diabolical predilections.

4,5. We see here, in harmony with the great inspired curriculum, that the unutterable love of God for lost humanity superinduced the redemptive scheme. “Quicken” is *suzoopoieo*, from *zoe*, life, and *poieo*, to create. Therefore, the regeneration of a sinner by the Holy Ghost is an actual *de novo* creation, as literal and unequivocal as the creation of a world out of nothing. This is in harmony with the absolute total depravity of the sinner, everywhere revealed by the word “death,” which would be impertinent if there were a spark of life in the sinner’s soul. Hence, the human spirit of a sinner is as dead as a devil in hell, till Divine life is actually created in that spirit by the Holy Spirit. Hence, the radical trouble in the and holiness Churches is not the want of sanctification, but regeneration, which always reaches out for sanctification. The rosewater gospel of the popular Churches is utterly ignorant of the Bible type of regeneration, in which the Holy Ghost comes into the dead soul with the same *de facto* creative power which flung worlds from the creative fiat into ethereal space.

ARGUMENT VII. — RACE ALONE AND FAITH ALONE ANTITHETICAL;

i.e., the truth of the one is the confirmation of the other. Like Siamese twins, they live and die together. The buncombe gospel of the popular Churches is alike destitute of both of these cardinal truths.

7. “*...In order that he may shew forth in coming ages the excellent riches of his grace in goodness toward us in Christ Jesus.*” Through the flight of eternal ages, while we soar from world to world amid the splendors of the boundless celestial empire, commingling with the bright unfallen

intelligence's from millions of immortal worlds, God will put us on commendatory exhibition as miracles of his grace and wonders of his love.

8. *“For by grace ye have been saved, that not of yourselves, the gift of God;*

9. *“Not of works, in order that no one may boast.”* O the transcendent clearness and boldness of apostolic preaching and Christian testimony, in contrast with the indefinite supposititious ambiguity of modern Church members! These Ephesian Christians were not simply indulging a hope to be saved when they died, but they already enjoyed the assurance of a personal salvation as a positive experience received through simple faith as the gift of God, utterly independent of their own works. While a truly justifying and sanctifying faith is always operative and fruitful of good works, we are neither justified nor sanctified by the works, but by the faith alone.

As our salvation throughout is the free and unmerited gift of God in Christ, it is essentially by grace alone on the Divine side, received and appropriated by faith alone, constituting the human counterpart of the gracious economy. When we surrender the doctrine of faith alone, we simultaneously, as a logical sequence, abnegate that of grace alone, and rob God of his glory. The Churches of the present day are full of legalism; *i.e.*, salvation by works, which is Satan's greased plank on which to slide the people into hell, as our works of righteousness are “filthy rags” in the sight of God, nothing but the work of his immaculate Son being competent to endure the severity of the Divine judgments. The modern maxim, “Church loyalty,” is delusive and dangerous, impressing the people that they will be saved if true to the human institutions of their poor, worldly Churches. Be loyal to God alone, and then you will be true to your Church and everything else that is right. Is faith the gift of God? Then, if he withholds it, I am hopelessly lost. “That not of yourselves, the gift of God.” In this Scripture “that” does not refer to faith (as the Greek positively reveals), but to salvation. Faith is not the gift of God in any practical sense, but the act of the creature. The simple solution is, God gives us all the power we need. to believe his word and trust his promises. Yet the act of believing is my own. I can believe, and be saved; or disbelieve, and be damned. (Mark 16:16.) The power by which we believe is the Spirit, whom the Father gives to all more freely than we give good gifts to our children, if we only ask him. (Luke 11:13.) If you have not the clear evidence of complete personal salvation, your faith is deficient. God gives you the power to believe in answer to your prayer. Hence, you have not prayed enough. Pray on till you reach believing ground, where you will be enabled to exercise faith for justification as a sinner, for sanctification as a Christian, and you will soon know assuredly that you enjoy the long-sought victory in your soul.

ARGUMENT VIII. — CREATED FOR THE END.

10. *“For we are His workmanship, created in Christ Jesus unto good works, which God before prepared, that we may walk in them.”* We do not plant two trees simply for their own sake, but for the fruit they produce. Pursuant to this metaphor, God created us for the good works we will perform in this world, and others through the flight of eternal ages. While God's plan is to save this lost world through human instrumentality, we must remember that this fleeting probation is but a drop when compared with the boundless ocean of eternity. When God takes me out of this world, I think it will be because he has more use for me in another sphere, where I shall adore his majesty, magnify

his mercy and grace, and do his will through all eternity. Methinks he will send me away to preach to the newly-created inhabitants of newborn worlds, and thus fortify them against the liability of apostasy, and establish them in the Divine loyalty. Who would be more suitable for this great and important work than we who have passed through Satan's flint-mills? This fleeting life disqualifies us for enterprises of illimitable magnitude. When once probation is passed, and immortality supervenes, we can deliberately launch enterprises sweeping on through myriads of ages, as we are assured of our own survival till their completion.

11,12. We now enter upon a beautiful paragraph expository of the Jewish and Gentile correlation to the gracious economy. The Christian Church began all Jews. In a century it underwent a radical somersault, the Jewish element evanescent, and the Gentile coming in, till the latter unanimously preponderated.

"Having no hope and atheists in the world," reveals the sad condition of the whole Gentile world before reached by the gospel. Where the English says, "without God," the Greek is *atheos*, atheists. When we consider the fact that the Egyptians, Hindus, Babylonians, Greeks, and Romans were all intensely religious, their cities radiant with the dazzling domes and glittering spires of the gorgeous temples erected to their gods, many of which stand this day, the wonder of the world (I saw them in 1895), a sad conclusion as to the spiritual condition of earth's millions this day supervenes. All these Gentile worshipers in Paul's day were the apostasy of the patriarchal dispensation of the Christian religion. So Romanism and many Protestant Churches are now the apostasy of the apostolic dispensation. The legitimate conclusion follows from these utterances of the Holy Ghost, that all the people who are not personally acquainted with the true God in the supernatural birth are in the gross darkness of practical atheism.

13-16. ". . . Destroying the enmity, the law of commandments in creeds: . . . slaying the enmity on it." These verses clearly set forth the fact that when Christ died on the cross, he swept all human authority from the field.

ARGUMENT X. — THE CROSS SETTLES EVERYTHING.

From these inspired statements we have the clear and unequivocal revelation that when Christ died on the cross, he utterly destroyed human depravity (*i.e.*, made ample provisions for its total extermination), eternally nullifying all human authority, as involved in the word "ordinances," which does not mean Divine ordinances, but human creeds, decrees, opinions, and authorities, which have put a thousand heavy yokes of spiritual tyranny and despotism on the necks of all ages and nations.

The cross of Christ not only redeems the world from all sin, which is the devil's yoke of bondage, but from all human usurpations, institutions, and authorities, sweeping forever from the field of controversy every autocrat, whether human or diabolical, and thus completely and eternally emancipating every human being in every land and climate. Therefore, there is nothing left for the vilest reprobate and the most menial vassal of Satan's drudgery and the most cringing servitor of ecclesiastical despotism, but to look up to the cross, claim your freedom, and raise the shout of victory. There is nothing left for you to do but shout, since your Omnipotent Christ has heroically

done everything else. He has braved the storms of earth and hell, conquered sin, Satan, men, and devils, leaving nothing for you to do but accept the victory and raise the shout.

17,18. We see here that the Jews, though sunk deep in dead formality and hollow hypocrisy, were nearer God than the heathen world. Though the popular Churches of the present day are in the same awful dilemma, they are nearer God and more accessible to the truth than the infidel, pleasure-seeking, worldly rabble. *“Through him we both have access by one Spirit to the Father.”* The Holy Ghost is the Divine personality of God on the earth, sent forth by the Father sitting on the throne of the universe, and the Son encumbering the mediatorial kingdom. He alone can reveal the Son, and through him give us access to the Father. Hence, in the nature of the Divine economy, the rejection of the Holy Ghost is the awful finale, out of which there is no retreat; *i.e.*, the unpardonable sin.

ARGUMENT XI. — THE CHURCH THE HOUSE OF THE HOLY GHOST.

19,20. *“Built upon the foundation of the apostle and prophets, Jesus Christ being the chief cornerstone.”* These are the New Testament prophets; *i.e.*, the fire-baptized preachers who, along with the apostles, under God became the custodians of the apostolic Church. As we are living in the New Testament dispensation, Old Testament symbolism, types, and shadows, all fulfilled in Christ, having evanesced, are superseded by the glorious spiritual entities and transcendent experimental holiness of the full-orbed gospel dispensation.

21. *“In whom the whole house jointed together groweth into a holy temple in the Lord.”*

22. *“In whom you also are built up into a habitation of God in the Spirit.”* The Pauline eloquence here is sublime as he floats out on the wing of inspiration in his vivid and glorious description of the Divine Ekklesia; *i.e.*, the gospel Church, built upon the inspired Word of the New Testament writers, Jesus Christ, the central pillar, supporting the grand superstructure, destined to tower forever, the admiration of angels and archangels, the inspiring theme of cherubim and seraphim, the contemplative glory of God, to the eternal bewilderment of the heavenly hierarchies. This is the glorified Church of the First Born, “without spot or wrinkle.” The members of this Church are not joined in, but born into it by the supernatural intervention of the Holy Ghost.

This is none of your worldly Churches, as the very word for Church, *Ekklesia*, means the called out of the world; while *hagiazoo*, sanctify, means to take the world out of you. Hence, all the members of the New Testament Church have a double reason for being unworldly; the one because they have come out of the world, and left it; and the other, because the world has been taken out of them. Hence, there is a double divorcement between them and the world. Good Lord, open your eyes to see the difference between the devil’s worldly Churches and God’s Church outside of the world, and the world all taken out of it. The ostensible and universal peculiarity of this Church is, as Paul here says: “It is the habitation of God in the Spirit; *i.e.*, it is the house of the Holy Ghost, in which he constantly dwells. It is our privilege to enjoy that spiritual gift, denominated (1 Corinthians 12) “Discernment of spirits.” How awfully blind the masses of the Churches, and even preachers, at the present day! In these striking fulfillments of the latter-day prophecies, when the world is filled with fallen Churches, no honest soul enjoying spiritual discernment can fail to recognize the lamentable absence of the Holy Ghost in the Churches. No wonder; for he alone has a right to rule his own

Church, his house, as you rule your own house. Hence, the rule is taken out of his hands when it is committed to a giggling choir and an unconverted Official Board, who insult God by refusing to bow the knee in his house.

Of course, amid those sad environments the Holy Ghost quietly retreats away, leaving the devil, whose servants they are, to run the machinery on the *ad libium* line of socials, frolics, festivals, and fandangoes. The children of God are horrified at the hollow hypocrisy, dead formality, and worldly flippancy of the so-called Churchism of the present day. When you go to a church, and do not find the Holy Ghost, by his mournful absence you know of a surety it is not the Church of God; from the simple fact here stated that the Church of God is his “habitation in the spirit.” If you are walking in the light of God, and the merest tyro in the kingdom, you can not fail to recognize his presence or his absence in these meetings. The holiness movement represents the Church of God on the earth at the present day, pursuant to the test of the spiritual presence and rulership as here specified in the infallible Word. It is beautiful to contemplate the universal Church of the Triune God, this day “girdling the globe with salvation and holiness unto the Lord.” I have traveled in forty States in the Union, and in Europe, Asia, and Africa, everywhere recognizing the beautiful identity of God’s Church, simple, spiritual, Scriptural, winning victories for Christ on her knees, and shouting the battle-cry. Satan’s counterfeit Churches exhibit an endless diversity of creeds, forms, and ceremonies. God’s Church is one and the same beneath every sky, from the icy poles to the equatorial deserts; everywhere recognizable for New Testament simplicity, and the presence of the Holy Ghost. Lord, shine on us from above, that we may ever discern between God’s genuine and Satan’s counterfeit!

EPHESIANS

CHAPTER III.

Paul dictated this letter to Luke, his faithful amanuensis, while preaching in his “hired house” in Rome, whither he arrived in the chains of his Jerusalem imprisonment in February, A.D. 61. He spent two years preaching in his city mission; meanwhile he wrote this epistle and those to Colossians and Philemon.

2-4. The word “mystery” leads the revelation in these verses. God’s work, like himself, is all a profound mystery, utterly inscrutable to aliens, however gifted and cultured. No sinner can have the vaguest conception of regeneration till he gets it; while sanctification is equally indissoluble mystery to all the un sanctified, even though they be clergymen of the highest rank. No living man has the slightest conception of what transfiguration is experimentally. We must content ourselves in utter ignorance of that transcendent grace till this mortal puts on immortality. Hence, the logical inconsistency of un sanctified people having the audacity to criticize that sweet grace of which they are ignorant as baboons.

5-7. Here we learn that this mystery can be revealed even to the holy apostles and prophets of the new dispensation only by the Holy Ghost. The omnipotent Spirit, the successor and revealer of the glorified Christ, alone is competent to reveal the unfathomable mysteries of regeneration to a sinner, and sanctification to a Christian. No human power nor ingenuity could ever eradicate the deep-seated prejudices alienating races, colors, sex, and nationalities, such as the impassable chasm between Jews and Samaritans. But the deep illuminations and radical revolutions of the Holy Ghost opened the Gentile world to Jewish evangelism.

ARGUMENT XII. — PAUL LESS THAN THE LEAST.

8. This statement of the apostle, involving the widest hyperbole, is to be understood purely experimentally. While Paul was doubtless intellectually, spiritually, educationally, heroically, and experimentally, the greatest saint on the earth, why did he say he was less than the least? He was not speaking exegetically, but experimentally. Humility is the fundamental and most important Christian grace. When John Fletcher was asked, “What is the most important grace?” he responded, “Humility.” Then they asked him what was next in importance. He answered, “Humility;” and likewise to the third question, he still said, “Humility.” Fletcher was so meek and lowly that he seemed more like an angel than a man. When John Wesley preached his funeral, he said: “There lies in that coffin the most saintly man I ever saw, neither expect to meet another such till I go to glory.” While Paul was great in learning, experience, labors, persecutions, and sufferings, he was proportionately great in humility, feeling as every truly humble saint that he was the least of all, and indulging the quaint Oriental hyperbole, “less than the least.”

9-12. Christ himself is the incarnation of the entire plan of salvation. His birth in Bethlehem is regeneration incarnate, and his death on the cross is sanctification.

11. *“According to the plan of the ages, which he made in Christ Jesus our Lord.”*

Eden was the first age, followed by the Antediluvian, the Patriarchal, the Mosaic, the Messianic, and, finally, the Apostolic, all consecutively preparing the world for the millennial kingdom and the endless reign of Christ, unanimously illustrating the universally patent fact of man's redemption under the most encouraging circumstances, and indisputably confirming the sad conclusion of man's hopeless failure under most auspicious omens, and establishing beyond all possible controversy his absolute dependence on God. While man's hopeless failure sends a mournful wail around the world, reverberating down the ages from Eden to the millennium, echo takes up the glad refrain, and roars round the world, "God is a success, and has never known failure."

12. *"In whom we have boldness and access in confidence through the faith of himself."* In the justified experience we have faith in God more or less encumbered by doubt. In the sanctified experience, we have the faith of God perfectly free from doubt; *i.e.*, the faith of Jesus himself, which was never contaminated.

13. Paul here certifies that all of his persecutions and tribulations only added richer luster and glory to the Church of Christ.

14. We here see that Paul was a stickler for genuflection indefatigable in the knee-drill. In Hebrews 12:11, Apollos exhorts the people to bend their "paralyzed knees." Satan's knee-paralysis has just about robbed the popular Churches of the last vestige of Christian devotion. The angels in heaven not only bow the knee, but fall prostrate in delectable devotion to the great Jehovah. All whoever shall go up to live with God in heaven must reach the heavenly state in this life, which makes us worship, not like proud Pharisees, but adoring angels.

15. Here we find that the same cognomen designates God's people in heaven and in earth, one unbroken family temporarily partitioned by the starry firmament. That name is given (Isaiah 62:10): *"They shall be called the holy people."* It is wonderful how this blind, wicked world pertinaciously, though ignorantly, fulfills the prophecies. It is a significant fact that the "second-blessing people" alone are denominated in worldly parlance, the holiness people. Others may claim to be holy, but the world stubbornly refuses to call them "holy." It is a striking and universal fulfillment of prophecy.

16. *"In order that he may grant unto you according to the riches of his glory, to be strengthened with dynamite by his Spirit in the inner man."* This "inner man" is created in the heart by the Holy Ghost in regeneration, the rival of the carnal man born in you by natural regeneration transmitted from Adam. God's wonderful dynamite not only gives the "inner man" dominion over his old rival, but when utilized by sanctifying faith actually explodes him into smithereens.

ARGUMENT XIII. — HAVING BEEN ROOTED AND GROUNDED IN DIVINE LOVE.

17,18. Here we have a double metaphor, involving the two most common scenes of life; *i.e.*, trees and houses. The frugiculturist supplies his nurseries with seedlings, whose fruit is utterly worthless. In due time he cuts off the seedling, and grafts into the trunk the valuable fruit-bearing twig. After a time of development, he spades up the tree out of the nursery, trims it excessively, both branch and root, and plants it out in his orchard forty feet from its nearest comrade. In the nursery it only had lateral roots; now the tap root penetrates down into the deep interior of the earth, winds around the

great rocks, and holds the tree secure amid the raging storms, which only bend it hither and thither, circulating the sap and keeping it from getting bark-bound, bringing in contact with its leaves an abundance of carbonic acid, so essential to its rapid growth and healthy development, till soon it bends beneath its load of delicious fruits as the years go by. We are born of Adam's race mere seedlings, bearing only the bitter crab-apples of depravity. The Holy Ghost cuts us down, and grafts in the Divine nature in regeneration, thus giving us a new heart. If we spend our lives crowded up in a nursery, we will never do any good, but all prove failures. The glorious work of entire sanctification must thoroughly trim us root and branch, take us out of the old nursery, and transplant us in the open field, where we will have ample room to grow and bear fruit forever. When I responded to the call of Brother N. H. Harriman, pastor of the First Baptist Church in Tacoma, Washington, and preached for him eighteen days amid the wonderful sanctifying power of the Holy Ghost; when I bade them adieu, he said "Brothers and sisters, we had a house before this brother came, but the foundation was indifferent and quite superficial; during the ministry of this brother we have gone down deep to the bedrock, and laid a great solid foundation on the eternal strata, which neither men nor devils will ever be able to shake. On this foundation, by the grace of God, we will build a superstructure which shall tower forever, the admiration of angels unfallen and the "spirits of just men made perfect." In the language of the Holy Ghost, deep and high are synonymous and interchangeable. When Charlie Tillman, he sweet singer of the Sunny South, got sanctified, he shouted aloud, "I have sunk to the top of Pisgah."

ARGUMENT XIV. — THE HYPERBOLE ECLIPSED.

"In order that you may be able to comprehend with all saints what is the breadth, and length, and depth, and height:

19. *"And to know the love of Christ which transcendeth knowledge, in order that you may be filled with all the fullness of God."* "Rooted and grounded" describe entire sanctification in a powerful double metaphor. Here a wonderful impetus of inspired eloquence fires the soul of Luke's enraptured dictator. Rapt in heavenly visions, filled and thrilled with the Holy Ghost, he soars beyond the range of sun, moon, and stars; amid the bewilderment of Divine communion and contemplation he gives utterance to these transcendent hyperboles, and basks in the ineffable glory of the unseen world. Well does John Fletcher say that "filled with all the fullness of God" describes a state of grace infinitesimally beyond entire sanctification. We enter the sanctified experience from the negative hemisphere, realizing the utter elimination of the sin principle through the cleansing blood. Having passed the sin side of the experience, we enter the glorious hemisphere of incoming and superabounding grace, which is illimitable in this life, and, superseded by the glory of heaven, sweeps on in a geometrical ratio through all eternity, ever and anon flooding the soul with fruitions, amplifications, beatifications, and rhapsodies, eclipsing the most ecstatic hyperboles. While ages and cycles wheel their precipitate flight.

20. *"But to Him who is able exceedingly above all things which we ask or think, according to the dynamite which worketh in us."* You may ask what you will, and lay under contribution all of your thinking powers, yet your omnipotent Sanctifier will flood you with ineffable surprises, doing for you infinitely beyond your asking or thinking. No wonder he surprises you when he has his own dynamite in you, which he manipulates *ad libitum*, blowing you up ever and anon into a higher,

richer, and sweeter heavenly communion. The Lord inspire your faith to appropriate these wonderful promises, and get on shouting ground, world without end!

EPHESIANS

CHAPTER IV.

1. Paul keeps us reminded of the chain on his hands and the soldier by his side, while he dictated this wonderful truth which is free as a bird of paradise.

2. Here we have humility, meekness, and long-suffering these three bottom-rock graces, all in the superlative degree, forever fortifying their possessor against the liability of falling. When you are down on the bottom, there is no place into which you can fall. Hence, the Calvinistic dogma is right if you put it where it belongs, and apply it to a soul invested with graces of perfect humility, meekness, and longsuffering.

So long as you there abide, you can never fall. You must first imbibe Satan's egotism, and climb up before you can fall and break your neck.

3. "*Endeavoring to keep the unity of the Spirit in the bond of peace.*" Here we see that it is our imperative duty to make the needed effort to perpetuate the unity of the Christian brotherhood, which is in the Spirit. Hence, we must allow perfect liberty in non-essentials, such as creeds, forms, and ceremonies, seeking unification only in the Holy Ghost. A Baptist preacher, during a long run in the car, assaulted me for my heresies on sanctification, dealing his sledgehammer blows right and left without distinction or mercy; meanwhile I antagonized him not a word, but ever and anon endorsed his orthodox utterances. Finally, he desisted from his arguments, and requested me to speak. I told him my experience of a glorious conversion in a Baptist revival when sixteen years old, praising the goodness of God which had kept me from falling forty-six years. Then I alluded to the terrible spiritual conflict involving the new life in a desolating civil war with Adam, the first through a period of nineteen years, fifteen of which in my humble way I endeavored to preach the gospel; but culminating in such a victory as I never had dreamed of when the Savior baptized my soul with the Holy Ghost and fire; filling, thrilling, and flooding me, soul, mind, and body; taking me out of college, of which I was president, suddenly, unexpectedly, and forever; radically revolutionizing my ministerial character in every respect, and transforming me into a flaming revivalist, preparing me every minute to preach and to die. The shout came into my soul, and staid there twenty-seven years, getting sweeter and better.

He broke down and wept, saying, "That is just what I have always wanted, and I will have it or die;" from that moment, while we rode together, becoming an earnest and appreciative inquirer after the experience against which he had hurled his logical thunderbolts. Lord, help us all to keep the unity of the Spirit in the bond of peace!

ARGUMENT XV. — THE HEAVENLY CHAIN.

4-6. Here we have a beautiful golden chain, consisting of seven links, "one body," which is the mystical spiritual body of Christ, the Church of the Firstborn, without spot or wrinkle.

“One Spirit,” the blessed Holy Ghost, the Third Person in the adorable Trinity, the illuminator, convictor, regenerator, adopter, sanctifier, and glorifier of fallen humanity. “One hope,” the sweet anticipation of universal Christendom singing away the lugubrious clouds of human woe, and spanning the firmament with a thrilling prelibation of coming glory. “One faith,” the spiritual hand alone competent to receive the things of God, take Jesus by the hand, and turn over to him the battle of life, shouting victory over the world, the flesh, and the devil. ‘One baptism;’ we take it for granted that no one reading these pages will be so foggy as to see water here in this beautiful golden chain of seven links, which lifts humanity up to God; you would not be so inadvertent as to insert a water link, as in that case your chain would be weak as water, and lift no soul up to glory. This is most assuredly the baptism of the Holy Ghost and fire (Matthew 3:2), administered by our Savior to his own children exclusively. You must not mar the spiritual homogeneity of this beautiful gospel chain, by inserting a water link. Again, beware that you do not nullify the unity of Christian baptism by a baptism of fire, distinct from that of the Spirit. There is no danger of your having too much fire nor too much water; the latter the symbol, and the former concomitant of the spiritual baptism administered by the omnipotent Sanctifier. “One God;” we must beware of heresies on all lines, and not emphasize the three persons of the Trinity so forcibly as to drift into the dogma of three gods. There is but “one God,” of whom the Father, Son, and Holy Ghost are three distinct persons, accommodatory to finite apprehension and the redemptive scheme.

7. *“To each one of us grace has been given according to the measure of the gift of Christ.”* We should never measure other peoples corn by our half-bushel, as God will attend to measuring their corn as well as ours. We who have long enjoyed the experience of entire sanctification, should deal very tenderly with young converts and weak believers, if we discourage them, remembering that infinite diversity of spiritual idiosyncrasies and magnitude characterizes the kingdom of God.

ARGUMENT XVI. — THE DESCENSION AND ASCENSION OF CHRIST.

8-10. The reader would do well here to exchange this book for Volume 2, and read the Commentary on 1 Peter 3:19. It takes in this whole subject, and corroboratively expounds this Scripture. When our Savior expired on the cross, his human soul descended into hell (Acts 2:31); the herald of his own victory achieved on Mount Calvary having triumphed over the pandemonium, he crosses the chasm (Luke 16:26) impassable to all finite beings, enters the intermediate paradise, called Abraham’s bosom, meets the thief according to promise (Luke 23:43), and all the Old Testament saints there awaiting the verification of the Abrahamic covenant by the sufferings of Christ; on the third morning, abolishing the intermediate paradise, leads them all up, receives his body out of the sepulcher, all the mighty hosts of Old Testament saints accompanying him during his forty day on the earth, invisible because disembodied, and ascend with him into heaven from Mount Olivet; constituting his triumphal procession, as seen by the prophetic eye of David (Psalm 24), they enter the glorified city of God amid the shouts of angels, archangels, and redeemed spirits. “Christ, the first-fruits of them that slept,” must lead the way into heaven, throwing wide the pearly gates for every disembodied saint in all coming ages to sweep with a shout.

ARGUMENT XVII. — GIFTS FOR PERFECTING THE SAINTS.

11. Here, we see, the ministerial curriculum of the gospel dispensation includes “apostles,” who are the pioneers sent out into every country under heaven; *e.g.*, Bishop Taylor in Africa, and Hudson Taylor in interior China, and many others exploring the heathen world at the present day. “Prophets,”

(1 Corinthians 14:3):

“He that prophesieth speaketh to men edification, exhortation, and comfort.”

The Greek and Hebrew words for prophecy mean to boil up and flow out like an artesian well, never ceasing. On the day of Pentecost their tongues were split, each prong on fire, one to preach hellfire to sinners, and the other heavenly fire, to sanctify the Christians. It is the privilege of all sanctified people to receive the spirit of prophecy, which is the normal qualification for preaching the gospel. O how the world is perishing today for the spirit of prophecy! The Lord raise them up in platoons! Next “evangelists.” This word in Greek is the concrete of which gospel is the abstract. The evangelist travels to the end of the earth in the fulfillment of the latter-day prophecies.

Daniel 12:4:

“Many shall run to and fro, and knowledge shall be increased.”

In the last year I have traveled in twenty-one States, having more calls everywhere I went, and in many other places, than I knew what to do with. The evangelist has a message to the world, which he goes expeditiously to deliver. He is an auxiliary of apostles, prophets, pastors, and teachers. How strange to find preachers and Churches clamorous against the very existence of a ministerial order which the Bible positively reveals, instituted and sent of God! The bitter opposition to evangelists reminds me of the old Latin proverb, “*Quem Deus vit perdere primum dementat,*” — whom God wisheth to destroy, he first maketh mad. When preachers and laymen flatly contradict God Almighty, and audaciously oppose his revealed Word, the omens are appalling.

“Pastors.” You see in this catalogue “bishop” does not occur, from the simple fact that the New Testament bishop is always synonymous with pastor; the latter Latin, and the former Greek. The pastor is the abiding custodian of the Lord’s flock, whose duty it is to “lead them beside the still waters, and have them lie down in green pastures.” Our Savior condemns the hireling shepherd, certifying that he can not be relied on when the robber attacks the flock, but he will skedaddle away, leaving them a prey to the enemy. The saddest phenomenon of the present day is to see the devil’s wolves and robbers making sad havoc of the flock of God, while the hireling shepherds are “drinking their milk, feasting on their flesh, and clothing themselves in their wool, reveling in their tents.” (Ezekiel 44.) “Teachers.” This office has long ago been dead and forgotten in the popular Churches. An old ex-missionary of Bishop Taylor from India told me that the heathen know more about the Bible than the Church members in America, because the missionaries teach a regular Bible school every day, which they are permitted to attend and enjoy. Sad to say, the Church is no longer the school of Christ; as the little degospelized, despiritualized sermonettes on Sunday morning and evening are not entitled to recognition in Biblical didactics. The Lord has long used your humble servant as the teacher of his people; but I have to go to the holiness movement for an appreciative audience. The Word of God is bread, meat, water, milk, honey, wine, grapes, pomegranates, and all

the luxuries of the kingdom. But a dead man does not want his dinner. Hence, if you would turn a popular Church into a Christian school, you must first bring to them the resurrection power.

12. *“For the perfecting of the saints in the work of the ministry, unto the edification of the body of Christ:*

13. *“Until we all arrive into the unity of faith and of the perfect knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”* We see clearly in these Scriptures that these different ministerial orders are God’s provision for the perfecting of his saints. No wonder the Church of the present day is lamentably shorn of her power by the Delilahs of the world, and miserably enslaved in the mills of Dagon, when all these ministerial orders given for her perfection are practically abnegated with the single exception of the pastor, and he a poor hireling, who, Jesus said, could not be relied on.

God has raised up the holiness people in every Church and country, to restore New Testament truth and simplicity, leading the people out of legal bondage into the glorious liberty of full salvation the Bible loved and appreciated as the only guide and authority.

ARGUMENT XVIII. — NEEPIOS AND TELEIOS.

14. *“In order that we may be no longer infants, tossed by the waves and carried away by every wind of teaching in the stratagem of men, in their craft for the purpose of delusion;*

15. *“But speaking the truth in Divine love, let us grow up into him in all things who is the head, Christ.”* *Neepios* means an infant; *Teleios* means perfect. These two words, correlatively and contrastively, represent the two great works of grace in the plan of salvation. We have in this wonderful exegesis of Paul no allusion whatever to any other classes. Regeneration makes you a babe in Christ, and sanctification, winding up your minority, brings in your spiritual majority, constituting you an adult. Of course, following the analogy of the natural kingdom, we recognize a progressive development before the birth, and afterward culminating in full-grown manhood. He gives a reason here why we should get out of babyhood, because during our spiritual infancy, as in natural childhood, we need nurses and guardians; meanwhile, we are perilously subordinated to our environments, and liable to influence and capture by all sorts of intrigue, human and diabolical, ultimating in ruin, temporal and eternal. The only remedy for the spiritual feebleness, foibles, and caprices peculiar to the spiritual infancy following regeneration, is entire sanctification, which makes you a “perfect man.” Perfect is from *facio*, to make, and per, complete. Hence, it simply means made complete. Man was complete, man was perfect, when he emanated from the Creative fiat. Satan destroyed his equilibrium, put him out of kilter, thus rendering him imperfect. Christ came to destroy the works of the devil. (1 John 3:8.) Nothing is the work of the devil but sin. When Christ destroys sin in you, he makes you complete in him, and what the Bible calls a perfect Christian. It is not maturity, but purity, as you will grow on through this life, and doubtless through all eternity. Carnal preachers in all ages, the pope at their head, have violently opposed entire sanctification, from the simple fact that it takes the people out of their hands, and puts them where none but God can rule them. A Roman Catholic commentator, Liguori, thus delivers on that subject: “That abominable doctrine of purity has given the Catholic Church more trouble than anything else.” Ahab said to

Elijah, “Thou art he that troubleth Israel.” O how the holiness people are now troubling the carnal preachers and fallen Churches, because they recognize no authority but God, revealed in his Word, Spirit, and providence! Spiritual babes are tossed about by every wind of teaching at the caprice of ecclesiastical demagogues.

15. *“Speaking the truth in Divine love.” . . .*

Sanctified people are no longer tossed about by human creeds and cunningly manipulated by priestcraft; but, free as angels, they take the Bible for their only authority, and Jesus for their only companion, and, O how they “grow up in him, their living Head!”

16. We see from this verse the glorious unity of God’s people, regardless of sect, race, or color; the whole body joined and knitted together, and united to Christ by the Holy Spirit; the life-blood circulating into every part, and vitalizing every fiber and tissue throughout the entire body. When the blood no longer circulates into any part of the body, it becomes paralyzed and dead. So with the Church of God and the Churches forsaken by the Holy Ghost, and now ghastly spiritual corpses.

17-19. These three verses give us an appalling description of the debauched heathen world, sunk deep, not only into brutality, but into diabolism.

20. *“But you have not so learned Christ, if, indeed, you have heard him and been taught in him, as is true in Jesus;*

22. *“That you are to lay aside as to your former life the old man, who is corrupt as to the lusts of delusion.”* You see from these verses the positive and unequivocal fact that every regenerated person is taught by the Holy Ghost the reality and their need of entire sanctification, so that all of the true children of God actually hunger and thirst after it. This Scripture positively unchristianizes all anti-holiness people. If a man is a Christian, his soul longs to be perfectly whole.

23. *“And to be renewed in the spirit of your mind, and*

24. *“To put on the new man, who is created in harmony with God, in righteousness and holiness of the truth.”* Here we have an exegesis of our creation in the image and likeness of God.

What is that image and likeness? Here Paul answers the question. *“The image of God is righteousness in harmony with God’s revealed truth.”* Hence, it is not human righteousness arising from our good works, as a corrupt clergy would vainly tell you, but the righteousness of God in Christ imputed unto the truly penitent sinner, who, in utter desperation and profound realization of his utter meekness for hellfire, casts himself on the mercy of God in Christ. Then God freely forgives him for Christ’s sake alone, imputing to him his own righteousness, procured by the perfect obedience of Christ, both active (ever keeping the law), and passive (paying its penalty for us). This is the image of God; *i.e.*, harmonization with the Divine character. Our conformity to the Divine law does not suffice; we must be in harmony with the character of God; *i.e.*, like God, if we spend eternity with him in heaven. It takes entire sanctification, not imputing, as in case of righteousness, but imparting the Divine nature to our hearts, thus investing us with the likeness of God. The true

reading is, “righteousness and holiness of truth;” *i.e.*, as expounded by the truth in contradistinction to all sorts of clerical and diabolical counterfeits, by which millions are deluded and cast into hell. The Bible is the only expositor of the “righteousness and holiness” pertinent to the restoration of the Divine image and likeness which we lost in the fall. The inspired Book is full of warnings against the counterfeits of men and devils, flooding us with the testimony of the Holy Ghost, assuring us that we must have the righteousness wrought in the expiation of Christ and the holiness of the cleansing blood applied by the Holy Spirit through faith alone.

ARGUMENT XXI. — PRACTICAL HOLINESS.

26. *“Be ye angry, and sin not; let not the sun go down on your provocation.”* The Greek word translated angry, is the same we have in Luke, who says our Savior “looked on them with anger, being grieved on account of the hardness of their hearts,” revealing our Savior’s holy grief as the definition of *orgidzoo*, anger.

Hence, we see that if you get angry, and sin not — *i.e.*, have no sin in it — there will be nothing indulged but holy grief in contemplation of wrong; *i.e.*, you will simply be angry in the sense in which God is angry. God sees all the evil in the world, and is infinitely grieved over it. The more holy we become, the more acutely we discern, disapprove, and grieve over all evil; *i.e.*, we are angry, but sin not; *i.e.*, there is no sin in our anger. The sun is going down every moment on some meridian of the earth. Hence, the going down of the sun signifies the daily current events of life, involving the idea that we are to receive no provocation at any time, lest the sun go down on it. Wicked men and devils are constantly offering us provocation. But entire sanctification is the investiture of true wisdom, incessantly fortifying us against the reception of evil, though ever so alluringly and importunately enforced on us by human and demoniacal agencies. An insult is a filthy, loathing stench in the nostrils of purity. Shall I be gumpish enough to receive it? God forbid!

28. The man who cheats or defrauds in any way, or endeavors to acquire ill-gotten gains, is a thief in the sight of God. If you cheat a man out of a dollar, God condemns you for stealing the dollar. The little rogues steal in the night, and expiate their crimes in the penitentiary.

The big rogues steal while looking you in the face. Then you honor them with a place on the judicial bench, where they condemn the little thieves. If a man can steal enough to become very rich, you will promote him to high offices of honor in Church and State. We see from this Scripture that a man is not justifiable for idleness because he is rich. It is his duty to labor with his own hands, that he may have to give to the needy.

29. Your mouth belongs to God. Hence, you can not let the devil use it for obscene, vain, trifling, or foolish utterances with impunity.

30. *“Grieve not the Holy Spirit of God, by whom you have been sealed unto the day of redemption.”* In regeneration, the Holy Spirit writes you up, and sends you into the world God’s letter, to be read by all men. (2 Corinthians 3) In sanctification, the letter is sealed by the Holy Ghost, securing the contents against robbery. If this is not done, Satan will steal away your letter, leaving you the old, empty envelope to meet the “Judge of all the earth.” “Redemption” is the glorious

transfiguration of your body,. when “this mortal shall put on immortality, and death shall be swallowed up of life.” The day of “redemption” is the great day of all days when our glorious Lord shall return and call his saints to meet him in the air. The sealing of the Holy Ghost — *i.e.* entire sanctification — is the qualification for the momentous ordeal of meeting our descending Lord. Has the Holy Ghost written you into a letter of God to the world, and sealed you against all the intrigues of the devil?

31. Here we have a black catalogue of ugly things, which forever depart with the exit of sin and the ingress of the Holy Ghost. Lord, help us all to verify this commandment!

32. The saints of God are exceptions in the world for their goodness, kindness, and philanthropy, delighted with opportunities freely to forgive, and joyfully to confer benefactions. While Christ sitteth on the mediatorial throne, hidden beyond the glittering stars, his loving bride, exhibiting his image and likeness, still walks the earth, reflecting the loving kindness, tender mercies, and heavenly benefactions of her Divine Spouse.

EPHESIANS

CHAPTER V.

1,2. Like our ascended Lord, we are to be a perpetual sacrifice on God's altar, emitting the sweet savor of holiness to the Lord.

3. Here we see covetousness, the crying sin of the popular Churches of this day, and so magnetic as to escape exposition and condemnation from the pulpit, here catalogued with fornication and impurity, and interdicted so much as a mention among the saints.

4. *“And scandal or foolish talking or indecent jesting, which are unbecoming, but rather the giving of thanks.”* For many years a secular paper has not been permitted to enter my house, from the simple fact that they carry Satan's carrion. You can not mention “scandal” with impunity. If you tamper with it, you will get polluted. You can not indulge in “foolish talk,” or even listen to it, without grieving the Holy Spirit; while “indecent jesting” is simply abominable in the sight of God and all good people. During the Confederate War, while General Grant was in his headquarters, surrounded by his military magnates, a Federal officer rushes in a great glee, looking around, says: “I believe there are no ladies present. I have something wonderfully good to tell.” At that moment the old General bluntly interjected, “But I will let you know there are gentlemen present.” The man took the hint, and never told the joke.

At that time General Grant did not profess Christianity, but his manly decorum revolted at the thought of hearing anything too obscene for repetition in the presence of ladies. It is scandalous, diabolical, and barbaric for men to indulge in conversation incompatible with the presence of women. This verse ought to be written up in a motto, and rendered conspicuous in every home, church, and business circle. Scandal, foolish talking, and indecent jesting among the laity, and even the ministry, cause wholesale backsliding, as it is impossible to indulge in these vices and frivolities without grieving the Holy Spirit. Inadvertent participation in these vanities will grieve away the Holy Spirit, and superinduce backsliding before you are aware. Thousands fall in this way, and wake up to find the Heavenly Dove mournfully absent, and wonder why he ever retreated away. Thomas a Kempis, the Roman Catholic confessor of entire sanctification, has written clearly and beautifully on this subject, especially warning the preachers.

5. Here again the Holy Ghost not only catalogues the covetous man right along with the fornicator and the debaucher, but he denominates him an idolater, certifying that he “has no inheritance in the kingdom of Christ and of God.” This argument will bear the most logical scrutiny, as the covetous man piling up his hoarded self does not need it for sustenance, it follows, as a legitimate sequence, that he worships the sordid gold, and is therefore as base an idolater as ever bowed at the shrine of Jupiter.

6. Let no one deceive you *“with empty discourses; for through these things the wrath of God cometh on the sons of disobedience.”* The sad verification of this warning everywhere nowadays proclaims the awful apostasy of the latter days. The gospel has well-nigh gone out of the popular Churches. Paul defines the gospel as

(Romans 1:16),

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

Hence, every discourse which is not charged with God’s dynamite to blow sin out of the heart, is “empty” and degospelized. Songs, prayers, testimonies, and sermons without the Holy Ghost are all “empty,” illusory, and susceptible of utilization by the devil, as greased planks on which to slide people into hell. No wonder our Savior forbade his own apostles to preach the gospel till after they received the Holy Ghost. What a pity that every preacher does not lie prostrate before God till he fills him with the Holy Ghost, before he assumes the awful responsibility of standing between the living and the dead.

7-9. God is original light, perfectly free from darkness. Satan has not a solitary ray to cheer the black midnight of his hapless soul.

10,11. *“Have no fellowship with the unfruitful works of darkness, but rather convict them.”* “Convict” is the verb form of *elegchos*, which is the verdict of the criminal judge against the accused, condemning him to his merited retribution. We are all custodians and exponents of God’s law, revealed in the Bible. Therefore, it is our province, like the criminal judge, to know no favorites, giving the gospel trumpet no uncertain sound, lifting high the glittering sword, cutting right and left without distinction or mercy, never softening what God has made hard, nor smoothing what God has made rough; but ringing out the truth fearlessly of men and devils, though it condemn the priest, the prophet, the king, and the potentate.

12-14. As the sun illuminates the material world, investing every substance with his light, which is reflected indiscriminately, thus rendering visible the material world; so the great Sun of righteousness transmits his light to all of his saints, which by them is reflected throughout the spiritual world. Hence, we are all walking luminaries in the providence of God, sent forth to irradiate the globe. *“Therefore, he says, awake thou that sleepest and arise from the dead, and Christ will shine upon thee.”* Regeneration is the glorious resurrection of the human soul from the dead, rising out of Satan’s dreary kingdom, where black darkness and death eternally reign; the soul sweeps into the kingdom of God, opening his eyes to contemplate the glorious light pouring on him from the effulgent Christ, revealing to him the splendors, mysteries, and beauties of the spiritual world, which he never saw before.

15. This verse, in harmony with the Bible, denominates the people walking straight into hell “foolish,” and those who travel the heavenly highway as “wise.”

16. *“Buying in the opportunity, because the days are evil.”* When bright den went into eclipse, Satan’s reign of darkness, sin, and death sadly supervened. It has swept along like a desolating avalanche, nearly six thousand years, during which the “saved are few;” only here and there a traveler on the King’s highway, while the pell-mell multitudes rush at racehorse speed into hell. Therefore, it stands us in hand wisely to snatch every fleeting moment, thus “buying in the opportunity” to rescue the perishing.

ARGUMENT XXII. — “FILLED WITH THE SPIRIT.”

17. *“Therefore be ye not foolish, but understand what is the will of the Lord.”*

18. *“Be not drunk with wine, in which there is riot, but be ye filled with the Spirit.”* This verse is beautifully and lucidly expository of the preceding, warning us not to be “foolish,” but to understand the will of the Lord. Now, what is the will of the Lord? The eighteenth verse answers, *“Be ye filled with the Spirit.”* Hence, we see that the will of the Lord is that we all *“be filled with the Spirit,”* and in case of delinquency we are denominated “foolish.” O how few people in this ‘world are “filled with the Spirit” The virgins in the parable were called “foolish,” because they were not “filled with the Spirit.” We can well afford to let the people call us “foolish,” for that is no evidence that it is true. But we can not afford to have the Holy Ghost pronounce us “foolish,” for in that case we are fools to an absolute Certainty. Then let us all get “filled with the Spirit,” and keep full, as only in this way we can escape the imputation of folly by the Infallible One. Bear in mind, you must be completely emptied of sin before you can be “filled with the Holy Ghost.” Then expeditiously get under the blood, and trust for a radical emptying of your spirit from all evil. Then trust your Savior to fill you with the Holy Ghost, and there abide forever.

19,20. These verses establish the fact that the Holy Ghost not only fills the heart, but he opens the mouth and makes us sing, testify, and speak fluently and indefatigably for God. It is simply awful to spend an hour in a fashionable city church listening to Satan’s giggling choir squeal out a few operatic songs, utterly unintelligible to the congregation sitting dumb as tombstones. These graveyard Churches are the devil’s counterfeits. God’s Churches are like a graveyard on the resurrection morn, when the awful excitement of the archangel’s trump is bursting every tomb. Bishop FitzGerald well says, that “when the singing is confined to the choir, it is very inappropriate to sing anything except ‘Hark, from the tombs a doleful sound!’ as it is a funeral occasion; the Church is dead.” Rest assured the Holy Ghost always makes people sing. So when a congregation quits singing, they have already become a good missionary field.

ARGUMENT XXIII. — SPIRITUAL WEDLOCK.

21-24. Here the apostle gives the beautiful and instructive similitude of the matrimonial alliance, unifying husband and wife, and thus vividly illustrating the mysterious unity of our Lord and his bride.

25. *“Husbands love your wives with Divine love, as Christ also loved the Church with Divine love, and gave himself for her.”* According to this Scripture, it is the duty of every man to get his soul saved before he takes a wife; as he is utterly incompetent to love her with Divine love till he receives it, poured out into his heart by the Holy Ghost in regeneration. You must not confound the popular Church with the Church of God here described, consisting only of the souls having been called out from this wicked world by the Holy Ghost, and separated unto God. Mark it down, the Church of God does not contain a solitary sinner. Hence, these Churches professing and practicing a sinning religion are all Satan’s bogus.

26. *“That he may sanctify her, and purify her by the washing of water through the Word.”* No honest Bible reader will fail to see the second work of grace here revealed beyond the possibility of doubt. The regeneration of the Holy Ghost takes sinners out of Satan’s kingdom, transforms them into saints, and constitutes the Divine *Ecclesia* here mentioned. The Lord does not sanctify this wicked world, but *Ecclesia*;, *i.e.*, his own Church. Hence, no one can be so stupid as not to see that sanctification here revealed is a work distinct from regeneration, and subsequent to it. What is sanctification? The Holy Ghost here defines it a purification, illustrated by the “washing of water;” not literal water, as we here learn it is “through the Word.” The Bible teaches that we are sanctified by the Spirit, blood, faith, and Word. These are all in perfect harmony, either with other. The Holy Spirit is the omnipotent Agent who sanctifies us; the blood, the Divine elixir by which he effects the purgation; the Word, God’s appointed medium through which we are sanctified; and faith, the condition on which we receive it.

Hence, the Spirit, blood, Word, and faith are but counterparts of the same great transaction. The instantaneity of our sanctification is here confirmed by two infallible witnesses in this short verse; *i.e.*, *hagiasee*, sanctify, and *katharisas*, purifying, are both in the aorist tense, which God put in the Greek language to reveal to all honest readers that he actually sanctifies in the twinkling of an eye. You may long approach the experience, but suddenly enter it, the gradualism always being on the human side, as Omnipotence needs but a moment to do his work. I write these pages in California, three thousand miles from home. I spent weeks on my western-bound tour, approaching the land of gold. But the time came when, in a moment, the iron horse leaped over the State line, and I found myself in the land of perennial fruits and fadeless flowers.

27. *“That he may present to himself a glorious Church, having neither spot nor wrinkle nor any of such things, but she may be holy and blameless.”*

“’Tis a glorious Church, without spot or wrinkle, washed in the blood of the Lamb!” What a contrast this plain, simple, and unmistakable statement of the Holy Ghost affirming so positively and lucidly the purity of God’s Church, with the materialistic, skeptical, worldly, proud, pompous, money-loving ecclesiasticisms of the present day, not only utterly ignorant of the sweet and simple experience of heart-purity and the indwelling Comforter, but even waging an exterminating war in pulpit and pews against the very religion revealed throughout the New Testament as the blessed and happy experience of God’s children!

28. Here we have the love of Christ for his Church, which constrained him to shed his blood to sanctify her, held up as the example for every husband to emulate in his love for his wife, thus confirming the sanctity of Christian wedlock beyond the possibility of cavil.

29. This verse not only recognizes the mysterious problem of conjugal unity; but either is to esteem the other the better half, confirming their mutual fidelity by martyrdom, if necessary.

30. Because we are members of His body, as I freely use all of my members conservatively of my body, so Christ has a perfect right to use every saint in perfect harmony with his sovereign will and infinite wisdom conservatively of his glory.

31-33. No one can read these verses, and call in question the Bible doctrine of conjugal unity. It is not only repeatedly affirmed, but even enforced by the example of Christ and his bride. As we receive his nature, and become one with him in spirit, mind, life, purpose, and enterprise for time and eternity, so husband and wife are “no longer twain, but one flesh.” In harmony with this truth, we must receive the doctrine of literal and actual conjugal unity in the Divine institution of Christian matrimony. Hence, we should watch and pray, lest we infringe upon the rights and privileges of this God-given blessing to the world. It was instituted in Eden, and survived the fall, to bless mankind to the end of time. The social purity problem is not to be construed interconjugally so as to antagonize conjugal unity. Husband and wife are to walk in the clear light of God’s Word, Spirit, and providence, lest they deflect into fanaticism, and mar the beauty, chill the bliss, and darken the brightness of the Christian home.

EPHESIANS

CHAPTER VI.

ARGUMENT XXIV. — DOMESTIC GOVERNMENT.

1. *“Children obey your parents in the Lord: for this is right.”* Out of the Lord, dare to disobey and suffer the consequences. If your parents assign you to a dancing-school, refuse to go; if you get a thrashing every day, receive it joyfully for Christ’s sake. It is equally true in the relation of husband and wife, master and slave. You are only to obey in the Lord. When the brutal husband of a holy woman forbade her going to John Wesley’s meetings on pain of death, still she went, though he had sworn in his wrath that he would bake her in his oven. Returning from a glorious class-meeting, she saw the smoke going up from the bake-oven. Falling on her knees, she said; “Lord, if you need a martyr in England, I put in the first bid. I am ready to go into that oven like Shadrach, Meshach, and Abednego. If you do not need the martyr, put your hand on my wicked husband.” When she got inside of the house, she saw him rolling over the floor, unable to stand on his feet, exclaiming aloud, “Pray for me, O my Polly; I will be in hell before night.” Soon he was converted and sanctified, and became an earnest class leader. When you dare to obey God, he will take care of the results.

2,3. Sin dishonors your father and mother, casting over their memories a reflection of reproach for neglect of duty. A correct life observes the laws of nature, lives hygienically, and always conduces to longevity. “The wicked shall not live out half their days.”

4. *“And, fathers, provoke not your children to wrath.”* You know the poor little things have inherited evil tempers from you. If you can not kill a rattlesnake, just let him alone. If you arouse him, he will probably kill somebody. The hereditary evil in your children is the snake nature, imbibed from the devil in the fall through the serpent. You can not kill it. Adam the Second alone can kill Adam the First. Hence, do your utmost to avoid arousing the evil tempers in your children, till you can get them all sanctified out by the cleansing blood. *“But bring them up in the discipline and instruction of the Lord;”* i.e., so correctly in the fear and love of God as to keep them out of sin, and enforce obedience. Solomon says, “If you beat a boy with a rod, you shall save his soul,” and warns us not to “spare the rod and spoil the child.” Meanwhile, you sedulously control him in harmony with the law of God. Your home is to be the school of Christ, in which you faithfully teach the inmates the Holy Scriptures and the way of the Lord.

5-9. This paragraph beautifully expounds the relation between the master and slave; as servant here is *doulos*, which always means a slave, as *oiketees* is the word for hired servants. Slavery was common in all nations in Paul’s day. The gospel is not a political, but a spiritual power. Hence, while it provides sanctifying grace competent to superinduce perfect harmony, love, peace, brotherhood, and charity between the master and servant, so as to make their home a little heaven, yet it lays deep in the heart of both those sanctified principles which will, in due time, utterly and eternally undermine and abolish the institution of human slavery. My great-grandfather, when converted under the preaching of Bishop Asbury in old Virginia, owned thirty Negro slaves. On arrival at his home, he called them all into his house, told them his experience, fell on his knees, and prayed for them, got up, and bade them a loving adieu, exhorting them to meet him in heaven, saying, “Go now

whither you will, you are as free as I am.” Though we always lived in a slave State, that was the finale of slavery in our family.

ARGUMENT XXV. — THE CHRISTIAN’S PANOPLY.

10. *“Finally, be filled up with dynamite.”* Heaven is full of dynamite. We have but to tap the ocean by faith and we get full. When a teacher in college, I use to charge a galvanic battery with electricity, have a student stand on an insulating stool, put his hand on the pole, and get so full of electricity, that every hair on his head would stand out straight. If a person would come near him, a spark of fire would leap out of him, and burn him. So we all ought to be full of God’s dynamite, transmitting the sin-consuming fire to all who come about us. This is the way we are to conquer the world for Christ.

11. *“Put on the panoply of God, that you may stand against the methods of the devil.”* When John and Charles Wesley, Thomas Maxfield, and John Fletcher organized the Holy Club at Oxford, in 1724, the Churches were so dead and the clergy so unspiritual, that they had 110 methods for the conversion of sinners and the sanctification of believers. So, when John Wesley organized the class-meeting for the conversion of penitents, the holiness bands for the sanctification of Christians, and the select societies for the edification of the sanctified, and they saw them working hard day and night to get sinners converted and Christians sanctified, the proud clergymen and carnal members raised a critical howl, “See how these fellows have methods of doing God’s work,” considering it a matter of ridicule that any one would presume to adopt methods for the salvation of souls, as that was God’s work, and he would attend to it in his own time and way. Hence, they called John Wesley and his comrades “Methodists,” simply because they had methods of saving souls. Here we see Paul alludes to the “methods of the devil;” therefore, the devil is a great “Methodist,” having an infinite diversity of methods for the damnation of souls. Hence, if we would compete with him, we must have methods, too. The fallen Churches are full of methods for money-raising and everything else except salvation, of which they are utterly destitute. Hence, Satan, with a gusto, dumps them into hell by wholesale, as he has an abundance of most successful methods for damnation, and they none for salvation.

12. *“There is not to us fighting against blood and flesh, but against governments, against authorities, against the world-rulers of this darkness, against spirits of wickedness in the heavenlies.”* Satan utilizes his paradoxical intelligence as an organizer of his diabolical forces in earth and hell for the damnation of each revolving generation. His war is not haphazardous, but wisely planned and cunningly executed. His strategic movements against humanity are marvelous, and infinitely beyond human conception. Could you see the tall peers of the pit, commanding the vast demoniacal battalions, and manipulating their adroit military evolutions through our populous cities, even drawing the chloroformed Churches into their cooperation to fight holiness and join the world, you would fall in line with the holiness movement, and stir us all up into a Balaklava charge against the combined armies of earth and hell. “High places” here is the same Greek as heavenly places in every preceding chapter. “Places” in the original should not occur; the proper reading, simply “the heavenlies” *i.e.*, heavenly experiences — which we must have preparatory to our enjoyment of heaven.

Hence, we see that the big fight with the devil, in which he marshals all the hierarchies of hell, is pitched against the people “in the heavenlies.” Satan doesn’t waste his ammunition on sinners, as they are already secure in his black clutches. Neither does he expend much on unsanctified Christians, as the depravity in them is hell’s lasso around their necks, sure to drive out their religion, and drag them into the pit, if they don’t get it burnt off with sanctifying fire. But when you get truly sanctified, saved to the uttermost in the enjoyment of the heavenly state, and robed and ready for the bright upper world, Satan knows he is fighting in his last ditch; he must get you now, or give you up forever. Hence, he lays under contribution all the armies of earth and hell for your apostasy and damnation.

13. *“Therefore take the panoply of God, that you may be able to stand in the evil day, and, having done all, to stand.”* We awfully jeopardize our immortal interest, if we neglect a solitary item of the Christian’s panoply. We most imperatively need it all, and terribly imperil our souls if we take chances on the devil’s battlefield with inadequate armor. Man’s extremity is God’s opportunity. When we have “done all,” and reached utter despair, God takes the work into hand; the sinner gets converted at the end of all human resources. In a similar manner must the Christian who would receive the sanctifying baptism of the Holy Ghost and fire leave John at the Jordan, and see Jesus only. It is equally true in all our Christian warfare, the victory comes when we have “done all.” On a ship in mid-ocean the alarm roars, “A man overboard!” “Who will save him?” A stalwart youth volunteers. All eyes are fixed on him, and all wonder that he does not leap in, for he stands like a statue gazing on the deep. The man appears amid the billows, struggling terrifically; all shout, “Now, now is your chance!” The volunteer heeds them not, but stands still. Two minutes have flown; the drowning man again rises to the surface, struggling for life, but not half so violently as before. Again all shout to the volunteer to leap to his rescue, who, to their surprise, looks on the scene with apparent indifference. Five minutes have flown, the drowning man again comes in sight. The struggle is over, for he is dead. Now the athlete leaps overboard, and soon brings him up by the hair of the head. Ere long he is recuperated and running like a racehorse all over the deck, so glad he is alive. They now ask the swimmer, “Why did you not save him the first time?” “Too strong; he would have drowned me as well as himself.” “Why did you not save him the second time?” “Still too strong; he would have drowned us both. I waited till his strength was gone.” So Jacob wrestled all night till his hip was out of joint, and his strength gone.

14. *“Therefore stand girded about your loins with truth, and having on the breastplate of righteousness.”* “Loins” symbolize strength, and the girdle the powerful auxiliary. Hence, we see that God’s revealed truth is our power. A sermon may be eloquent and intellectually edifying, but it is potent for good only as it is freighted with the Word of God. This is the melancholy secret of the lamentable loss of power in the Churches. The Word of God is substituted by human learning, which is utterly powerless to save souls. Hence, the cultured, eloquent preacher just lets the people drop through his fingers into hell. In the breast are located the important vital organs of the physical organism; *i.e.*, the heart, lungs, liver, stomach. If they are not protected you will soon die. Your own righteousness, arising from your good works, is “filthy rags” in the sight of God. It is the fond trick of the devil to so fool you as to get you to insult God by poking off on him your own righteousness, a pile of stenchy rags. This “breastplate of righteousness,” so indispensable to your fortification against Satan’s missiles of death, is none other than the righteousness of God in Christ, imputed unto you when in radical abandonment of all sin and eternal submission to the Divine Will in the

profound realization of your fitness only for hell, by faith alone, you cast yourself on the mercy of God in Christ.

15. *“Having your feet shod with the preparation of the gospel of peace.”* It is distressing to see the sore footed pilgrims limping around; and no wonder, for they are barefoot, and the road is both flinty and thorny. What a pity they do not all supply themselves with a pair of good, substantial gospel shoes! Then they would delight to run, like Sampson’s foxes, throughout the whole community, everywhere bankrupting the devil by burning down Philistines’ cornfields, and taking the land for King Jesus.

16. “In all things taking the shield of faith, by which you shall be able to quench all the fiery darts of the wicked one.” The Stygian soldiers of Satan’s army are constantly shooting at the saints of God red-hot arrows, flaming with hellfire. “The shield of faith” is more than a match for all of the devil’s artillery, quenching or putting out all of the fire, so they are perfectly harmless falling at your feet. Thus you receive no damage. Meanwhile hell is robbed of her ammunition. This is not the faith by which a penitent sinner is justified. Neither is it the faith by which a consecrated Christian is sanctified. But it is the Christian warrior’s faith. Hence, when you go out to fight the devil, be sure you wear your shield; *i.e.*, have faith in Jesus to give you constant victory, and it will be according to your faith every time. When the soldier-boy left home for the field, the Grecian mother always delivered to him his shield, with the words, “My son, with this; or upon it.” When the soldier fled before the enemy, he always threw away his shield for expedition. When he was slain in battle, they carried home his dead body on his shield. Hence, the charge of the Grecian mother to her soldier boy to conquer or die on the battlefield.

17. *“And receive the helmet of salvation and the sword of the Spirit, which is the Word of God.”* The helmet protects the head, the location of the brain, the most important and vital organ. This “helmet of salvation” is the genuine salvation of the Lord, which is the infallible protection against all the assaults of Satan. When I was in the Tower of London, I saw the medieval knights mounted on their gallant war steeds, invested with a panoply of shining steel from the crown of the head to the soles of their feet, their war-horses also covered with the same impregnable armor. Amid all this stupendous panoply, so vividly described by Paul, every weapon is defensive, except the sword, which is the Word of God. Hence, you see the Christian warrior goes forth to meet the foe so thoroughly fortified by his protective armor, as to be utterly invincible, simultaneously lifting high his glittering two-edged sword, by which he cuts down the enemy right and left, without distinction or mercy. During the conquest of Mexico by the Spaniards in the sixteenth century, amid an awful battle on the Heights of Chapultepec, two young Aztecs flew at General Cortez, like lions in desperation, to precipitate him from the heights, thus killing him and themselves to save their country; but the heroic Spaniard very adroitly met and slew them both with his sword. O how few Christians are experts in gladiatorial combat! This wonderful sword has two edges. If you receive the salvation edge, it will cut all sin out of you, sanctify you wholly, and save you forever. If you are too cowardly and mean to hug the salvation edge, you are destined to receive the damnation edge, which will cut out all your hopes of heaven, consigning you to an eternity of woe.

18. You can not always be in the meditation of prayer, but you can incessantly abide in the spirit of prayer, which is your needed fortification against demoniacal surprises, to which you are

constantly liable, and in danger of disconcertment. When Bunyan's Pilgrim met Apollyon in the Valley of Humiliation, and fought him six solid hours in a terrible hand to hand combat, the latter roaring like a lion and fighting with desperation, in the midst of the deadly conflict at one time Pilgrim lost his sword. Meanwhile it seemed that his doom was sealed. Bunyan says that he had another weapon called All-prayer, which he used with his utmost ability during this awful crisis. Suddenly, to his joyful surprise, his hand lights on the hilt of his sword, which he wields with unprecedented energy, stampeding his hellish foe from the field, and raising the mighty shout of victory.

19,20. Here Paul reminds the Ephesian saints fifteen hundred miles away, to incessantly pray for him, not that he may be released from bonds and imprisonment, but that he may have the power and liberty of the Holy Ghost, "*boldly to make known the mystery of the gospel.*" Nearly all the preachers lack boldness and clearness. Indifferentism withers and chills all gospel effort. The remedy for all this is prayer. The preacher ought to have a score of red-hot public prayers before he opens his mouth to preach the living Word, as it is a mystery which none but the Holy Ghost can reveal.

21,22. Tychichus and Onesimus traveled together from Rome to Asia, carrying this epistle and that of Colossians and Philemon, all of which Paul wrote, occupying his rented mission-hall the first two years of his Roman imprisonment.

ARGUMENT XXVI. — REGENERATION AND SANCTIFICATION.

24. "*Grace be with all who love our Lord Jesus Christ with Divine love in purity.*" Here we have agape, the definition of God himself. (I John 4:18.) "God is love;" *i.e.*, love is the Divine nature. It evanesced from humanity in the fall, and never gets back till the Holy Ghost pours it from his own heart into ours in regeneration. So this Divine love is the new heavenly nature imparted to us in regeneration. We receive it into a depraved heart, as we have no other sort. This heart must be thoroughly purified in the subsequent work of entire sanctification. Why does not God take the old life of sin out of us before he imparts the new life of grace? Why did not the Indians evacuate California before the Americans came and settled this beautiful country? From the simple fact that they loved California, and wanted to stay in it, and did stay until they were driven out by the new inhabitants. Even so the devil loves the human heart, and only evacuates it at the point of the bayonet. If the Holy Ghost did not come in, Satan would never go out. When he comes in, he always brings his new life with him. Hence, we see regeneration must precede sanctification. This verse is a good text, beautifully revealing this great double salvation in a nutshell.

EPHESIANS

APOLOGUE.

Thus we have traversed the wonderful Epistle to the Ephesian Church, exhibiting the highest type of spirituality in the Bible. As Ephesus was the metropolis of Western Asia, the city most magnetic and influential, whether for good or evil, Paul laid the glorious foundation by getting all the original twelve members sanctified, and then pushed the battle three years in a red-hot and unbroken campaign, so that “all Asia heard the gospel.” The Ephesian Church was afterward honored with the residence of our Lord’s mother, and the pastorate of the Apostle John, who survived all his apostolical comrades a whole generation, and was doubtless translated to heaven from the Ephesian Church. He is the only apostle who was not honored with a martyr’s crown. Justin Martyr, Irenæus, and other Christian fathers, who lived under the shadow of the apostles, testify that John was translated to heaven alive. John Wesley believed it. Why does the Bible say nothing about it? Good reason: John was the last writer. Of course, he could not record his own translation.

PHILIPPIANS

PROLOGUE

Philippi was the first city in Europe complimented by the gospel. Paul, accompanied by Luke, his amanuensis, Silas and Timothy, his fire-baptized preachers, responsive to his heavenly vision, sailed over the Ægean Sea from Asia to Europe, and began his evangelistic work at Philippi, the capital of Macedonia, availing himself of the Jewish city mission, in which Lydia and other daughters of Abraham were preaching the Old Testament gospel to the people of that heathen city. How grossly inconsistent for Europeans and Americans to criticize woman's ministry, when our gospel traveled that road! Paul is gospel father.

A woman's meeting opened to him the first door to preach the gospel to our progenitors.

Paul reached Rome a prisoner, in February, A. D. 61, and spent two years preaching the gospel in his hired house. At the expiration of that period, Burrus, the commander in chief of the Pretorian army, which guarded the emperor's palace and person, and the staunch friend of Paul, died, leaving not a solitary influential person at the imperial court to defend him. Consequently, Paul was taken out of his hired house and carried to the barracks, where, surrounded by thousands of soldiers and closely guarded night and day, he dictated this beautiful, sweet, and triumphant letter to his faithful scribe.

PHILIPPIANS

CHAPTER I.

“Paul and Timothy, the slaves of Christ Jesus, to all the saints who are at Philippi, along with the bishops and deacons.” As Luke is the writer, he here modestly, as usual, omits his own name. In this salutatory verse, Paul declares himself, along with all saints, “the slave of Jesus Christ;” a beautiful allusion to the slavery under the law of Moses, from which all went free responsive to the jubilee trumpets; the law specifying that all who were unwilling to leave their masters might remain forever, having had their ears bored and nailed to the doorposts. All sinners are Satan’s slaves; all wholly-sanctified people are God’s love slaves; while the unsanctified Christians are hired servants in the kingdom of God; *e.g.*, preachers and others working for salaries. Sanctification blows the jubilee trumpet, the tocsin of freedom to all in a justified state; *i.e.*, they can no longer remain in that loose relation, but must heed the incoming dispensation of holiness to the Lord, or go back into the devil’s kingdom, where he will allow them all the freedom of a sinful life.

Thank God, we still find not a few who are unwilling to leave their Master, even if through the ordeal of having their ears bored amid flowing blood, they must be nailed to the door-post forever; *i.e.*, they must march up to the cross, and be nailed to it, where old Adam bleeds and dies, and they become God’s love slaves, world without end. O, the unutterable bliss of God’s love slave!—perfectly free from every care as to food, clothing, lodging, life, death, time, and eternity. He has a check on heaven’s bank for everything he needs in this and all other worlds, fully assured that it is the delight of his Heavenly Father, with the boundless resources of millions of immortal worlds, to render him prosperous and happy. We see here Paul recognizes but two offices in the leadership of the Philippian Church; *i.e.*, “bishops and deacons.” The human ecclesiasticisms have so obscured the popular mind that we actually need the clear illumination of the Holy Ghost to apprehend the simplicity of the New Testament Church. “Bishop” is *episcopos*,—from *epi*, over, and *scopeo*, to see. Hence, it simply means an overseer; *i.e.*, the pastor of the Church, the leader of those little holiness bands constituting the Apostolic Churches. Now, do not forget that the only bishop known in the New Testament is simply the pastor of a Church. What a pity any Church has ever transcended New Testament precept and example, in the inauguration of the post-apostolical episcopacy, utterly unwarranted in the Scripture, and productive of a thousand corruptions culminating in the papacy! The deacon is the officer in charge of the temporal interests of the Church. He may be a flaming preacher, like Stephen and Philip, but he has charge of the material interest, and the pastor or bishop the spiritual.

ARGUMENT I. — CHRISTIAN PERFECTION AND THE LORD’S — THE TWO HEMISPHERES CONSTITUTING THE GLOBE. — APOSTOLIC INSPIRATION.

4-6. *“Having confidence in this very thing, that he who began a good work in you, will thoroughly perfect it unto the day of Christ Jesus.”* As none but the perfect will be ready for the rapture of the Bridehood when the Lord comes, if we are in possession of Christian perfection at that time it will suffice for our admission into the marriage supper of the Lamb. Though we have our entire probation in which to get ready, the slightest postponement is very risky, as we know neither the day nor the hour when our Lord shall descend. Perfect is from *facere*, to make, and *per*, complete. Hence, it

means made complete. God made us upright; *i.e.*, perfect. Satan poisoned us with sin, thus destroying our perfection, and rendering us imperfect. Christ came to destroy the works of the devil. (1 John 3:8.) The work of the devil is sin. It is conquered in regeneration, and destroyed in sanctification. The word here, *epitelesei*, is very strong; from *teleoo*, to complete; and *epi*, completely. Hence, it means to thoroughly make perfect. The Lord is liable any moment to ride down on a cloud. Are you enjoying the experience of perfect love? The Omnipotent Spirit is this moment ready to make you perfect, and prepare you for the day of the Lord. Submit to him fully, and trust him to do it this moment.

7. Paul recognizes the privilege of all the saints by their perfect consecration and recognition of the Divine will to actually participate the blessings of his persecutory sufferings.

8. *“How I long after you in all the affections of Christ Jesus.”* Grace is free for all. As Paul enjoyed the affections of Christ (or, as the word means, the heart of Christ), so can we. His heart was perfectly free from sin, He came to make our hearts like his.

9. *“I pray for this, that your Divine love may abound more and more in perfect knowledge and every sense.”* The soul has the five senses—sight, hearing, smell, taste, and touch—like the body. A dead man has eyes, ears, nose, tongue, and nerves; yet he neither sees, hears, smells, tastes, nor feels. So the sinner is utterly destitute of spiritual sense, walking blind, deaf, and senseless into hell, till he is quickened into life by the Holy Spirit.

10. *“So as to distinguish things which differ.”* Animals are provided with instinct to fortify them against destructive poisons; man has no such protection till his spiritual senses are quickened into life by the Holy Spirit. Hence, the sinner, tasting the devil’s filth, whisky, tobacco, and debauchery, walks straight into hell, neither seeing the lurid flames, hearing the groans of the damned, smelling the brimstone, nor feeling the scorching flames. *“In order that you may be pure and irreproachable in the day of Christ.”*

The word here, which I translate “pure,” simply for the want of a stronger word, is *eilikrinees*, from *eile*, a sunbeam, and *krino*, to judge, from the custom of testing purity by the sunbeam. Hence, the plain meaning: God proposes to make your heart and mine so pure, that when illuminated by the infallible Sun of righteousness the omniscient eye of God will discover no impurity in it. So, spread yourself, preaching Christian purity, and rest assured you will not get the standard above the Bible. God help us to come up to the Bible standard, by which we will be judged! “In the day of Christ;” *i.e.*, when he comes for his Bride. These two grand, salient gospel culminations were constantly moving in panorama before the illuminated spiritual eye of Paul; *i.e.*, perfect purity and the Lord’s return to the earth, the latter the goal of probationary privilege, and the former the qualification for an eternity of holy wedlock with Christ.

ARGUMENT II. — VICTORY IN THE BARRACKS.

On the death of Burrus, the Pretorian prefect, Paul’s only influential friend at Nero’s court, the military authorities dragged him out of his city mission into the Imperial barracks. Over this Paul shouts for joy. Instead of the little mission audience, he now preaches to twenty thousand soldiers.

Two years in the mission have rested and recuperated his voice. O how he enjoys preaching to the vast multitude! Though every gesture of his right hand waves the ponderous chain, he stands erect, leaps and shouts and praises God for the change, out of the little mission into the great army.

12-14. His comrades witnessing his triumph despite chains and soldiers, survive their despondency, and join Paul in a general jubilee.

15-18. The great Roman Empire worshipped Jupiter, Apollo, Venus, Minerva, Diana, and other Greek and Roman gods, who, they believed, gave them the conquest of all nations and universal dominion. Hence, the preaching of Jesus Christ, a crucified man, not only provoked universal contempt, but aroused the bitterest antipathy. Many staunch votaries of these good old Roman gods sought to culminate a crisis against Paul, by their invidious and sacrilegious publicity of his religion, provoking the contempt of the rabble, and arousing popular animosity, and thus expediting the cruel fate of the bold advocate. Here we see Paul rejoicing in everything, their dark and malignant persecutions no exception. Why did he rejoice in their wicked, blasphemous, and invidious publication of Christ and his doctrine? Because he knew God would bring good out of it.

God's truth will always profit by publicity. The mere notoriety of truth will result in good to somebody. Hence, when truth is preached by wicked men and devils, God will bring good out of it. "The gospel is the power of God unto salvation," whether preached by saint, sinner, angel, or devil. When I was presiding elder twenty-four years ago, Rev. Solomon Pope venerable with years, told me that his preaching father was converted in the days of Bishop Asbury, under the ministry of Seth Meade. He gave me the notable experience of the latter, which here I relate by way of illustration. Seth and a young comrade, both unconverted, were traveling on horseback through the wilds of the Carolinas, to their home in old Virginia. Their money all expended, they are in a dilemma. "Shall we stop and hire out to work, or beg our way?" Seth, whose father was a Methodist circuit-rider under Bishop Asbury, said, "Let us play preachers," to which his comrade acquiesced. Riding on, they meet a man, and ask him if there are "any Methodists in that country with whom we can lodge tonight." He informs them that a celebrated old class-leader lives just about the right distance. Rejoicing in their good luck, they proceed on their way, reaching the designated place as the sun is hastening through the gates of Hesperus.

Halting at the gate, a robust, elderly man walks out. "Are you the man of the house, a Methodist class leader?" "Glory to God, I am." "Then your house is the home of Methodist preachers." At this the stalwart woodsman hastens to lift them out of the saddle. Escorting them into his capacious log cabin, he shouts aloud: "Tom, run that way, Ben that way, and Sam over the hill, and tell everybody to come to meeting, for two Methodist preachers are at my house." The poor fellows, scared almost to death, do their best to keep their equilibrium, and receive the introductions to the family.

So soon as practicable, they retire and speak either to other: "Now we are in it for certain. What shall we do if we leave? We must lay out, and the Indians will get us." Seth then proposes to stay, and abide their destiny, observing that he believed he could preach quite a considerable from one of his father's old sermons, his companion consenting to do the praying. When they return to the house, the people are pouring in from all directions. Soon they begin to sing uproariously and pray vociferously, as all the Methodists at that time were Jehus. Seth's companion, who had promised to

do the praying, dodges the issue altogether, amid so many volunteers. But he is forced, ere long, to face the music.

In his subsequent testimony, he said that starting off on one of his father's old sermons, he found it the hardest work he ever did. At the expiration of ten minutes he lost his whereabouts, recognizing himself and environments about midnight, when the house was roaring with the shouts of new-born souls, commingled with the groans and cries of penitents stretched out on the floor. Among those who had passed triumphantly from death to life were he and his companion, both of whom from that notable hour became powerful Methodist preachers, and so lived and died. Seth said that the people told him that when he had preached about ten minutes, an awful conviction fell on them, pervading the entire congregation, many falling on the floor; meanwhile he spoke about two hours, literally preaching himself into the kingdom. The gospel gun is a dangerous thing for an unskillful shooter to handle, as he is very apt to shoot himself. When the Australian boomerang is thrown by an unskillful party, instead of going on and slaying the intended victim, it returns, and, fastening itself on the thrower — kills him. A town among the border ruffians was so wicked that all Christian immigrants backslid. It becomes a consummate hell den. In their impudent blasphemy they appoint a mock prayer-meeting, selecting as their leader a notorious backslider, now the devil's right-hand man. With the impudence of devils, they proceed to mock God with their diabolical pretensions. Going through the sanctimonious *modus operandi*, they kneel in mock adoration of the great God, led by this notorious reprobate. While engaged in the solemn farce, behold, their leader breaks down in his prayer, falls on the floor, and cries piteously for God to have mercy on him. An awful conviction seizes others, like a nightmare from the bottomless pit. Many are unable to get out of the house. A preacher is sent for. A great revival breaks out, and sweeps like a cyclone.

20. Here Paul exults in the assurance that Christ will be magnified in his body, whether by life or death.

21. *“For Christ is my life, and death is my gain.”* What a triumphant proclamation of his literal and personal identity with Christ!

22-25. Heaven is the climax of human aspiration, infinitely preferable to health, life, prosperity, and everything else. Frequently the Lord has wonderfully healed my body. But the time draweth nigh when I will have no faith to be healed, but plenty of faith to sweep into glory. Then I will get to go to heaven. Paul is flooded with impulses to sweep into glory, simultaneously subordinated to the Divine will in the interest of the toiling, persecuted Church, buoyant with the assurance that the glory of God will be magnified and the Church edified through his instrumentality, whether living or dying.

ARGUMENT III. — SECOND IMPRISONMENT.

26. *“In order that your rejoicing may abound in Christ Jesus, in me through my coming again unto you.”* I believe with Dean Alford and the abler critics, that Paul passed through two distinct imprisonments at Rome. All the Roman authorities in Judea, Lysias, Felix, and Agrippa, pronounced a verdict of innocence in behalf of Paul, certifying to his legal manumission so far as the criminal charges against him were concerned, as they consisted only in accusations of disharmony with

Jewish laws and customs, which had no criminal signification in Roman jurisdiction. The only reason for which he was carried a prisoner to Rome, was because he had appealed to Cæsar. This he did, not because he cared anything about Caesar's tribunal, but that he might verify his long-cherished aspiration of preaching the gospel in the world's capital and metropolis, that the light of God's truth, radiating from the center, might shine out into every land. His rights as a Roman citizen entitled him to an appeal to Cæsar, thus forcing his enemies to defray his traveling expenses all the way from Jerusalem to Rome, a journey at that time greater than the circumnavigation of the globe at the present day. When finally he stood at Caesar's tribunal, as he was charged with nothing criminal in Roman law, they could but acquit him. This took place about A.D. 63 or 64; after which he returned to Asia, visiting the Churches the last time. Having crossed the Ægean Sea again, he lands in Greece, where he wrote the first letter to Timothy and Titus, expecting to spend the winter of A.D. 68 at Nicopolis, in Southern Macedonia. About that time a great fire sweeps over Rome, wrapping the city in an ocean of flame six days and seven nights. When I was there my guide showed me the old tower on which Nero sat during the conflagration, playing his fiddle, and singing the destruction of Troy.

Though all the people believed that the wicked emperor had ordered the conflagration, he charged the Christians with that dark iniquity, lighting on it as a pretext for issuing that bloody edict which caused them to bleed and burn three hundred years. Though Paul was not at Rome during the conflagration, when this high crime is saddled on the Christians, they have him arrested about Nicopolis in Greece, because he was a prominent leader of the Nazarenes. Upon his second arrest and transportation to Rome, he was incarcerated in that loathsome old Mamertine prison, not as a mere disturber of the Jewish religion, as in the first imprisonment, but as "an evil doer." (2 Timothy 2:9.) *Kakourgos*, from *kakos*, evil, and *ergos*, work, is the word here applied to him in his second imprisonment. It is because they accused him of burning Rome, which was a crime of the darkest dye. From this prison led out, he was tried by Nero, and condemned to decapitation. This locates his martyrdom about A.D. 68.

ARGUMENT IV. — UNITY OF CHRIST AND SPIRIT.

27. The Lord's salvation, when received in its fullness and power, unifies people in spirit and purpose.

28. "*And not being intimidated in anything by the adversaries, which to them is a manifestation of destruction, but of your salvation.*" Persecution has a deep and wonderful signification, a clear evidence of your salvation, and an equally decisive testimony of the persecutor's destruction.

29,30. Here Paul assures us that to believe on Christ and to suffer in his behalf are equally fraught with blessings from God.

PHILIPPIANS

CHAPTER II.

1,2. His exhortation here is intensified with burning irony, enforcing the spiritual unity of the saints, either with other, and with Christ.

3,4. “—*In humility esteeming one another better than ourselves.*”—Lord, help us all in the fear of God to obey this commandment! How amiable is that perfect humility which causes me to take the lowest seat, feeling that all others are better than myself!

5. “*Let the same mind which is also in Christ Jesus.*” The sinner has none but the carnal mind. The sanctified has only the mind of Christ; while the unsanctified Christian is double-minded (James 1:8, and 4:8), having the mind of Christ dominant, and the carnal mind subjugated; but an exterminating war between them, till the latter is utterly consumed by the sanctifying fire of the Holy Ghost, or the former exterminated in fatal apostasy.

6-8. “—*But made himself of no reputation, taking the form of a slave: being in the likeness of men, and found in fashion as a man, he humbled himself, being subject unto death, even the death of the cross.*” When it was my privilege to hold the first holiness meeting in a prominent Southern city, I visited Dr. A—, pastor of the First Methodist Church, showed myself fraternal, and invited him to attend the meetings in the court-house. Two days have elapsed, audience is large, and interest cheering; meanwhile I look in vain for my brother. Again I visit him at the parsonage, and inquire into the cause of his absence. “Brother Godbey, I am glad you have come, as I was wanting to see you. I find your congregation consists of the poor and uninfluential people of this city. They have rallied to you from the slums and the jungles. Many of them are actually the refuse and the offscouring of the earth. When I ascertained the character of your crowd, I felt that I could not attend your meeting with safety to my reputation. I have written to a prominent preacher in the Kentucky Conference, who assures me of your good standing in that body. I feel it my duty to inform you that if you do not withdraw from that meeting, you will seriously damage your reputation.” Then I respond: “Dear Brother A—, I read Philippians 2:7, that my blessed Savior ‘made himself of no reputation,’ that he might come down to this dark world of sin and sorrow, bleed and die to save my soul from death and hell. Therefore, since, in my humble way, I am trying to be his disciple, I am not willing, but anxious, to damage and destroy my reputation, world without end, and even render myself scandalous for his sake.” Brother A—, with flowing tears, responds: “Brother Godbey, I would give all the world to be where you are.” I respond: “That is just what it cost me, and you can have it.” We mutually fall on our knees, and pray. Again he promises to come to my meeting. I have never seen him since.

ARGUMENT V. — GENUFLECTION AND CONFESSION.

10. “*In order that, at the name of Jesus, every knee shall bow, of things in heaven, and things upon earth, and things beneath the earth;*

11. *“And every tongue shall confess.”* While the Bible is a great spiritual book, it has an exceedingly prominent literal signification, which we dare not ignore. “Feeble knees” (Hebrews 12:14) is paralyzed knee, in the language of the Holy Ghost.

How fearfully Satan’s paralysis disqualified the popular Churches to bend the knees! O how the stiff-kneed, starchy congregations insult God to his face, committing sins enough in their miserable, diabolical, so-called worship, to send them to hell. The angels in heaven not only bow the knee, but fall prostrate before God, not reluctantly, but with the greatest delight. The heathen and Roman Catholics all bow the knee. The Mohammedans pray five times a day, bowing the knee and even the head until it touches the earth. The downright insult and blasphemy of the stiff-kneed, starchy, popular Churches is alarming in the extreme. God Almighty says “Every knee shall bow of things in heaven, in earth, and beneath the earth.” Rest assured, his Word will never fail. Hence, it follows, as an irresistible sequence, that those that do not bow here, will all bow in hell. When I was a sinner, I bowed on my knees in public worship. Penitent sinners are always ready to bow the knee. The trouble with the proud, fashionable Churches is, that they are filled up with impenitent sinners. No wonder they are opposed to holiness! They are equally opposed to all the work of the Holy Ghost. If they would yield to his conviction, whole congregations would be seen bowing the knee to God. Where the Holy Ghost is obeyed, the people bow the knee in prayer, and stand up testifying to the work of God in their hearts. Thus prayer and testimony are the normal differentia of worshipping congregations.

ARGUMENT VI. — GOD WORKS WITHIN, AND WE WITHOUT.

12,13. *“—Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his own good pleasure.”* God is the omnipotent agent in salvation, while we are instrumental.

We are not agents, but tools. The reason why people get tired in the Lord’s work, is because they are not dead. A dead man never gets tired. Your old hoe never gets tired, and says, “Let me rest.” Hence, we are but tools in the hands of Omnipotence, who is “working in us, both to will and to do;” *i.e.*, he gives us the will, and bestows the needed power to do everything he requires at our hands. The hands of my watch revolve night and day without fatigue, and never wear out, because the internal machinery does all the work, and moves the hands in their constant peregrinations. So God is in me running the machinery, while my members simply move as they are moved. Hence, we have nothing to do in the plan of salvation, but ring out an eternal yes to the Holy Ghost, and govern ourselves accordingly. Jesus came to save, and does save all who let him. It is only by resisting the Spirit that people make their bed in hell.

14. Full salvation forever sweeps away all murmur and doubt.

15. *“In order that you may be blameless and unmixed.”* The Greek for “harmless” is *akeraioi*, from *alpha*, not, and *keranumi*; to mix. Hence, it means an unmixed experience. The sinner has nothing but depravity in his heart unmixed with grace.

The wholly sanctified have nothing but grace unmixed with sin; while the unsanctified Christians have a mixed experience of good and evil; not in the sense of a chemical combination, but like the wheat in the stack, mixed up with cheat, chaff, and straw, and needing a steam thresher to separate and prepare it for the mill. You get your crop of wheat in regeneration, but can make little use of it till sanctification eliminates the cheat, cockle, chaff, and trash; then you can take it to the Lord's mill, get it ground, and have a banquet.

16. *“Unto my boasting in the day of Christ.”* Paul constantly keeps before the people the coming of the Lord, with one hand holding up entire sanctification, and with the other the Lord's return to the earth.

ARGUMENT VII. — MARTYRDOM.

17. *“But if truly I am offered for a sacrifice and the ministry of your faith, I rejoice, and rejoice along with you all;*

18. *“But you also rejoice, and rejoice along with me in this same thing.”* O what a contrast this triumph with the howling, shivering, cowardly religion of the present day! I have already notified my wife to wear no crape when I die. Mourning for the sainted dead belongs to a former dispensation, three thousand years behind the age, and is utterly out of harmony with the victories and triumphs of New Testament sanctification. Here while Nero's sword is hanging over Paul's neck, and he knows not what minute it will drop and amputate his head (for a part of the punishment of the martyrs was to give them no notification of their impending doom), in this precarious attitude Paul here notifies the Philippian saints to get ready to shout, and to shout along with him; for he is going to have a hallelujah time when they cut his head off, and he wants all of the saints to be ready to help him shout. Good Lord, deliver us from a lugubrious religion, that makes us weep and mourn when there is a chance to go to heaven!

19-24. In this paragraph Paul notifies them of his determination to send Timothy to them so soon as he learns more about the decision of the imperial court with reference to himself. He also here speaks of a lamentable apostasy there in Rome. No wonder the disciples were discouraged and intimidated when they saw their great leader completely in the hands of their enemies, and the clouds of persecution accumulating and the darkness intensifying. Amid these prevailing defections he highly commends Timothy, his favorite son in the gospel, assuring them that he will send him to them when he ascertains more satisfactorily the trend of things appertaining to himself. “I trust in the Lord that I myself will quickly come to you.” This I rightly believe he did after his trial and acquittal, as he was charged with nothing criminal in Roman law, but simply disharmony with the apostate theocracy.

25-29. Before he got ready to send Timothy, who doubtless carried the good news of his acquittal along with this letter, Paul sent to them Epaphroditus, to comfort them till the convalescence of Timothy.

30. *“Because for the work of Christ he was nigh unto death, gambling his life, that he may supply your lack of ministry to me.”* In this Paul indulges a tacit hint to the Philippian saints that should have

been helping him push the battle at Rome and elsewhere with all their might. He also in this letter very highly commends them for their faithful attention to his temporal needs, which he can no longer supply, as he faintly wishes his hands were disencumbered of the prisoner's chain. Hence, this delinquency was doubtless in the ministry of the Word and the salvation work. Here we have a beautiful statement illustrating Epaphroditus' perfect consecration to God's work, in the fact that he staked all he had—physical, mental, and spiritual—for God, using the gambler's word, *parboleusamenos*, when he stakes all he possesses in a game of dice. How many of us are like Epaphroditus, just keeping all we possess on the table staked up for God!

PHILIPPIANS

CHAPTER III.

1. *“Finally, brethren, rejoice in the Lord. To write the same things unto you to me is not irksome, but to you it is safe.”* Paul felt it his duty to write to them the very same truth which he had repeated over and over in his preaching while with them. This is an important argument for the sanctification of the preachers, which alone can make them utterly dead to popular opinion. Carnality is always foolishly gaping after something new, regardless of truth, sense, or salvation. A Methodist preacher, arriving on his circuit, preached on repentance, came around again and preached on repentance, and so continued preaching on repentance, till the people, awfully bored, asked him for a new subject; to whom he responded, “All right! I will give you a new sermon whenever you repent.” In the olden time they cried out to the prophets, “Why do you not give us something new? we are worn out with your old subjects; ‘line upon line, and precept upon precept.’” When a presiding elder, I always dreaded to see certain popular, high-soaring, metropolitan pastors light on a city station; for I knew they would stay the full quadrennium, and freeze the Church into an iceberg; with etiquettical negative policy, they would antagonize nothing, preach to please the people, and let them slip through their fingers into hell. The unsanctified preacher, incompetent to preach the great truths of experimental salvation over and over, with his eye on the judgment-bar, where God will require the people at his hands, when he goes to his appointment, soon preaches all of his gospel sermons. Then he must go off on wild-goose chases hunting something new, which has no gospel. in it, and lets the people starve to death in a pile on his hands.

ARGUMENT III. — COUNTERFEIT RELIGION.

2. *“Beware of dogs;”* not quadruped, but biped dogs. The dog, a most unclean animal, symbolizes impurity. Holiness is purity. If you are not for holiness, you are for impurity. Hence, we here have the solemn warning, “Beware of dogs;” *i.e.*, anti-holiness people, as all such are the advocates, if not the servitors of impurity. “Beware of the concision.” In Judaism the physical birth emblemizes regeneration; and the circumcision, eight days subsequently, signifies sanctification. (Deuteronomy 30:6.) “Concision is counterfeit circumcision;” *i.e.*, a spurious sanctification. Satan is the great counterfeiter; he spares none of God’s work, but counterfeits all of it. Passing himself for God, and his spurious work for God’s genuine, he has long ago monopolized the religions of the world, filling up Churches with his own votaries, vainly dreaming that they are worshipping God. A counterfeit sanctification is the meanest thing in the world, as counterfeit gold is so much greater loss than silver. How shall we detect this counterfeit? The next verse gives the answer.

3. *“For we are the circumcision, who worship the Spirit of God, truly rejoicing in Christ Jesus, and having no confidence in carnality.”* Hence, we see that the true sanctification is a pure spiritual experience characterized by purely spiritual services, rejoicing in Christ alone, and perfectly free from carnality. O what a contrast with the carnal worship of popular religion, burdened to death with human institutions, and grossly ignorant of the pure spirituality characterizing the worshipers of God!

ARGUMENT IX. — LEGALISM.

8. “—As to the law a Pharisee;” “As to the righteousness which is in the law being blameless.”

The Pharisees were the orthodox wing of the Jewish Church, the Sadducees the heterodox, and the poor Essenes living in the deserts and slums, the holiness people. Though Paul stood on the acme of orthodoxy, with an irreproachable Christian character, looked upon as an Israelite in whom there was no guile, a double graduate with a diploma from the Greek college of Tarsus, and another from the rabbinical university of Jerusalem, as a preacher in the popular Church without a peer, yet he was an alien from God and stranger to grace, traveling the broad road to hell. O the millions who are this day in the same awful dilemma, fully assured that they are *bona-fide* Christians serving God, while they are unconverted sinners, worshipping Satan! What is the trouble? Like Paul, they are legalists. They fill pulpits and pews, and, I awfully fear, constitute the rank and file of the popular Churches at the present day. Their name is legion. You meet them in every land. Though they are very religious, they have no salvation. Like Paul, they are perfectly honest; yet they walk in Satan’s midnight, and will soon drop into hell, unless God, in mercy, shall shed light on them, as in case of Saul, while he journeyed to Damascus. The Holy Ghost is the only revelator of the Lord Jesus Christ. Every soul walks in darkness till he reveals Him to him, as in case of Saul. What is this awful legalism? Satan’s greased plank, on which he shoots millions through the Churches into hell. It is simply a religion of good works, such as Saul and myself had from our infancy (for my life, like his, was irreproachable from the cradle, being as good a Church member before conversion as afterwards). The great masses of Church members at the present day are dumb in the pews, from the simple fact that they have no experiences to tell; they are depending on “Church loyalty,” legal obedience, and good works to save them. It is awful to contemplate the responsibility of pastors who help the devil to palm off his wholesale delusions on their members, encouraging them to believe that they are Christians, because they are true and faithful to what they call “the Church;” meanwhile they are as ignorant of the New Testament *Ecclesia*, the Church of God (consisting only of the souls called out of the world and separated unto God), as the Hottentots of Africa. All of this legalistic religion, which fills the world today, is nothing but self-righteousness, “filthy rags,” in the sight of God, and a millstone around the necks of the poor, deluded devotees, dragging them down to hell.

9. “And may be found in him, not having my own righteousness, which is of the law, but that which is, through the faith of Christ, the righteousness which is from God, upon faith.” Nothing but the righteousness of Christ will ever fortify a soul against the severities of the Divine judgments. Can I have the righteousness of Christ? Our wonderful Christ has three righteousnesses. He has a righteousness peculiar to his Divinity and essential to it, which he will ever retain, and never impart to you or me. He also has a righteousness peculiar to his humanity and essential to it. This he will never confer on you or me. Besides, he has a third righteousness, arising from perfect obedience to the Divine law, actively throughout his probationary life, and passively when he suffered the full penalty of the violated law as our substitute. This third righteousness, which is neither essential to his humanity nor Divinity, nor in any way necessary to his perfect mediatorial Messiahship, he procured for you and me and all of Adam’s ruined race. This perfect righteousness God is delighted freely to impute to every sinner who, in hearty repentance and radical abandonment of all sin, in the profound realization of his utter fitness only for hellfire, by simple faith alone casts himself, in a moment of despair, on the mercy of God in Christ. These sinning-religion people have never learned the first principles; but poor, deluded legalists, like Saul before he was converted, “having a zeal for

God, but not according to knowledge,” having no personal acquaintance with God, they walk in spiritual night, die as they live, honored with complimentary funerals over their dead bodies, while their souls are in hell.

ARGUMENT X. — PAULINE EXPERIENCE.

10. *“To know him.”* Paul, standing in the front of the ministry, enjoying the most gigantic intellect, highest culture, and greatest human honors, was utterly ignorant of God till that wonderful introduction on the Damascus road. In a similar manner all souls, who ever reach the kingdom, must become personally acquainted with Christ. *“And the dynamite of his resurrection.”* In regeneration the very same power that raised the dead body of Christ into life must resurrect your dead soul. When Lazarus had been raised from the dead, he knew it better than anybody else. Hence, the Lord’s salvation is the most knowable thing in all the world. *“And the fellowship of his sufferings, being made conformable to his death.”* In regeneration, we are raised from the dead; in sanctification, we die. None but disciples ever go to heaven. We must not only follow Christ to the manger, and be born of the Spirit in utter obscurity, but we must follow him to Gethsemane, and there make our complete and final consecration, enduring the agony of the bloody sweat, when our human will gives up the world, and consents to die. Then you must see Barabbas go up, and you go down. If you get sanctified, you must consent to be misunderstood; yes, and misjudged by all the influential people in the world. You need not be surprised if the community look upon the saloonkeeper as a better man than yourself. You must also be nailed to the cross between two thieves; *i.e.*, you must consent to render yourself scandalous for Christ’s sake. They will consign you a place with the slumites, rustics, and outlandish of the earth, when you get saved from jewelry, style, needless ornamentation, foolish fashions, and all sorts of worldly conformity. You must die so dead to everything but God, that when a non-sympathizing world plunges the spear of persecution or scandal into your heart, you will not kick. The Lord needs an army of dead people to conquer the world for Christ. You can plug a dead man full of bullets; instead of hurting him, you will only lose your ammunition. You can not depend on the unsanctified to stand in front of the battle. They are all afraid of getting hurt. You can make breastworks of dead men, and they will never flicker. It was Paul’s privilege, like Jesus, to seal his faith with his blood. You and I may not enjoy this honor; but we must certainly have the experience which qualifies us for it.

ARGUMENT XI. — THE GOAL.

11. *“If, perchance, I may attain unto the resurrection, which is out from the dead.”* Here is a positive allusion to the first resurrection conferred on the bridehood of Christ at the premillennial rapture of the saints. It is much to be deplored that this most inspiring theme of apostolic preaching was permitted to drop out of the pulpit as one of the mournful results of the Constantinian apostasy, and by some means this wonderful passage was spoliated of its beauty and force during the Dark Ages, and brought to light in the Sinaic manuscript discovered by Tischendorf in 1859, which I now hold in my hand. The English reading of this wonderful passage is not only destitute of force, but intelligence. Modern theologians have vainly attempted to explain away the first resurrection by identifying it with regeneration. Such a construction is utterly untenable, running into Swedenborgianism, making the second resurrection also spiritual, and altogether doing away with the resurrection of the body. We see here that this premillennial resurrection, when our Lord rides

down on the clouds and calls his bride to meet him in the air, is the goal on which Paul's eye was fixed in his indefatigable race for glory. This qualification for the transfiguration and consequent readiness for the Lord's return to the earth, was the most inspiring theme of the apostolic age, thrilling Paul and his comrades with an irrepressible enthusiasm amid all their persecutions, privations, and conflicts. It is a significant fact that the popular Churches are silent on the two most absorbing themes of the apostolic ministry; *i.e.*, entire sanctification and the Lord's return to the earth.

ARGUMENT XII. — PERFECTION OF GLORY VERSUS PERFECTION OF GRACE.

12. *“Not that I have already received, or have already been made perfect; but I persevere, if I may receive that for which I was also received by Christ Jesus.”* Foolish people quote this passage against Christian perfection, making Paul flatly contradict himself in the fifteenth verse, where he claims perfection for himself and others. In the twelfth verse he is speaking of glory, which he will not receive till the end of probation. This he disclaims. In the fifteenth verse he speaks of the perfection of grace, which he claims for himself and others. Christ took him into hand for his complete and final restitution, which will not take place till this mortal puts on immortality. Paul, with contemporary saints, was on the constant outlook for the Lord to come and transfigure his body, taking him up with his bride. Sanctification is Christian perfection, which Paul, in the fifteenth verse, positively claims for himself and others; while transfiguration is ultimate perfection involved in the restitutionary work of Christ, which he has undertaken for Paul and all of his saints. When Paul lost his head at Nero's block, his soul was glorified, and thus made perfect in the final sense here involved. In the first resurrection, for which I am now looking, his body will leap into glory from the soil of Italy.

ARGUMENT XIII. — SPIRITUAL OBLIVION.

14. *“—Forgetting those things which are behind, and reaching forward to those which are before, I press toward the mark unto the prize of the high calling of God in Christ Jesus.”* God, in great mercy by the wonderful power of his Spirit, drops the black curtain, hiding forever the distressing sins, awful crimes, dark iniquities, silly follies, and egregious blunders of the wretched past; thus translating his people into a new world, flooded with light and cheered with light, and with ten thousand auspicious omens beckoning them on to ever-brightening scenes and engrossing themes, culminating in enterprises broadening and towering, destined to sweep on through the flight of eternal ages. This happy forgetfulness of the dark past is not merely mental, but a blessed Divine intervention wrought by the Holy Spirit. When I was in Athens, Greece, in 1895, I visited the old Stadium, the scenes of those Olympic races to which Paul makes so frequent allusion. The amphitheater accommodated about one hundred thousand spectators, at the base of Mount Parnassus, from which millions could contemplate the scene. The goal to which Paul and his comrades were running is none other than his glorified Lord coming back to the earth, and calling his saints to rise in transfigured glory to meet him in the air. What an awful pity the Church ever gave up that beautiful and inspiring goal of the glorified Savior, and substituted the repellent old grim monster!

15. *“God will indeed reveal this to you.”* Here Paul assures us that all the perfect saints are in this precipitate race, to meet their glorified Savior and enter the transfigured state, assuring us that if they are not on that line, God will reveal it to them.

17. *“Be ye imitators of me, brethren.”* None but the wholly sanctified could talk that way.

ARGUMENT XIV. — CARNAL ECCLESIASTICISM.

18. *“For many walk around, whom I frequently mention to you, and now speak of them even weeping, the enemies of the cross of Christ.”* As Christ was crucified on the cross, so must Adam the first, the body of sin in us, be crucified, so that we will be (dead to sin and free from it. (Romans 6:22.) This is the work of entire sanctification. Hence, all who oppose it *“are enemies of the cross of Christ.”* If you are not for entire sanctification, you compromise with sin, and consent for it still to live in your soul. This is the awful attitude of all anti-holiness people.

19. *“Whose end is destruction.”* There is in very soul an irrepressible conflict between sin and spiritual life. If sin dies, you live forever. If sin lives, you die, world without end. *“Whose God is their stomach, and their glory is in their shame, who mind earthly things.”* These people are blind to what does not glisten, and deaf to what does not jingle. Money will always buy the things of temporal life. Hence, finances with them are all the go. How shall we ever get back to New Testament simplicity? When money comes in, carnality enters. Then the devil is sure to present himself *“among the sons of God.”* The apostolic Churches owned no edifices, and paid no salaries. Hence, their finances were simple, like our holiness missions. What a pity there ever was a departure from primitive simplicity! In the days of the Methodistic fathers, soul-saving was the great salient work. Now, sad to say, it is raising money. The people are run into legal bondage with human institutions, unheard of in the Bible, with money the *ultima thule*. The preacher who does not raise the finances is dishonored and discounted, though he may be “a good man” like Barnabas, and “much people added unto the Lord” under his ministry. What is to be the result? for institutions are multiplying and financial burdens increasing every year. *Mirabile dictu!* The Protestant Churches are going at racehorse speed back to Romanism, constantly magnifying temporal things, to the fatal depreciation of the spiritual. It is an easy matter for an educated sinner, who is a good socialist and financier, to occupy the metropolitan pulpits in any of the denominations with marvelous acceptability. This is a fearful trend, and who can predict the end?

ARGUMENT XV. — HEAVENLY CITIZENSHIP.

20. “For our citizenship is in the heavens.” O blessed consolation, that I am not a citizen of this vain, vile world, but of heaven! We are all sojourners here: the saints, citizens of heaven; and the sinners, citizens of hell. Truly it has been said, that “every man speaks the language of his own country.” Christians in prayer and praise speak the language of heaven, while sinners in profanity and obscenity speak the language of hell. All the governments of earth consider it a *sine qua non* to protect their own citizens. About forty years ago, while cruel Austria was crushing the political life out of downtrodden Hungary, the citizens of the latter fled into all the countries of Europe, and many to America. Among the latter, Martin Cozta came to our country, passing through the ceremonies of naturalization, became a citizen of the United States. After this, having returned to Hungary to

bring his father and mother, and being arrested by the Austrian authorities at Smyrna on the Mediterranean, as a rebel and refugee, he was cast into prison under sentence of death. In this awful dilemma he sends for Captain Ingram, who happened to be in that port in command of the United States war-sloop St. Louis. When the captain waits on him, he hands him his naturalization papers, satisfying him that he is an adopted citizen of the United States. The captain appeals to the Austrian authorities for his release in vain. They treat him with contempt, bidding him to help himself. But what can he do with a single sloop and a hundred men in presence of the Austrian general in command of an army of one hundred thousand? The heroic captain, true to his oath to protect United States citizens in every land and clime, clears his sloop, and prepares to fire on the Austrian fleet. They see the emergency pending, and release Martin Cozta. They could not afford to get into war with the United States over one little man. All the nations of Greece rallied, sailed over the Ægean Sea, and besieged old Troy ten long years, winding up in its capture and destruction, through the famous stratagem of the wooden horse invented by Ulysses. All this, because Paris, the son of Priam, the king of Troy, had come over to Greece, and purloined Helen, the beautiful wife of Menelaus. If the governments of earth thus so wonderfully protect their citizens, how much more does the government of heaven protect every saint in all the world? *“Truly the angel of the Lord encampeth around and about them that fear him, and delivereth them.”*

ARGUMENT XVI. — THE TRANSFIGURATION.

“Whence we also look for our Savior, the Lord Jesus Christ,

21. *“Who will fashion the body of our humiliation similitudinous to the body of his glory.”* Entire sanctification takes all of the world out of us, literally making us unearthly, putting us in the heavenlies; *i.e.*, investing us with the heavenly nature, the peace, rest, loyalty, faith, obedience, victory, and happiness peculiar to the inmates of heaven. These citizens of heaven, while on earth, live constantly watching and waiting the return of their King, “who shall fashion the bodies of our humiliation,” not “vile bodies.” We are humiliated while on probation in these mortal bodies. This transfiguration consists in the elimination of all the gross materiality out of our bodies, so as to render them imponderable. In that case the Spirit will be the controlling element, and the body responsive to its incentives, will move with angelic velocity toward God. We will be transformed and translated independently of volition, and before we are aware. Doubtless, translation was the original economy in Eden. If the race had not fallen, they would have passed their probation and been translated, instead of dying. How fortunate we are, living away down in the last days of the last age, amid the aurora of the coming kingdom, when our chances for translation are so favorable. The true attitude of saintship in the old dispensation was constant expectancy of Christ. Since he ascended from Mount Olivet, the inspiration of faith for his return has been infinitely greater than before his incarnation. The apostles lived in constant outlook. We are certainly eighteen hundred years nearer this glorious coming than they. Hence, I am looking for him night and day. Jesus pronounces an awful woe on that servant who says, “My Lord delayeth his coming.” The expectancy is certainly a powerful inspiration to be ready. Entire sanctification is the only needed qualification. All whose vessels were filled with oil, went in with a shout of victory. When our Lord comes for his bride, all of the heavenly citizens will be transfigured and caught up with the risen saints, to meet the Lord in the air. This transfiguration will make our bodies like his glorified body, which flew up to heaven from Mount Olivet. It is wonderful, yet it is true. Lord, help us to be ready, according to the working

of him who is able even to subordinate all things to himself! Our Omnipotent Christ is not going to leave anything Over which the enemy can boast, for everything is coming into his glorious restitution. The soul is restored in sanctification, the body in transfiguration, den in the millennium, and the heavenly state of this world in the new creation, following the fiery sanctification simultaneously with the final judgment at the end of time. (Romans 21:1.)

PHILIPPIANS

CHAPTER IV.

2. The Greek reveals that Euodias and Syntyche were women. Paul exhorts them to harmony in the Lord. The presumption is they differed on some nonessential points. This is admissible, but in the Church there must be harmony.

3. *“I entreat thee also, true yoke-fellow,”*—not revealed who he was; perhaps Timothy, who carried the letter,—*“assist those women who labored with me in the gospel with Clement.”* We see here that the women assisted Paul in his gospel work at Philippi. He found the first open door in the woman’s meeting by the riverside. Here, evidently, Lydia, Euodias, Syntyche, and other godly women did preach the gospel and labor in the Lord’s vineyard, saving souls. We are the last people to oppose women’s ministry, when our gospel came in that way. We are all Europeans, disciples of Paul, who first preached to our ancestors in that women’s meeting. In harmony with this fact, we see in this letter how very prominent he renders the women, even more so than the men, specifying that they assisted him in his evangelistic labors when he was there, ordering a special message to Euodias and Syntyche, that they should agree on the essentials of salvation, despite differences on non-essentials.

5. *“Rejoice in the Lord always; again I say rejoice.”* Of all the Pauline epistles, this is the most jubilant; yet it was written amid the most afflictive and alarming environments. Ruthlessly dragged away from his city mission, guarded by soldiers in the barracks, with Nero’s sword hanging over his neck, ready to drop any moment and sever his head from his body, yet this letter rings out a shout of victory from beginning to end. Lord, help us to do likewise! Paul did not rejoice in his environments, but in the Lord. If your joy is manward, circumstanceward, or moneyward, it will be transitory, like the *ignis fatuus*, whose delusive ray lights up unreal worlds, and glows but to betray.

I was born and reared in the back hills of Southern Kentucky. Our farm, containing about one hundred acres, was sterile, filthy, hard to cultivate, and yielding a stunted harvest to the hand of industry. The debts with which we began grew on us till the home had to go. It was a sad epoch in our history when we had to give up the home of our childhood, with no prospect of ever owning another. I look upon that emergency in our history now, as one of the brightest and most merciful interventions of God’s providence. We read of the eagle “stirring up her nest;” *i.e.*, tearing it all to pieces, so the eaglets, which are old enough to fly and seek their fortunes, but too cowardly, are forced to leave their old nest, where they were hatched, and fly whithersoever the unerring One leadeth them. So it was with our family. Consequently we four boys all turned preachers, and have been going to the ends of the earth, blowing the silver trumpet. So, mark it down, you can always rejoice in the Lord. When there is no joy in your environments, then God is showing you his most signal mercy. When your little child gets hurt, then you give it candy. So, when trouble comes on you in a Niagara of disappointment, bereavement, and sorrow, then look out! God is going to surprise you with sunshine and victory.

“Let your clemency be made known to all men; the Lord is nigh.” Our time here is but a moment, when contrasted with eternity. Hence, we should constantly walk in the perennial sunbeams of kindness and philanthropy to all who come within our influence.

6. *“Be careful for nothing; but in everything with prayer and supplication let your requests be made known unto God.”* Lord, help us all to obey this wonderful commandment! The world is dying prematurely, crushed under intolerable burdens of care. Like the man tottering under his load, overtaken by the wagon, responsive to the kind invitation, gets in, but still carries his load on his shoulder: so we give ourselves to the Lord, but hold to our burdens of care, still crushed beneath our loads. Remember your Omnipotent Savior can not feel your insignificant burden, though it be heavy as Pike’s Peak. You compliment him by letting him carry it. When the clerk came to Alexander the Great, sitting on the throne of the world, and said: “I think there is a mistake in the order for this immense sum of money, certainly too great to be paid; so I thought I would bring it to you for correction.” The prince of all the earth read the order, and, handing it back to the clerk, thus reprimanded his hesitation: “Why, sir, do you think anything is too great for me to pay? Do I not own the nations of the earth, with their treasures, which have been accumulating a thousand years? Do not the mines of silver, gold, and diamonds in all the earth belong to me? Of course, you will pay this order. The honor of my kingdom is at stake. The greater the amount, the more my kingdom is honored.” If this was true of Alexander the Great, how infinitely more so of the King of kings! O how bright this world would be if the people would disencumber themselves of every burden, casting all their cares on the Lord! Do this, and your life becomes a cloudless sunshine.

8,9. In this paragraph we have a gorgeous constellation of celestial diamonds, radiating their beauties to every point of the compass, and bespangling the hemisphere down to either horizon with glories and splendors beggaring all human utterance. Bunyan’s Pilgrim saw an old man bent like the semi-circumference of a wagon-wheel, wearing himself out with a muck-rake, turning over the trash and filth, looking after gold; meanwhile, a bright angel on celestial wing is hovering over him, with a crown of gold ready to place it on his head if he will only straighten up. O that people would only look on the bright side and talk about bright things; then they would soon be bright themselves! But they will look on the dark side, persist in blue talk, and consequently they are blue as indigo, and they blue everybody about them. Lord, help you to lift up your head, and see this charming cluster of bright and beautiful graces, and gaze on them till the splendors of the bright upper world shine through you, flooding you with light, victory, and glory, and curing the blues, world without end! If Paul, wearing the prisoner’s chain in Nero’s barracks in full view of the executioner’s block, could roar out night and day the shout of victory without a solitary wail of sorrow, good Lord deliver you and me from every murmur, and sweep from our constitution every symptom of despondency!

10. *“But in whatsoever you were thoughtful about me, you lacked opportunity.”* The Philippian saints were the first-fruits of the European gospel. True to their responsibilities as the *Alma Mater* Church, they promptly sent supplies to Paul, pursuant to their opportunities, which, of course, were meager, as there were no railroads, and the Adriatic Sea always terrific for storms, thunders between Greece and Italy. Paul being so far away, they were much afflicted when they could not reach him with temporal sustenance, knowing that chains and soldiers disqualified him for making tents, and thus earning material support for himself and evangelistic comrades.

11. *“I do not speak concerning deficiency; for I have learned to be content in whatsoever I am.”* See how independently of all human resources Paul talks, though now utterly disqualified as formerly to labor with his own hands!

“Our Father is rich in houses and lands:
He holdeth the wealth of the world in his hands.”

God forbid that we should dishonor him by even telling the world of our needs! Tell Jesus only.

12. *“I both know how to be humiliated, and I know how to abound; in everything and in all things I have learned both how to fatten and to starve, to abound and to be destitute.”*

What is to become of the hireling ministry of the present day, who have given up God as their temporal support and taken man, thus forfeiting a thousand blessings incident to that close proximity with our wonderful Heavenly Father, only available when, like Elijah, we depend on his ravens to come and feed us? Will the ministry ever get back to the Pauline plan of self-support in the good providence of God, which never fails? When I have nothing to eat, I bless God for a fast, enjoy it exquisitely, and the longer the better. When I have a Benjamin’s mess, I give God the glory! When I have nothing, I shout his praises.

13. *“I am able to do all things through him that filleth me up with dynamite.”* Some transcriber, knowing that Christ is the only one that can do this, has here supplied the word in the English version. The Lord’s dynamite is more than a match for all the powers of earth and hell, ready every moment when ignited by a spark from heaven’s altars, responsive to faith, to blow up the devil’s batteries, blast and explode all the rock of inbred sin out of our hearts, sweeping all difficulties out of the way, whether in the realm of Providence or Grace.

14-16. Here Paul recognizes the kind benefactions of the Philippian saints in sending him temporal supplies regularly and promptly during all of his peregrinations in Greece.

17. *“Not that I seek after a donation, but I do seek the fruit which aboundeth unto your credit.”* While he was too loyal to God, and too jealous of his glory, to even insinuate his desire for a contribution; yet his zeal for God in their behalf abundantly qualified him to appreciate their donations as indices of their spiritual health and thrift. Lord, help us to appropriate the Pauline orthodoxy on the problem of all temporal support, that it be only encouraged and appreciated as the normal and legitimate fruit of spiritual life and prosperity. Among the mournful mementos of the current apostasy is the positive and universal departure from New Testament precept and example in the temporal department of the popular Churches. We all witness to our sorrow the abandonment of the spiritual policy, and the adoption of the carnal. We no longer see a vestige of apostolic precept in the financial policy of the dominant ecclesiasticisms. Sad to say, there has been a radical tergiversation. It has been taken out of the hands of God, and turned over to men, laying on the Church a mountain of carnality, clogging the wheels of Zion till they can no longer revolve on the upgrade to the New Jerusalem, but have halted stock still on the track. Then Satan, slipping in like a weasel, cunningly manipulates the reversal of the wheels, and has gotten them revolving down to hell, instead of up to heaven. Without a radical financial revolution and return to first principles, as

plainly revealed in God's Word, there is no hope of reformation in the Churches. On the contrary, they will wax worse and worse, like the antediluvian Churches ripening for destruction. How strange that preachers of the gospel, recognizing the Bible as their only guide in all things, spiritual and temporal, will deliberately close their eyes to the plain and unequivocal Word of God, take up human institutions, and obey the commands of men!

18. Whereas Timothy was the bearer of this letter from Rome—quite a long journey, which I traveled in 1895—Paul had previously sent to them Epaphroditus, preaching the gospel and bearing friendly greetings; by whom they had sent him an ample supply of temporal support. This he here recognizes, with thanksgiving to them and to God.

19. *“And my God shall supply all your need according to his riches in glory in Christ Jesus.”* If we are only true to God, he is infinitely rich and merciful to supply all our needs, temporal and spiritual. The poet has well said:

“Man wants but little here,
Nor wants that little long.”

The king of England, riding along the highway in his shining vehicle, sees a ragged boy digging up briars in the fence-corner, orders a halt, and says, “Boy, what do you get for your work?” “I just gets my victuals and clothes.” “Go ahead, boy; I am the king of England, and that is all I get.”

O how few people verify God's promise, *“The just shall live by faith!”* It is equally true, temporally and spiritually.

20-22. Though Paul was a prisoner in bonds, guarded by soldiers ready to cut his head off, he avails himself of the grand open door, and preaches the gospel in the barracks to soldiers and citizens. Nero, living in his golden palace, so despised the Christians that he undertook to feed them all to his lions. He hated Paul as a rattlesnake, and cut his head off. Though he did his utmost to exterminate Christianity from the earth, yet he could not so much as keep it out of his own family. Hence, Paul here sends to the Philippians saintly greetings from all at Rome, “and especially from Cæsar's household.” Nero lifted the floodgate of imperial persecution against the Christians. A red river flowed on three hundred years, only arrested by the conversion of the Emperor Constantine. When I was in Rome, I stood in the Coliseum, Nero's theater, with a seating capacity for one hundred thousand. I saw the old subterranean tunnel, through which the lions were brought down from their lairs and turned loose on the Christians, that the cruel multitude might be edified by the bloody lacerations and carnivorous revelries, as they always had the cruel monsters well starved for the occasion. Despite all these bloody trepidations, Paul's preaching struck fire, not only among others, both citizens and soldiers, but even entered the emperor's household, and there won trophies for Jesus. Amid the awful tide of blood and death, after Paul and Peter have both flown up to heaven, honored with a martyr's crown, and thousands have followed in their bloody track, history drops an item confirmatory of the blessed stickability of the work in the royal family. While martyrdom is all the go, and the devouring of the Christians in the Coliseum by the wild beasts is attracting the heathen millions daily to pour out their money for a seat in the imperial theater, behold they lead in the beautiful Julia, the royal heir of the empire, who must share the common fate of a Christian, and

go down in the tide of martyr's blood, unless she will recant her faith in Christ, and resume her loyalty to the Roman gods. All possible efforts are laid under contribution to save the life of the young queen. They think surely she will recant and live. The high priest of Jupiter compliments her with his presence, holding out the royal censer, and begging her only to drop incense on it one time, thus recognizing the worship of the Roman gods, and she shall live. They find the royal damsel immovable by all their bribes, threats, and importunities, as they point her to the imperial crown on the one side, and the roaring lions on the other. She responds: "I have no God but Jesus. I fear not the lions. Do you not see the angels? The chariot is already lowered to bear me away to a world of bliss." So she is abandoned to the lions.

23. *"Grace of our Lord Jesus Christ be with your spirit."* This benediction is sweet in grace, and beautiful in brevity. It is a mistake to confine ourselves to the apostolic benediction (2 Corinthians 13:14), which has been used so excessively as to become stale. You will find a benediction at the conclusion of every epistle. God gave them to us for our free and unrestricted appropriation. Therefore, we should use a variety. When you want a short one, this is splendid; when a long one, you will find Thessalonians 5:23,24, or Hebrews 13:20,21, all right. Thus we should avoid monotony.

PHILIPPIANS

APOLOGUE

The Philippian letter is certainly pre-eminent for its beauty, brevity, vivacity, heroism, diversity in unity, comprehensibility, and especially for the shout of triumph which rings from Alpha to Omega. The rigor of the administration, the military environments, the abandonment of fainthearted friends, and the imminence of cruel martyrdom, all conspired in a pre-eminent sense to put him on shouting ground. The Bible plan is for God's saints to shout down all the Jerichos the world, the flesh, and the devil can rear up against us. Glory to God! the shout of faith will knock them all down. Paul had learned how to make them tumble. Hence, this epistle is a constant roaring shout.

COLOSSIANS

PROLOGUE

This was the old capital of Phrygia, one of the oldest cities in the world, long debauched in ignorance, superstition, and idolatry. The Church at this place had been established by the labors of others, Paul, in person, never having preached there. In the compilement, this epistle should have preceded Philippians, as it was written previously, during the occupancy of the hired house in Rome, before Paul was taken to the barracks. The writing is evidently contemporary with that of Ephesians, which it strikingly resembles. Along with the latter and Philemon, it was carried to its destination by Tychicus and Onesimus. Paul fired no blank cartridges. I am like the colored man in a Southern camp, where the greatest preachers in the world had an opportunity alternately to proclaim the living Word. While a number of persons were expressing their partialities, he interjected, "I like best the one I hear last." When I read a Pauline letter, the Spirit shining down into the deep substrata, and hauling up grand bonanzas which I never saw before, like the colored man, I think certainly this is the best epistle he ever wrote. So, look out for wonders as you read Colossians. I do not know that any other book in the New Testament has suffered so much in the transcriptions. There is a great diversity in the Greek of the New Testament; some of it infinitely easier to translate than others. Portions of this letter are so difficult to translate, that it has suffered much, not only in the hands of King James's translators, but their predecessors. So, look out for surprises, as I have before me only the critical original by Tischendorf, which God, in his mercy, preserved in the convent of St. Catherine, on Mount Sinai fifteen hundred years, revealing it in 1859, just in time to boom the present holiness movement, the glorious millennial dawn; thus bridging the long, dark chasm of intervening ages, while the devil's millennium veiled the world in darkness, and deluged it in blood a thousand years; meanwhile everything possible was done to exterminate the Bible, other good books, and blot every vestige of light, culture, and civilization from the globe.

COLOSSIANS

CHAPTER I.

1. Observe here the modesty of Luke, the amanuensis, in the omission of his own name, which certainly had a right to appear with that of Paul and Timothy.

2. *“To the saints in Colosse, and to the faithful brethren in Christ.”* You see here again a confirmation of the fact patent throughout the Scriptures, that “saint” is the epithet given by the Holy Ghost to the Lord’s people. We should all accept the name, and recognize the standard which God has given us.

3. *“Always praying for you.”* We do not pray enough. We ought to pray incessantly for all the saints on the earth.

ARGUMENT I. — FAITH AND LOVE.

4. *“Hearing of your faith in Christ Jesus, and the Divine love which you have toward all the saints.”* Here, again, we see the magnificent globe of human salvation, exhibiting the two distinct hemispheres; *i.e.*, the human and the Divine. We do the believing, and God does the saving. Salvation must be subjective before it can be objective. We must first receive heaven in us, before we are in a fix to go to heaven. This Divine love, the heavenly *agapee*, constitutes the very atmosphere of heaven. We can not possibly love in the Bible sense, till we have it in our hearts. It is exotic in humanity, and indigenious in God alone. When the sinner meets the condition by an utter and eternal abandonment of sin, and casts himself, in a moment of desperation, on the mercy of God in Christ by simple faith alone, he freely forgives him for Christ’s sake, imputing to him the righteousness of Christ. At that moment the Holy Ghost, the commissioned executive of the new creation, pours out (Romans 5:5) into his heart this Divine love, which is the nature of God (1 John 4:18), thus imparting the Christ-life and nature to the dead soul, resurrecting it into the new life of God and heaven. The popular Churches on this problem are wrapped in an awful delusion, preaching human love as a substitute for the Divine, there being no salvation in it, as illustrated in case of the rich man in hell, who there had it in behalf of his brethren in the superlative degree. Faith is your own act, co-operated by the Holy Ghost, who is always on hand and ready to give you all the help you need to believe God’s Word, and as a sinner to trust him implicitly for a free pardon, and as a Christian to trust him triumphantly for entire sanctification, and as a wholly sanctified servant of the Lord to trust him incessantly to keep you by his power, fill you with his Spirit, and give you momentary and perpetual victory over every foe. All the other graces are resolvable into these two; *i.e.*, faith and love, which focalize at the constituents of the two spiritual hemispheres, and represent the entire plan of salvation. Hence, your faith is positively the measuring line of your experience. When the sinner believes God’s convicting truth, he always gets convicted. When he believes converting truth, he always gets converted. When the Christian believes God’s copious illuminating truth, everywhere revealing inbred sin surviving in the heart of the regenerate, he invariably gets convicted of it. When he walks in the light of that conviction, and believes God’s wonderful truth, revealing entire sanctification in the cleansing blood, he sweeps into Beulah land with a shout.

5-7. *“From the day in which you heard, and have truly and perfectly known the grace of God.”* We know the grace of God in regeneration, but truly, perfectly know that grace in sanctification. We reach experimental certainty.

8. *“Who also revealed to us your Divine love in the Spirit.”* The Holy Spirit is the only Dispenser of the Divine love, native only in the heart of God, and poured out into our hearts by the Holy Ghost. (Romans 5:5.) Hence, Holy Ghost religion only is characterized by love. All others are carnal and selfish.

ARGUMENT II. — THE SCHOOL OF THE SPIRIT.

9. *“That you may be filled with the perfect knowledge of his will in all spiritual wisdom and understanding.”* Man is a trinity like God. His is an immortal spirit, having a mind and body. In the fall the human spirit was utterly bereft of Divine life, and has been dead ever since, till the resurrection of the Holy Spirit raises it into life. Our educational system is radically defective at this point. As a rule, our colleges, under the auspices of the different religious denominations, are minus the school of the Holy Ghost. They educate the mind, but not the heart, sending out semi-infidels to occupy the pulpits. We have a few holiness colleges, and need a thousand more. These schools, like holiness revivals, recognize the Bible as the only authority, and the great Textbook to which all others are subordinated. We can not depend on the dualistic system of theology to educate our young people, if we do not want them to graduate like Samson, shorn of his locks, to go out and grind in the mills of Dagon all of their lives. We must have teachers filled with the Holy Ghost. The holiness movement must take our schools into hand, if we would supply the world with able ministers of the New Testament. Instead of spending four years studying heathen authors as I did, and many others are now doing, we should make out our Latin course in the Latin Bible, and our Greek course in the Greek Bible, and likewise with the Hebrew. It is a shame on the escutcheon of Christianity to educate our young people in the heathen classics. I would rather than a million of dollars today I had spent my four years in the Latin, Greek, and Hebrew Bible, instead of the pagan authors. It is high time we would throw off this semi-paganism which we carried out of the Dark Ages. If we are going to save the world, we must have Spirit-filled teachers as well as preachers. We must wake to the fact that the Bible is the only Book, and let all others be merely subsidiary. The secret of the awful apostasy now so fearfully prevailing in the Churches is, that the pulpits are filled with intellectual giants and spiritual babies (in the same person).

10. *“That you walk worthily of the Lord in all loyalty.”* All of this clamor about Church loyalty is heretical and misleading. The Bible says nothing about it, but teaches us to be loyal to God. If you are loyal to God, you are loyal to everything in Church and State which is in harmony with God, and disloyal to everything which is disharmonious with God. When you let any one but God expound your loyalty, look out! There is danger ahead. There is where all of the martyrs bled. Be loyal to God alone, revealed in his Word, Spirit, and providence. Abide your destiny right there. If God needs a martyr, put in the first bid. If Church and State are loyal to God, I gladly accept of their company. If they are disloyal to God, I am disloyal to them.

ARGUMENT III. — GOD’S DYNAMITE.

11. *“Being dynamited with all dynamite according to the power of his glory.”* Paul, in Romans 1:6, defines gospel the

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

Hence, this power (Greek, dynamite) is the only gospel. The trouble with the pulpit nowadays is the absence of the dynamite, which alone can blow sin out of the soul, and the devil out of the Church. Dynamite is like powder, but infinitely more so. The preachers are afraid to handle it, lest it blow their Churches all to pieces. They need not be afraid, for it can not blow out anything but sin, which is bound to come out, or the devil will get them. Some are willing to take the dynamite of conviction for sinners, and regeneration for penitents, but not willing to take the dynamite of sanctification for Christians. Shall we not walk in the footprints of Paul, and go for the entire bill of fare, and get the people dynamited with all dynamite? God forbid that we should leave out any of heaven’s dynamite! In so doing, we take an awful risk. Let us receive the dynamite of conviction, regeneration, and sanctification, and henceforth be true to our commission, do our utmost to get our people all dynamited with all dynamite.

ARGUMENT IV. — GOD’S TREE.

13. *“Who delivered us from the power of darkness, and transplanted us into the kingdom of the Son of his love.”* This transplanting (not translating, as E.V., which takes the body) includes sanctification. We are all born into this world mere seedlings of Adam the First, and utterly incompetent to bear good fruit (a fact well-known to all fruit-growers). Conversion puts us in the Lord’s nursery, and regeneration grafts the Divine nature in us. If we abide in the nursery indefinitely, we will be too much crowded up and encumbered to ever bear fruit. The frugiculturist in due time spades us up by the roots, trims all of our limbs off, and many of the roots; *i.e.*, sanctifies us wholly (on the negative side); then he carries us out into a ‘large place,’ where we will have plenty of room, as trees in the orchard are forty feet apart. Then follows the great fruit-bearing period after we are transplanted into the kingdom of the Son of His love. The unsanctified Christians are like the tree, spending its life in the nursery, no place to bear fruit. We must be closely trimmed, put out in the rich soil, unprotected, if we would be truly fruitful.

14,15. — *“First begotten of all creation,”* as we see from verse 18; this means the first to enter the transfigured state. A number had been raised from the dead before Christ, but none transfigured. As the transfiguration is the consummation of the resurrection out of mortality, it is referred to in these Scriptures, thus confirming the actual precedence and pre-eminence of Christ.

ARGUMENT V. — GOD CREATIVE IN THE SECOND PERSON.

16. *“Because in Him were created all things in the heavens and upon the earth, visible and invisible, whether thrones or lordships or governments or authorities. All things were made by him and unto him.”*

18. *“Himself is the head of the body, the Church; who is the beginning, the first-begotten from the dead, in order that in all things he may be pre-eminent.*

19. *“And in him all fullness was pleased to dwell.*

20. *“And through himself to reconcile all things unto himself, making peace through the blood of his cross, through himself, whether things upon the earth or things in the heavens.”* We have wonderful and, to the unspiritual, paradoxical revelations in this prolix quotation. The transcendent intellect and liberal culture of Paul well adapted him to the instrumentality of the Holy Ghost in the evolution of these inscrutable mysteries. The singularity of the word heaven in your translation is due to the astronomical incredulity of the translators, as the Greek is uniformly in the plural number, corroborating astronomy in its revelation of an infinite plurality of worlds, constituting the celestial universe. Already one billion and one hundred and seventy millions have been discovered, which in all probability constitute but a fraction of God’s universe, as the telescope rests upon vast fields of nebulae, which are evidently systems of worlds so infinitely distant as to be unindividualizable by the most powerful telescopes. We are here informed that the Son of God, our wonderful Christ, who lay in the Bethlehem manger, and hung on the Cross of Calvary, created all of these stupendous worlds, as many of them are of tremendous magnitude. Saturn, our neighbor, is eleven hundred times as large as this world, and Jupiter, a still nearer neighbor, fourteen hundred times as large as the earth. Hence, after all, we find that our great world is but a speck floating in the ethereal firmament of God’s boundless universe. How glorious it will be when I get my immortal pinions to wing my flight from world to world, exploring with adoring admiration the stupendous works of God, and cultivating an acquaintance with the unfallen intelligences occupying millions of immortal worlds. Yet your Savior and mine, as here we have clearly revealed, created every one of these worlds. Not only did he create the multiplied millions of worlds, flaming suns, and wandering comets, which speed their flight through the void immense, but he created the human race, every angel that shines and shouts, the melodious seraphim, the adoring cherubim, the tall sons of God whose triumphant shout answered the anthem of the morning stars which sang together at creation’s birth, the mighty archangels and the heavenly hierarchies who fill the responsible offices in the perfect organizations, principalities, and powers which characterize the heavenly universe. If the Son executed the stupendous work of all creation, where were the Father and the Holy Ghost? What did they do? You must bear in mind there are not three Gods, but one only. Hence, as we see in the next chapter, *“In him dwelleth all the fullness of the Godhead.”* Hence, the Father and the Spirit are in the Son in creation, redemption, and administration. You must not differentiate the Divine persons indefinitely, lest you run into tritheistic heresy of three Gods instead of One, which is the first departure into pagan polytheism. This one God manifests himself to our finite senses, and accommodates himself to the plan of salvation in three distinct persons. How are other worlds besides ours affected by the mediatorial work of Christ? The revolt of this world from the Divine government was calculated to jostle the loyalty, and wield an alienating influence on the inhabitants of other worlds, so many as are still on probation like ours. Hence, all worlds as here revealed are reached by the mediatorial administration, culminating in the complete restoration of this world to its celestial loyalty and the perfect reconciliation of all other worlds, and their final and complete fortification against all liability to apostasy, thus in the grand and triumphant finale sweeping the last probability of defection forever from the celestial universe, and eternally establishing all worlds in their Divine loyalty. It is here said that our Savior is the beginning; *i.e.*, he existed alone in the universe before a solitary star had

twinkled, or a sun had shot forth one cheering ray. Doubtless the work of creation is still in progress, omnipotence in his glorious majesty tossing other mighty worlds, and populating them with immortal intelligences. We also have it here stated that “Himself is the head of the body, the Church.” In Ephesians 1:23, we have the climacteric affirmation that the Church is the “fullness of him that filleth all things in all things.” O the unfathomable depths, the immeasurable altitudes, the infinitesimal latitudes and longitudes of the Divine benefactions in behalf of poor, fallen humanity! With adoring wonder we will sing the song of redemption forever! How paradoxical when we contemplate the ineffable glory of the unfallen angels, the inconceivable grandeur and sublimity, splendor and beauty, radiant from the immortal visage of cherubim, seraphim, archangel, and heavenly hierarchies, undimmed by a solitary cloud of sorrow through all the long tread of eternal ages! Lost in unutterable bewilderment while contemplating these matchless splendors, glories, and triumphs characteristic of the mighty unfallen intelligences, who wing their flight through celestial ether! Is it possible that in the wonderful dispensations of grace and glory, the blood-washed, fire-baptized Church of the First-born is destined to stand upon the topmost pinnacle of the universe, and shout Gabriel and Michael?

Lord, shine on us from heaven, and illuminate us with a glimpse of the glories awaiting the Bridehood of Christ! While all the angels, archangels, cherubim, seraphim, and heavenly hierarchies rank as servants of God, the Bride of Christ will certainly enjoy an honorary pre-eminence and a participation of royal favor utterly staggering the loftiest flights of human imagination. If the human intellect could only apprehend these peerless glories, there would be a universal stampede into the kingdom. But, alas! they are only spiritually discerned.

ARGUMENT VI. — HOLINESS THE ULTIMATIUM.

22. “—*To present you holy and blameless and unrebukable in His presence.*” Here Paul reaches the culmination of his prologue, running into a transcendent climax on holiness, the end of the apostolic ministry. No wonder he reaches this conclusion after the wonderful affirmations on the Christhood, leading human thought up to the highest pinnacle of the created universe, amid the splendors and glories of cherubim and seraphim, to gaze upon the unparalleled beauties of the glorified bridehood. No wonder he reminds us of the absolute necessity that we be holy and blameless and irreproachable in his presence. The slipshod theology that would satisfy carnal people short of entire sanctification will never get in a million miles of the glorified bridehood. It is a wholesale delusion and caprice of the devil.

23. “*If ye abide, having been grounded in the faith, firm and immovable from the hope of the gospel which ye have heard.*” The holiness which Paul preaches is no superficial affair; it goes down through all the mud, sand, and slate, and builds its superstructure on the everlasting Rock, destined to stand forever unshaken by cyclones, eternally towering, the admiration of angels and redeemed spirits. This experimental holiness gives you a permanent and abiding settlement in Christ, no longer the sport of the billow, the caprice of the storm. “*Preached in all creation, which is under heaven;*” not as E.V. reads, “*to every creature,*” as if the gospel had reached all people in Paul’s day; but it is for the whole world.

ARGUMENT VII. — OUR AFFLICTIONS SUPPLEMENTARY TO THOSE OF CHRIST.

24. *“Now I rejoice in sufferings in your behalf, and fill up the residue of the afflictions of Christ in my flesh, in behalf of his body, which is the Church.”* There is a wonderful significance in the atonement of Christ infinitely transcending all human comprehension. While “he trod the wine-press alone,” and there was none to help, yet the old dispensation is flooded with symbolic blood flowing from the dying animals four thousand years bleeding on Jewish altars. King Solomon slaughtered twenty-two thousand oxen and a hundred and twenty thousand sheep at the dedication of the temple, all these rivers of blood adumbrating the bleeding Christ on the cross. In the gospel dispensation the pagan emperors of Rome kept the blood of God’s saints flowing three hundred years, whom Romanists and Moslems soon succeeded in the bloody work of martyrdom, till history foots up the paradoxical hosts of two hundred millions of our Lord’s disciples who have followed him in his bloody track to Calvary. Besides, no tongue can tell the sufferings of God’s saints, who have never enjoyed the privilege of sealing their faith with their blood. While we all recognize our wonderful Savior as the Healer of our bodies, yet we read, Romans 8:28,

“God worketh together for good all things to them that love God.”

Hence, we see that, in a manner to us wrapped in mystery, our wonderful Savior makes all the afflictions, troubles, and trials incident to this life a great blessing to his true people; not only to the sufferers, but to others indefinitely. *“All who will live godly in Christ Jesus must suffer persecution.”* There are gracious possibilities and susceptibilities of the Divine glory revealed through afflictions, which are utterly out of our reach in health and prosperity. Let us remember it is a glorious privilege and a rich source of blessing to suffer in the kingdom and patience of our adorable Savior.

25. *“Whose minister I became according to the economy of God, which was given unto me for you to verify the Word of God.”*

26. *“The mystery which was hidden from ages and from generations, and is now revealed to his saints.”* This wonderful mystery, whose revelation was postponed four thousand years, is none other than the incarnation of Christ, literally the climax of all mysteries; *i.e.*, the immaculate and incomprehensible Creator of the universe invested in mortal humanity. The heathen Greeks and Romans had inklings of the incarnation, and often their poets described the Roman gods as visiting the earth in human form. Christ excarnate was on the earth from the days of Eden, saving all who would give him a chance. But the incarnation, the culminating glory of the mediatorial intervention, was in wisdom and mercy postponed till the myths and fables of primitive ages gave way to reliable history, competent to appropriate that greatest of all events, and transmit it securely to all subsequent ages.

27. *“—Who is Christ in you the hope of glory.”* The Christ nature is the second Adam created in our hearts by the Holy Ghost in regeneration. This creation bringing the Christ nature into your heart is the only hope of glory. Hence, without the true regeneration of the Holy Spirit there is no hope beyond this fleeting life. O how radically defective is popular religion on regeneration! A Methodist bishop recently stated in presence of a large audience, “Not more than one Methodist in ten is this

day living in the conscious favor of God.” What an awful defection! I remember well fifty years ago when none but class-meeting goers could be Methodists.

ARGUMENT VIII. — PERFECTION THE ULTIMATUM OF THE PAULINE MINISTRY.

28. *“Whom we preach admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ.*

29. *“For which indeed I labor, agonizing according to his energy, which worketh in me with dynamite.”* How an immortal man destined quickly to leave his pulpit and stand before the judgment-bar, there to give an account of his ministry, can open his Bible and read these flaming declarations of inspired Paul, and then not only fail to preach Christian perfection, but have the effrontery to antagonize it, is a mystery to me indissoluble. I preached fifteen years before I received the experience of perfection, but I always preached it in the honesty of my heart, and the candor of my convictions, though like a blind dog in a meathouse, smelling the meat and jumping after it, but as apt to jump the wrong way as the right. We live amid the awful fulfillments of the latter-day prophecies, when “men will not endure sound doctrine.” John Wesley advised his people, when a preacher spoke against perfection, quietly to get up and leave. Now, sad to say, his so-called gospel sons speak against it with impunity. Wesley said, that any man who could take the vows of a Methodist preacher, and go back on Christian perfection, was fit for any other place than the pulpit.

No honest person can read the two verses at the head of this argument, and not see beyond the possibility of cavil that Paul and his comrades made Christian perfection the constant burden of their preaching and pastoral labor, doing everything in their power by faithful warning against everything out of harmony with perfection and importunately and indefatigably laboring night and day, teaching the people the Word of the Lord and the way of salvation, thus leading every person into the experience and doing their utmost not only to bring all into the experience, but to establish them there, sedulously fortifying them against apostasy. Hear him certify, *“for which (perfection) indeed I labor agonizing.”* Do you not know that agonize is the strongest word in the English language? It is of Greek origin, and means the awful fight of the gladiators in the Coliseum; where they met and fought for life, the contest ending only in the death of one or both of the gladiators. So Paul certifies that he is striving for the perfection of every person, just like the gladiator struggled with all the power of every nerve and muscle, fists and feet, teeth and toenails, for dear life. Paul says he was thus agonizing, *“according to His energy, which worketh in me with dynamite.”* Not only did Paul use all of his own power, physical, intellectual, and spiritual, but he lays under contribution all the Divine energy imparted to him by the Holy Ghost, “working in him with dynamite.” When men of science discovered the wonderful mechanical power called dynamite a few years ago, they found no word in the English vocabulary competent to describe this greatest of all mechanical powers; consequently they went to the old Greek, and took the very word used so frequently by the Holy Ghost in the New Testament to reveal the power that defeats the devil, and explodes sin out of the human heart. Paul declares that the Divine energy wrought in him with dynamite, thus qualifying him for the climactic work of his ministry; *i.e.*, leading “every person” into perfection. Woe unto the man who dares to intrude into the sacred desk, and not only prove delinquent in preaching perfection, but even have the diabolical audacity to oppose it! Infinitely better for that man that he had never

been born. The preacher's hell is, of all, the most terrible. I have been preaching forty-four years in my humble way; if, in the end, hell should be my doom, I would gladly exchange places with the gambler or the saloonist; but, glory to God! I am a long way from hell, and running heavenward at racehorse speed. Yet I am on probation, liable to fall and make my bed in hell. God, help me to be true the little remnant of my pilgrimage!

The controversy on perfection in the modern pulpit is a confirmation of the awful infidelity which has flooded our Churches like avalanches from the bottomless pit. Perfection is the battle-cry of the apostolic ministry, the great salient fact culminating in every epistle, standing out so boldly as to sweep all candid controversy forever from the field. It is like the atonement of Christ, so patent that "he who runs may read." Good Lord, have mercy on the preacher so blind as not to read Christian perfection from the Alpha to Omega of the New Testament, and pity the man so fraught with demoniacal delusion and Satanic effrontery as to try to explain it away!

COLOSSIANS

CHAPTER II.

1. It had not been the privilege of the beloved apostle in person to meet the saints of Colosse and Laodicea, his ministerial comrades having enjoyed that honor.

2. *“In order that their hearts may be comforted, being cemented together in Divine love and in all the riches of the full assurance of understanding.”* The Oriental cement is wonderful, utterly obliterating all seams and consolidating all the fragmentary rocks into a vast monolith. When I ascended to the roof of Simon the tanner in Joppa, that I might kneel on the roof where Peter was praying when the messengers of Cornelius arrived, I observed that the whole house was a solid limestone from the foundation to the roof, including the stone stairway on the outside, the cementation so perfect that I could not recognize a seam anywhere, impressing me as if the whole house had dropped solid from the hand of the Creator. Such is the mystical union of all the members constituting the bride of Christ, “cemented in Divine love.” This is all descriptive of the sanctified experience for which the “full assurance” is but another name. “In the perfect knowledge of the mystery of God, Christ.” The Greek word here, “knowledge,” E.V., is *epignosin*, from *gnosis*, knowledge, and *epi*, perfect. Hence, it means perfect knowledge of the mystery. We receive a knowledge of this wonderful mystery of salvation in regeneration; but it is not free from the liability of interruption ever and anon by the clouds of doubt and fear, prone to rise out of the old bogs of inbred sin still surviving in the deep interior of the spiritual realm. Entire sanctification must come to our relief, expurgating all inbred corruption. Then we will walk in cloudless day, delighted in the victories of experimental certainty.

3. *“In whom are hidden all the treasures of wisdom and knowledge.”* While knowledge is the wonderful insight into Divine truth, imparted by the infallible Revelator, wisdom is that blessed endowment of heavenly gumption which we constantly need to qualify us to make a correct application of this wonderful supernatural knowledge revealed in God’s Word, Spirit, and providence.

4. *“I say this, that no one may deceive you in a persuasive discourse.”* This is a solemn warning against Satan’s preachers, whose strong forte is soft palaver, winning words, and genial manners, pandering to the prejudices of all and antagonizing none, so soft and polite that butter will hardly melt in their mouths. An old bishop in his cabinet, surrounded by the elders, receives a petition from a metropolitan Church, “Please send us a round man, who will please all the people.” Pausing a moment, he observes, “There is but one round figure, and that is Zero; the other nine all having sharp points and corners. So I hope I have no such a man in this Conference as this petition calls for; *i.e.*, naught. Tell them I can not supply them, but they can pick such a one almost anywhere.”

ARGUMENT IX. — SANCTIFIED AS CONVERTED.

6. *“Therefore as you receive Christ Jesus the Lord, walk in him.”* You received him by faith and by faith alone when a poor sinner, and he converted your soul. Now do not plunge into the heresy

of the popular pulpits, and conclude that you are to be sanctified by growth or by—*i.e.*, works—but remember that you are sanctified precisely as you are converted; *i.e.* by faith, and by faith alone.

7. *“Having been rooted and grounded in Him, and confirmed in the faith as you have been taught, abounding in thanksgiving.”* The Bible contains but a few primal truths, which are enforced by a vast diversity of imagery deduced by the Holy Ghost from every ramification of human life and employment and every department of the material world. The great truth revealed in the Bible is the compound problem of sin and its remedy. Here Paul gives us a grand double metaphor, illustrating entire sanctification by a tree and a house. The lateral roots of the tree represent the justified experience, while the long, powerful, trunkly tap-root penetrating far down into the deep interior of the earth, coiling around the eternal strata and holding the tree steadfast amid the storms of centuries, beautifully symbolizes entire sanctification. The tree without a tap-root flourishes amid calm and sunshine, but is ruthlessly torn out by the roots when caught in the Briarean arms of the cyclone. So the unsanctified Christian is all right when skies are clear and seas are calm, but hopelessly wrecked in the raging storm. The other metaphor is that of the house whose foundation is laid deep down on the everlasting foundation of the earth, and solidly built up into a magnificent superstructure. The winds blow and the floods come down, but it stands unshaken like a rock in midocean, defiant of every storm. Conversion is a real experience, but it is superficial, neither descending down to the bottom rock nor ascending up to Pisgah’s delectable summit.

8. *“See that no one shall be leading you through philosophy and empty delusion, according to the—commandment of men, according to learning of the world, and not according to Christ.”* Paul’s prophetic eye is wide open in all of this epistle, contemplating in vivid panorama the delusive humanisms of the present day. The Bible is the only authority in this world, and the only guide to heaven. How few people are free! Spiritual and mental chains and slavery everywhere abound. Science and philosophy out of harmony with the Bible are all false.

9. *“Because in him dwelleth all the fullness of the Godhead bodily.”* In the body of Christ on earth and in heaven actually dwelleth the Father, Son, and Holy Ghost. Hence, we have in our Jesus all of the divinity and humanity, all salvation, authority, and power in the whole universe, temporal and spiritual. O what a wonderful Savior we have! We need nothing else. In him we have everything pertaining to this life and that which is to come. Away with all humanisms! When they come, the devil always avails himself of the door ajar.

10. *“Ye are complete in him who is the head of all government and authority.”* Give up all of your human delusions, and take Jesus only for everything you need in time and eternity.

ARGUMENT X. — CIRCUMCISION, BAPTISM, AND SANCTIFICATION SYNONYMOUS.

11. As physical birth in Judaism emblemized regeneration, circumcision, following quickly, typified sanctification. (Deuteronomy 30:6.) Here we know it is spiritual, as it is “made without hands;”

12. As the baptism here mentioned is in grammatical and logical apposition to circumcision, and only separated by a comma, it is synonymous with it. The resurrection mentioned is by the Spirit, as it is by the same power that raised the body of Christ from the dead; *i.e.*, the omnipotence of the Holy Spirit. It is parallel with Romans 6:4-6, where the crucifixion of the old man, his burial into the death of Christ, and the resurrection of the new man, are all imputed to baptism. It is none other than the one baptism (Ephesians 4:5) in the glorious plan of salvation. Is that baptism a burial? Not so revealed. We are buried by baptism; *i.e.*, the burial of the old body of sin is one of the effects of baptism, like the crucifixion; but the baptism is the agent, while the crucifixion and burial are the wonderful work wrought by the baptism of the Holy Ghost.

ARGUMENT XI. — THE CROSS IS UNIVERSAL VICTORY.

13. “—*Quickened along with him.*” “Quickened” is *zoopoiese*, from *zoe*, life, and *poieo*, to create. Hence, to create life in the dead soul. Regeneration is a stupendous work—a *de novo* creation—as literal as the creation of a world. The great trouble with the Churches is at this point. All regenerated people long for holiness. Others do not want more, because they have never had a taste. A dead man does not want his dinner.

14. “*Having blotted out the handwriting which was against us in creeds, which was detrimental to us, and took it from the midst, nailing it to the cross.*” “Ordinances” in E. V., here does not mean Divine ordinances like baptism and the Eucharist, but human ordinances; *i.e.*, human creeds, decrees, opinions, and authorities, which in all ages have enslaved the mind, conscience, soul, and spirit of generations. All these—*i.e.*, all human authorities—Christ nailed to the cross when he died to redeem us from chains of sin, bound on us by men or devils in all ages. Why don’t you claim your perfect enfranchisement, and go to shouting, since Christ has snapped every chain and smashed every fetter, and made you free as an angel; *i.e.*, free to do everything good and nothing bad? When human authority corroborates the Divine, you incidentally obey; when there is a conflict, your perfect freedom puts you on God’s side.

15. “*Having spoiled governments and authorities, he publicly exposed them, triumphing over them on it;*” *i.e.*, on the cross. Unutterable and transcendent victory! When Christ died on the cross he publicly exhibited to a gazing world the utter ruin of all human governments and authorities, political and ecclesiastical. This victory is to be verified in the fulfillment of the Father’s promise, “I will make thine enemies thy footstool.” O the chains of slavery with which Babylon has bound the consciences and blinded the minds of earth’s millions the last fifteen hundred years! How many people this day enjoy the wondrous freedom which Jesus purchased with his blood? He said, “My yoke is easy, and my burden is light.” Yet to this day the world is in bondage to the devil and the priest. Even the Protestant Churches en masse are in legal bondage, new institutions unheard of in the Bible being constantly invented to tighten the yoke and add to the burden, prejudicing the world against the very name of religion.

ARGUMENT XII. — VISIBLE RELIGIONS: CARNAL AND CONTERFEIT.

16. “*Let no one judge you in meat or in drink, or in participation of a feast, or of the new moon or of Sabbaths.*” The old law of restriction on meats was nailed to the cross, universal liberty peculiar

to the gospel dispensation, the typical significations of “clean” and “unclean” superseded in the spiritual dispensation of entire sanctification; meanwhile we are to live hygienically and harmonically with the endless diversity of variant constitutions and climates. On the drink problem we should all be Nazarites unto the Lord, as they were the holiness people of the old dispensation, and most radical teetotalers relative to all intoxicants. Coffee and tea are admissible under hygienical restrictions. I much enjoy the privilege of abstinence from all nervines. As to festivals, be sure that you follow the Lord. Do not hold them in the house of God. (1 Corinthians 11:22.) “Sabbaths,” in the original, is in the plural number, having prophetic reference doubtless to the controversy now prevailing on that subject. In Matthew 28:1, the Greek reads, “At the dawn toward the first of the Sabbaths,” confirming the conclusion that both days were recognized at the time of the writing; *i.e.*, the Jewish Sabbath, which was the last day of the week, and the Christian Sabbath; the first day of the week, so memorialized by our Lord’s resurrection as ever afterward to be denominated the Lord’s day. The Christian Church began all Jews, in a century eliminating the Jewish element and becoming Gentiles. Of course the apostles and pentecostal converts kept the Jewish Sabbath as well as the Lord’s day, till the Jewish element evanesced after the destruction of Jerusalem by the Romans, A.D. 73. There are fundamental reasons arising out of the genius of the gracious economy, which justify the change from the last to the first day. The law says, “Work first, and then rest,” and if you do not finish your work, you shall not rest. Hence, the pertinency of the last day under the law dispensation. The gospel says, “Rest first, and then you will be in good fix to do your work,” as a well rested man will do about ten times as much work as a tired man. Besides, we have clear and positive proof of the change, and the observance of the first day by the primitive Christians. The bloody persecution inaugurated by Nero, in which Paul lost his head and Peter was crucified, lasted three hundred years, during which martyrs’ blood flowed like rivers. When a student in college, I read the Roman historians, Sallust, Pliny, and Seutonius, who lived and wrote during those bloody centuries. As they were heathens, having no sympathy with Christianity, they are certainly impartial witnesses to the current events of the times. In their simplicity and candor they chronicle their historic sketches of the Christians, describing them as a strange, bigoted, fanatical sect, the followers of one Jesus, who was crucified under the reign of Tiberius and the procuratorship of Pontius Pilate at Jerusalem, whom they certify to have risen from the dead, and they worship him as a God, though the good emperors had done their utmost to reconcile these fanatical people, even proposing to confer the apotheosis upon Jesus Christ, thus adopting him as one of their own gods, to be worshipped along with Jupiter, Apollo, Mercury, Venus, Minerva, and Diana. But these incorrigible fanatics treat with utter contempt all of the good old Roman gods, obstinately refusing to worship any god except Jesus Christ. In their simplicity they described the persistent efforts of the emperors to correct and loyalize this disturbing element in the empire. Then they proceed to describe the arraignment, trial, and martyrdom of the Christians. When persons were suspected of being Christians, they were arrested and arraigned before a civil magistrate. Then they asked them the question, “*Dominicum servasti?*” “Have you kept the Lord’s day?” The answer came promptly, “*Christianus sum,*” “I am a Christian,” “*Intermittere non possum,*” “I am not able to omit it.” This is positive and unequivocal proof that they kept the first day of the week, which, from the apostles, was called the Lord’s day. If Saturday had been the day, they would have asked them, “*Sabbaticum servasti,*” “Have you kept the Sabbath day?” The very fact that they never asked them if they had kept the Sabbath day, but always, “Have you kept the Lord’s day?” is unequivocal proof that they kept the first day of the week. While we have this clear and unequivocal assurance of the change from the seventh to the first day, simultaneously with the change from the Jewish to the Christian dispensation, we would subjoin,

“If you have any conscientious scruples that you ought to keep Saturday as a holy Sabbath, we exhort you to satisfy those convictions in the observance of that day. In that case, you will keep both days, as you must keep Sunday, conservatively of the conscience of Christendom.” (1 Corinthians 8:12.) Thus you will keep both days, the former pursuant to your own conscience and the latter the conscience of the Lord’s people. An easy way to settle the whole matter, and sweep controversy from the field, is for you to get sanctified wholly, and walk with Jesus in the beauty of holiness. Then you will have seven Sabbaths in the week, instead of one. The history of the apostolic Church during the early centuries utterly upsets the allegation that the Emperor Constantine, who was not converted till the fourth century, made the change from the seventh to the first day; while the fiction that the popes did it is still more at random, as there never was a pope till the seventh century. Doubtless, Constantine and the popes, like all other ecclesiastical leaders, frequently sent out edicts exhorting the people to keep the Christian Sabbath. There is no more reason why we should Judaize on the Sabbath dogma than that we should go back to the Jewish dispensation on other things. God wants holy hearts. In that case, all days will be holy. It is the wildest fanaticism to magnify holy days, instead of holy hearts.

17. *“Which things are a shadow of the things to come.”* These Old Testament institutions all symbolize the glorious spiritual experiences of the pentecostal dispensation. Sabbath is a Hebrew word, and means rest. It symbolizes the perfect repose of the sanctified soul in Jesus. It is an awful mistake to keep the eye always on the shadow and miss the substance, like Æsop’s dog in the fable, walking through the creek with a piece of meat in his mouth, and, seeing his shadow in the water, thinking it was another dog carrying a piece of meat, leaped at the shadow, dropping his meat to get the other, and, losing all, came out of the water meatless and hungry. If you have perfect rest in Jesus, you have an everlasting Sabbath in your soul. If you have not got the soul-Sabbath, the devil will get after all of your zeal about days.

“But the body is of Christ”—that is the thing for you to settle—is that you are a *bona fide* member of the New Testament Church; *i.e.*, the Divine Ecclesia, who, responsive to the call of the Holy Ghost, have come out of the world, and separated themselves unto God. This blood-washed Church of the First-born is called the body of Christ. If you are saved and sanctified, and thus a *bona fide* member of the body of Christ, the day problem, along with all other symbolisms, will take care of itself.

18. *“Let no one, pursuant to his own will, rob you of your crown in humiliation and worship of the angels.”* Then the Church, which had been kept pure by martyr blood and fire three hundred years, during which she pushed her conquest to the ends of the earth, and soon would have prepared the world for her Lord’s return, received the sudden uplift into power and riches through the conversion of Constantine, the Roman Emperor, she soon plunged headlong into the darkness and secularism of Roman Catholicism, and set up the worship of angels, to which Paul alludes: *“Thrusting in those things which he has seen, being vainly puffed by the mind of his depravity.”* Here we see a sweeping condemnation against all visible religions as consequently carnal, the true being invisible and spiritual. Not a solitary apostle ever preached in a church edifice, the Jews and pagans throughout the world making a great pomp and show with fine buildings. One hundred and fifty years rolled away before the Christians erected a house of worship. I sometimes feel that they made a mistake in ever building a house, and localizing the worship of God. Solomon’s temple signified

the sanctified heart. Jesus certifies that neither at Jerusalem nor in Samaria is the true worship, but in the humble, sanctified heart. The first trend into apostasy and idolatry is always through a materialistic religion. Christendom is this day flooded with the idolatry of materialism, spirituality being more and more superseded by materiality, as the Churches, like Judaism and Romanism, go deeper into apostasy. All the paganistic Churches of the present day, with a thousand millions of souls, are the apostasy of the patriarchal dispensation; Jews and Mohammedans, two hundred and fifty millions; of the modern Roman Catholics two hundred and sixty millions; while one hundred and fifty millions of Protestants are following them at racehorse speed on the downward way to idolatry and diabolism. They all traveled the same way, originally deflecting from a purely spiritual and invisible into material and visible forms, ceremonies, temples, shrines, musical instruments, etc.

19. *“Not holding the head.”* Here the prophetic eye of Paul sees a great man at the head of the Church, leading the people in the pompous rites and ceremonies of a visible worship, with fine house, splendid choir, pipe-organ, and Official Board, and utterly destitute of salvation. “Not holding the head;” *i.e.*, has no connection with Christ, and utterly ignorant of his saving power. Ecclesiastical leaders on this line are too many to be counted. Their name is legion. O how the present age is flooded with the fulfillment of these wonderful latter-day prophecies, which flashed continually from Paul’s inspired pen! How deplorable to see myriads of preachers blindly and ignorantly fulfilling these prophecies! *“From which the whole body, through joints and ligaments supplied and cemented together, increaseth the increase of God.”* Here we have a beautiful affirmation of the universal oneness of the Lord’s Church. There is no harmony in Satan’s kingdom. The miseries of the damned are constantly augmented and awfully intensified by the universal disharmony, perturbation, and bitter conflicts in hell. It is equally true on earth; war, bloodshed, strife, and disharmony universally characterize the kingdom of Satan. The world is belted with sectarian Churches, rivaling each other in visible pomp and pageantry, and material power and aggrandizement, amid universal rivalry, competition, and disharmony; while the Church of God is an invisible spiritual entity, consisting of blood-washed souls dispersed in all the earth and millions in heaven, all not only perfectly harmonious but identical in spirit, each individual identified with Christ as the branch in the vine, and all receiving the same life-blood flowing out from the heart of Jesus. Union there can never be, unless that we be one in Jesus,—one as he is one in God, in spirit, and in disposition. This the Holy Scriptures teach. It is plain without an exposition.

20. *“If you are dead along with Christ from the institutions of the world, why are you dogmatized as living in the world?”* There is no reference here to Church ordinances, as you might conclude from E.V., but to human institutions indiscriminately and independently of Divine authority. So fast as Churches lose the Holy Spirit and backslide, they always depart from New Testament simplicity, and go off into human institutions, laying heavy burdens on the people, and depending on their own works instead of the Holy Ghost. Jesus came to break all of these yokes off our necks, and make us free as angels. For this he died, nailing all human creeds, institutions, and authorities to the cross. How inconsistent for people whom God has made free, to still live encumbered by these human burdens! If you are a Christian, you have come out of the world. Then, why do you live like the people of the world, still wearing the yokes of worldly people? How few people, who claim to be the Lord’s, really enjoy the glorious freedom which Jesus purchased on the cross?

21. *“Touch not, taste not, handle not.”* What is here referred to under this sweeping prohibition? Why, all human institutions, inventions, customs, and laws, laying on you a thousand heavy burdens. You have come out of the world. Then how inconsistent that you be enslaved, contaminated, and encumbered like people of the world!

22. *“All which are for destruction by the use, according to the commandments and teachings of men.”* Every age has had its methods, institutions, and customs, by which the people were burdened and enslaved. They have all vanished away with the revolving centuries, leaving not a trace. Our life in Christ is invisible, spiritual, and immortal. Is it possible we can not rise above transitory things, and even here live the life of God and eternity, remembering that all these human fashions, customs, laws, and usages perish with the fleeting moment?

23. *“Whatsoever things are indeed having a manifestation of wisdom in will worship, humiliation, and deprivation of the body, are not of any value against the indulgence of the flesh.”* The heathen in all ages have tortured the body to get rid of sin. The Roman Catholics have long preached the doctrine of remedial suffering in this life and in purgatory. The apostatizing Protestant Churches are fast going away in the track of their predecessors, losing sight of the great Bible truth of justification and sanctification by the free grace of God in Christ, received and appropriated by faith alone. It takes a preacher on Sunday morning nearly as long to announce his appointments as to preach his little sermonette. These appointments are a concatenation of work for all of his members every day, in cooperation with a great catalogue of human institutions, which give no relief to the heart aching for purity, and to the immortal soul longing for victory over the world, the flesh, and the devil. The week is spent in toil and drudgery, and no victory for Jesus. A little filthy lucre is gathered up, which is of no value, for our God is infinitely rich. John Wesley was a great man for institutions, establishing the class meeting, for the conversion of penitents; the holiness band, for the sanctification of Christians; and the select societies, for the establishment of the sanctified; all these being strictly the institutions of the Holy Ghost. Let us still have them, instead of wearing ourselves out in “will worship;” *i.e.*, worshipping the will of preachers and leaders, and perhaps our own will, instead of worshipping the sweet will of God. In a Western town I met a young man from Kentucky, who, when a boy, had been converted in my meeting. Fearing that he was on a downward trend spiritually, I requested his pastor to look after him. “Yes, that I will; I must hunt up some work for Joe to do.” The poor fellow was about to starve to death. He needed a Benjamin’s mess, instead of a job. But that is the way the blind pastors are doing. They starve and work their members to death. Paul says that “all this is of no value against the indulgence of the flesh.” You may torture, toil, pay your money, and suffer bodily privation till the judgment-day, and find old Adam in you big as a rhinoceros, gripping you by the throat and dragging you into hell. Salvation does not come in this way. It is not by works, but by faith. Stay at the feet of Jesus till you get saved to the uttermost, and filled with the Holy Ghost. Then go and work for God and souls, with victory in your heart and heaven in your life.

COLOSSIANS

CHAPTER III.

ARGUMENT XIII. — THE TRUE CHURCH INVISIBLE TILL OUR LORD'S RETURN.

1. *“If therefore you have been resurrected with Christ, seek the things above, where Christ is sitting on the right hand of God.*

2. *“Think about the things above, not things on the earth. For you are dead, and your life is hidden with Christ in God.”*

4. *“When Christ, your life, may appear, then you shall also appear with him in glory.”*

While the Head walked the earth visible to mortal eyes, then the Church of Christ was visible also. When the glorified Head flew up to heaven from Mt. Olivet, thus becoming invisible, the body became invisible also, and will so remain till our descending King shall ride down on the throne of his glory, and call his saints to meet him in the air. Materialistic religion in all ages has been quarreling over the identity of the Church of Christ. I was reared in a country where ignorance abounded in pulpit and pew, and sectarian war was the order of the day. If an insinuation was cast against his creed, the spunky pastor announced a time for a doctrinal sermon. We all went and enjoyed two solid hours on his creed. No time for the Bible that day. Meanwhile his necessary entrenchment on his neighbor's creed arouses him to the defense. And so the creedistic war is renewed on all sides, every pastor laboring assiduously amid perspiration and hoarseness to prove that his Church is the genuine apostolical succession, to the exclusion of all others, simultaneously exhorting the people to leave the heresies, and come and join the *bona fide* Church of Christ. I, with all the balance, preachers included, was at that time utterly ignorant that each champion, by his stalwart effort, was actually proving the very opposite of his enterprise; *i.e.*, confirming to all intelligent Bible readers that his visible organization is not the Church of Christ, and that his clamorous, excited people, so enthusiastically vociferating their claims to the true apostolic succession, are not the Church of Christ, which is composed of the people, who are “dead,” and their life “hid with Christ in God,” and will never be recognized by mortal eyes till Christ shall appear. Then his true saints will enter into the transfigured glory of their descending Lord, and fly up to meet him in the air. If you want to know whether you are a member of the true Church of Christ, you must settle it on the route you are traveling. Are you really dead? Is your pride dead? Is your lust dead? Is your temper dead? Is your love of money dead? Are you really dead to the world? If so, you are a full-fledged member of the gospel Church, regardless of modes, rights, and cognomens.

ARGUMENT XIV. — GOD'S METHOD WITH SIN, EXTERMINATION.

5. *“Therefore kill your members which are upon the earth, fornication, uncleanness, passion, covetousness, which is idolatry.”* Mortify, E.V.— which theologians have endeavored to construe, gradualistic—is *nekrosate*, from *nekros*, a corpse. Hence, the word here used by the Holy Ghost is the strongest possible expression for “kill.” It literally means “kill instantaneously,” because the Greek verb is in the aorist tense, which means a sudden momentary action. God, in his providence,

put that instantaneous tense in the Greek language (which is not used in English), to reveal to the world his wonderful work in the destruction of sin and the salvation of the soul. Here we are commanded to kill the evil surviving in our hearts suddenly as you could fire a revolver. Can I thus instantly slay the man of sin in my own heart? The Bible is pre-eminent for common sense. Charles Wesley says, "How can I cleanse my hands or my heart but by believing Thee, O Lord!" These variations in phraseology and attitude wonderfully relieve the Bible of monotony. Here we have especial prominence given to human agency. While it is impossible for me to kill old Adam in my heart, either suddenly or gradually, I can, in the twinkling of an eye, turn him over to omnipotent Adam the Second, who, pursuant to my faith, will kill him before I can open my eye to see him fall. So the way you kill all the evil in your heart is simply to trust for it.

7. "*In which you also at one time walked about when you lived in them.*" This verse shows that Paul is not commanding sinners to "kill" all the evil tempers surviving in them, but Christians, as he here alludes to their former lives when they once lived under the dominion of these evil tempers. They are not there now. Their service to these evil tempers is a matter of the by-gones. Yet they have them on hand, though in a subjugated state, an everlasting annoyance till exterminated. Some holiness people teach only the suppression, and not the extermination of sin. That is simply the Bible standard of regeneration, while sanctification here, and in hundreds of other plain passages, is sin's extermination.

8. "*Now you also put off all these; anger, wrath, malice, evil speaking, disgraceful talk out of your mouth.*" The Greek here is the same aorist tense, imperative mood, setting forth the instantaneous and utter removal of these hereditary evils. Hence, it is simply another expression parallel with verse five for the extermination and complete elimination of these evil tempers.

9. "*Lie not one to another, having put off the old man along with his habit;*

10. "*And having put on the new man, who is renewed in perfect knowledge, according to the image of him who created him.*" These verses speak of the old man eliminated suddenly and completely, and the new man instantaneously put on, involving the reception of the Divine image lost in the fall. In this paragraph we have a beautiful variety of expression, all fulminating instantaneous death to the man of sin, surviving in the heart of the regenerate. While we have this variety of expression, in two instances ordering us to kill and utterly remove the members of old Adam—*i.e.*, our evil tempers—in two other instances the man himself is specified. Of course, these statements are substantially synonymous. When you kill all the members, you kill the man, "*et vice versa.*" When old Adam dies, all is over.

ARGUMENT XV. — BROTHERHOOD OF THE SAINTS.

11. What a contrast the religion of Jesus, reaching its Briarean arms around the world, gathering the Caucasian, the Mongolian, the Ethiopian, the Jew, the Mohammedan, the Buddhist, the Brahmin, the Romanist, and all the infinitely diversified Protestant sects into one universal brotherhood, filling the globe with Christian philanthropy, flooding the nations with holy benefactions, and making the plains resound and the mountains reverberate the praises of God! How decisive the contrast with the poor selfish sectarian religions filling the world with jargon, logomachy, and confusion! God's ways

are always right and successful. You see this wonderful eleventh verse concludes the paragraph on sin's extermination. All of the sects let old Adam live. If they did not, then sectarian ecclesiasticisms would collapse forever, and perfect love inundate them in a sea of glory. The metropolitan pulpits must defend the man of sin, and make room for him, or carnal power is at an end.

12. We are nominated in conversion, and elected in sanctification. Sin goes out to make room for grace. Hence, following this wonderful paragraph on sin's extermination (verses 5-11) we have election and perfect love, and the beautiful graces of goodness, humility, meekness, and long suffering, constituting the substratum of perfect love's gorgeous temple.

13. Delighting to forgive all wrongs. So you wish somebody would treat you like a dog, so you will have a chance at the amiable blessing of forgiveness. Two neighbors living on adjoining lots fell out, quarreled, and fought, utterly stopping all comers and goers till the grass grew green over the path. One of them happens at a glorious revival, gets a knockdown conviction, rolls and cries at the mourner's bench till two o'clock, and passes gloriously into life. "I can not go to bed for thinking of my neighbor; but must go to see him." Arriving at four in the morning, he knocks at the door. "Who is that?" "It is Bill Johnson." "Go away, you scoundrel, or I will kill you!" "But I want to tell you how I love you, and how mean I have treated you. O, do please forgive me for treating you so mean." "Why, Bill, what is the matter with you?" "Glory to God! I got religion tonight, and won't you please forgive me?" The door is thrown wide open. "O Bill, I have been a heap meaner to you than you have to me. If they get religion after that sort, I must go to that meeting, too; for I am the meanest man in the world." So he goes, gets gloriously converted, and they live like David and Jonathan.

14. *"In all of these things, Divine love, which is the bond of perfection."* The crucifixion of old Adam is negative sanctification. Then perfect love fills the vacuum, and inundates the soul, making your life a constant sunshine, and keeping old Adam out forever; for he can only live in the jungles of depravity, all of which have been transformed into fruitfulness and added to Immanuel's lands.

15. In justification you have peace with God, but in sanctification the peace of God. Here it says "the peace of Christ." Christ never had the peace of pardon, as he never had any sins to be pardoned. But he always had the peace of purity. as he always had a pure heart. Hence, you must get sanctified wholly, if you would have the peace of Christ; *i.e.*, the peace of God. You see this follows that paragraph on sin's extermination. If you will quit believing human creeds, written and oral, and believe the Bible, giving all your sins and all your doubts to the devil, where they belong, you learn the truth of sin's destruction. So long as you believe unsanctified preachers, who seek to bring the standard down to their level, you will never enjoy the unutterably sweet experience of entire sanctification, as your attainment will never rise above your faith; but, glory to God it will come up to it.

16. *"Let the Word of Christ dwell abundantly in your hearts, in all wisdom teaching and admonishing one another."* O what a blessing to us and to others to have the Word of Christ dwelling richly in us! It is our duty to be well posted in the Word of God, and freely give others the full benefit of our knowledge, not only teaching one another, but admonishing either the other, freely correcting the faults we see in one another in perfect love, enlightened by the Holy Ghost in the fear

of God. O what a blessing God will thus make us to one another! Psalms, hymns, spiritual songs; what a contrast this with the old pipe-organ, the senseless preludes, interludes, and postludes, with the jargon of Satan's choir squealing out an operatic song! God, help us to get back to the New Testament!

17. We are to do "everything in the name of the of Jesus." Can you follow the senseless, extravagant fashions, wear jewelry, put on needless ornamentation in His name? Can you attend the theater and horserace in His name, taking him with you? Can you prevail on him to go with you to sociables, card parties, and festivals?

ARGUMENT XVI. — DOMESTIC GOVERNMENT.

18. "*Wives, submit to your husbands, as it becometh you in the Lord.*" Out of God's will, you are not to obey; but take a thrashing, if he gives it, for Jesus' sake.

The whole problem of family government is to be in the Lord. When the commandment is out of harmony with the Word, Spirit, and providence of God, you are not to obey, but meekly suffer abuse and even flagellation for Christ's sake, esteeming it a great blessing to endure contumely, insult, and persecution in Jesus' name.

19. "*Ye husbands, love your wives with Divine love, and be not bitter toward them.*" No sinner can obey this commandment. Hence, God requires every man to get religion before he takes a wife. It is the privilege of every sinner to receive a wife; but God's order is to get converted first, as no man can love his wife with Divine love until the Holy Ghost pours it out in his heart. Hence, all domestic trouble arises from the deficiency of grace in the heart.

20. "*Children, obey your parents in all things, for this is well pleasing in the Lord.*" Here we see that filial obedience, like that of the wife, is to be in the Lord. If your parents order you to commit sin, disobedience, for Christ's sake, becomes your duty, never resisting, but patiently suffering for Christ's sake.

21. "*Fathers, provoke not your children to wrath, lest they may be discouraged.*" Your little children have inherited evil tempers from you, which are little rattlesnakes in them, feeding and thriving on fret, humor, teasing, and all sorts of provocation. So be cheerful and kind, yet positive and firm with your little ones, doing nothing to fret, worry, or arouse their evil tempers. Parents vainly think they can castigate the evil tempers out of their children. It is a great mistake; they will only feed them, and develop a rapid growth. The true plan is by cheerfulness, love, kindness, and firmness to avoid everything that would "provoke them to wrath," and thus bear with them patiently till Jesus comes along with the sword of the Spirit, and cuts off every snake-head. When they get sanctified wholly, they will have no evil tempers to provoke.

22. "*Slaves, obey your masters according to the flesh in all things, not with eye service as men pleasers, but in purity of heart fearing the Lord.*" This beautiful law of perfect love is to establish mutual brotherhood, even between the master and slave; the former with his eye on the great white throne where his Master sits; and the latter with his eye on Jesus, oblivious of his servitude to an

earthly master, but delighted with his most servile and menial duties, which he cheerfully and patiently performs for Christ's sake, transported with rapture night and day, dreaming that he serves the Lord alone. In this way many a servant wins souls for his Master, to shine like stars in his crown through all eternity. Years ago, in time of slavery, an old Southern bishop related an incident in a Kentucky Conference, which I here subjoin illustratively:

A very wealthy Southern planter, owning several hundred slaves, and, of course, by his money power ruling the Church of which he was a member, was so fond of his pastor's company, that he carried him about with him to fashionable watering-places and other pleasure resorts, cheerfully pouring out his money, living like kings, delighted with the funny jokes and entertaining conversation of the cultured clergyman, who thought he was doing a land-office business in his pastorate, so perfectly satisfying the man who held his circuit by the foretop. Eventually, that awful scourge of the Southland takes hold of the millionaire. He burns as in a furnace, despite all medical aid, which, far and wide, from the beginning has been laid under contribution for the arrest of the destroyer and the recover of the valuable man. A council is held early in the morning of the ninth day. All hope having evanesced, the physicians mutually agree to notify him that his end is nigh. The wife, awfully excited, orders a servant to run for the preacher. The suffering husband countermands: "No, wife; don't send for him, for I don't want to see him. While I lived in pleasure I enjoyed his company; but now that I have to die, I don't want to see him." "Well," says the wife, "whom shall I send for?" "Call in Tom [he was the slave who drove his carriage]; I have often heard him praying and shouting about the barnyard. I do believe he has got the true religion." In a moment Tom tips his hat at the door. "Massa, what do you want?" "Tom, I have to die, and I want the kind of religion you have got." "Massa, you can have it; the Lord has plenty of it." "Pray for me, Tom." Down on his knees goes the sable Ethiopian, and O how he prays for his dear old master! It seems that the roof will certainly fly off to let heaven drop down. Tom prays, and his master prays. Tom exhorts and shouts, and, while the hours go by, the throne of grace is terribly besieged. Before the sun goes down, the dying man says, "Come here, Tom, and let me hug you; you are the prettiest man I ever saw. Glory to God! I am not afraid to die!"

COLOSSIANS

CHAPTER IV.

ARGUMENT XVII. — TREATMENT OF THE WORLD.

1,2. *“Persevere in prayer, watching in the same with thanksgiving.”* Constancy in the spirit of prayer is an infallible fortification against all surprises and sudden assaults of the enemy.

3,4. We do not pray enough. We should pray for the Lord’s true people, pressing his war against Satan in all the earth, incessantly and importunately.

5. *“Walk about in wisdom toward outsiders, buying in the opportunity.”*

6. *“Let your word be always in grace, seasoned with salt, to know how it behooveth us to answer each one.”* The salt in the ocean is the savor of the physical world. If the oceanic waters were fresh, they would stagnate, generate malaria in so vast quantities as to inundate the continents with pestilential atmosphere, so fraught with malarial poison as to kill every human being and every air-breathing animal on the face of the whole earth, and literally depopulate the globe, speedily bringing an end to the world, whitening all lands with the bones of dead animals, and turning the world into a graveyard. O how powerful the metaphor, “Ye are the salt of the earth!” From these statements of Paul and Jesus we see the wholesale putrefaction of the spiritual world. Since the saints are the spiritual salt and the hope of earth’s dying millions, we should do our best to salt as many souls as possible, “buying in the opportunity;” *i.e.*, seizing every fleeting moment to scatter the salt to the ends of the earth, not wasting it in the mud, but bringing it in contact with never dying souls.

7-9. This letter, along with that to the Ephesians and Philemon, was carried by Tychicus and Onesimus, who enjoyed the honor of visiting those Churches, bearing the news from Paul, and comforting their hearts.

10. Aristarchus, Paul’s Asiatic comrade, sticks to him during his Roman imprisonment, a faithful helper in his gospel work. Here Paul also commends to them Mark, a nephew of Barnabas, exhorting them to receive him all right when he comes to them. This is a confirmation that Paul’s controversy with Barnabas over Mark, when they started out on their second great evangelistic tour among the Gentiles, the latter desiring to take his nephew with them, and the former dissenting, because he had not persevered with them to the end of the first tour, but gotten tired and returned to Jerusalem, was purely for the glory of God, and in perfect harmony with the sanctified experience. As here, we see Paul is all right toward Mark, and highly recommending him to the Churches.

11. *“Jesus called Justus.”* Jesus being the Greek for Joshua, a familiar patriarchal name among the Jews, was in common use till the days of our Savior, when it was discontinued in view of its sanctity.

ARGUMENT XVIII. — EPAPHRAS DEFINES PERFECTION.

12. *“Epaphras, who is from you, salutes you.”* Epaphras was one of Paul’s juvenile evangelists, who had in his peregrination visited the Colossian saints, and preached for them. He avails himself of this opportunity to salute them through the pen of Paul’s amanuensis. “Slave of Jesus Christ.” *Doulos* means slave, and *oiketes*, hired servant. They are both translated servant in E. V., *Doulos*, slave, being invariably used for the apostles and saints, who thus constantly subscribe themselves the slaves of God; tacitly referring to the Old Testament institution, in which all went free at jubilee, except those who preferred to abide as love slaves forever, who must have their ears bored and be nailed to the doorpost. All sinners are Satan’s slaves. All sanctified people are God’s love slaves, delighted in perfect submission and joyful obedience for pure love alone; while the unsanctified Christians are hired servants in the kingdom of God; *e.g.*, preachers and others working for salary. The holiness evangelist blows the jubilee trumpet, proclaiming a new departure. The slaves must either go free; *i.e.*, go back to the devil, who will allow them the full freedom of a sinful life— *i.e.*, they backslide under the preaching of entire sanctification, because they reject the call of the Holy Ghost, their sanctifier—or they must come up to the doorpost, have their ears bored, and abide with their Master forever; *i.e.*, old Adam must be nailed to the cross, bleed and die, thus consummating the experience of entire sanctification, which makes you God’s love slave for time and eternity; perfectly free from every care, as the slave has not the slightest concern as to food, clothing, lodging, medical attention when sick, nor anything else. All this and a thousand more interests, of which he has never dreamed, devolve on his master. Hence, if the master is sufficiently able and appreciative, the slave is the happiest being in the world. Glory to God! My Master owns the universe, and loves me enough to die for me. Hence, I would rather be his slave than the incumbent of Alexander’s throne.

“Always agonizing for you in his prayers, that you may stand perfect, truly having been fully carried away in all the will of God, and more so now than ever.” It is a signal blessing to have a clear lexical definition given to the great, salient words of God’s revealed will. Here it is our privilege, in the ministry of Paul’s boy preacher, Epaphras, to have a straight, clear, and infallible definition of that wonderful word, “perfection,” so climacteric in the Scriptures, and utterly invisible in the plan of salvation. Now, what is that definition, as the E.V. is deficient in this passage? *“Truly having been fully carried away in the whole will of God, and more so now than ever.”* What a wonderful, copious, glorious, beautiful, sublime, and charming definition of Christian perfection! Be sure you verify it. The last clause of this definition, “more so now than ever,” is a circumlocution to bring the full meaning of the Greek idiom, expository of the perfect tense. This tense is defined in your grammars as revealing an action complete in past time, developing a state which continues down to the present. While this definition appertains both to the Greek and English, in the latter the emphasis is laid on the past, whereas in the former it is on the present. This idiomatic truth peculiar to the Greek grammar, justifies and authenticates the subjoined circumlocution, “Better now than ever.” Now, I hope you will commit to memory, and never forget this inspired definition of Christian perfection, *“Truly having been fully carried away in all the will of God, and more so now than ever.”* This love-inspired definition will personally fortify you against wreckage, simultaneously making you a tower of strength in the leadership and establishment of others. God help you to utilize this fortunate definition!

13,14. Luke, the amanuensis, along with Epaphras and others, sends fraternal greetings. Demas is here catalogued with the prominent salutatory saints; though sad to say he afterward backslid, and goes out under a cloud.

15. Nymphas and other brethren in Laodicea and the Church in their house (as the Christian in the apostolic age had no church edifice) also received Christian greetings.

16. This verse enjoins the reading of this epistle in the Church of the Laodiceans, which was near; also that the Laodicean epistle should be read in the Church at Colosse. We are sorry the epistle of Paul to the Laodiceans was lost. It may yet be found, as the explorations in the Bible lands are this day moving vigorously. When I was at Jerusalem in 1895, Dr. Bliss was excavating in Mt. Zion without the walls, down toward the Valley of Hinnom. The great manuscript of Tischendorf, which I hold in my hand, containing the whole New Testament, flooding the world with light on the inspired text, lay hidden in the convent of St. Catharine, on Mt. Sinai, until 1859. So it is not too late for the Laodicean epistle yet to come to light.

17. *“Say to Archippus: See to the ministry which you received in the Lord, that you fill it.”* Lord, send this admonition, with sledgehammer conviction, to every one whom the Lord has commissioned to preach the living Word!

18. The feebleness of Paul’s eyes disqualified him for his own writing. So, as in case of Luke’s Gospel, Acts of the Apostles, and the Pauline epistles, he dictated them to Luke, his faithful companion and noble amanuensis. But we see he gives his autograph with his own hand. After Paul’s decapitation, Luke was hung on an olive-tree in Greece, thus, like his apostolical comrades, receiving a martyr’s crown.

COLOSSIANS

APOLOGUE.

The Blessed Holy Spirit, who gave to Paul this wonderful epistle, has illuminated the foregoing expositions. Doubtless the reader has run on many surprises perusing these pages, arising from the fact that portions of this letter are very difficult to translate, and doubtless during the intervening ages suffered much in the hands of transcribers. Again, this letter is eminently prophetic. Looking down into the coming centuries, the inspired eye of Paul saw the awful apostasy, with concomitant abuses and perversions, and sounded the alarm which has been ringing down the revolving ages.

I THESSALONIANS

PROLOGUE.

While faithfully preaching in Asia, the land of his nativity, the cradle of the human race, where Eden bloomed, Adam and Eve were created, and Satan invaded, eclipsing the fair hope of the world with his black wing, Paul has spent his life preaching the gospel, and now, transported with enthusiasm, enjoying the wide open door of all Asia, an inexhaustible evangelistic field, in a nightly vision looks far away over the great Aegean Sea, rolling between Asia and Europe. He sees a son of Japheth, the progenitor of the white races, standing on a lofty promontory, overlooking the Grecian Archipelago, and hears him shout, "Come over into Macedonia, and help us." The call is decisive, and the "Holy Ghost forbids him to preach in Asia." Therefore, accompanied by Luke, Timothy, and Silas, the heroic Asiatic quartet embark for Europe, landing on the Macedonian shore. Philippi, the Roman capital, is their first field of labor, finding an open door in the mission conducted by the daughters of Jerusalem on the bank of the Strymon. The roaring mob, the condemnation of the magistrates, the merciless thrashing, and the cruel old jail, would have upset the faith of many a modern evangelist, and precipitated the conclusion, "I was mistaken in the call to this place." But not so with Paul and Silas, who hold a hallelujah prayer-meeting, stretched out flat on their bleeding backs, on the cold stone floor of the stenchy old dungeon, till the midnight earthquake answers their prayer, and the converted jailer charges and jumps like a racehorse over the house, upsetting chairs and smashing furniture. From Philippi they travel south to Thessalonica, where God wonderfully blesses their labors, giving them a sweeping revival, till they are compelled to retreat from their persecutors, who have come on their track from Philippi. Now they continue their journey toward the tropical sun, arriving at Berea, where they find a synagogue of unusually pious Jews and proselytes, assiduous, faithful, and honest students of God's Word, who gladly received the apostles, and diligently searched the Scriptures to see "if these things are so." Their persecutors follow them from Thessalonica, and super-induce a premature departure from Berea. Sending back Timothy and Silas to preach in Macedonia, Paul, accompanied by Luke, continues to travel southwardly, arriving at Athens, the world's literary emporium, the home of sages, philosophers, poets, orators, and artisans. When I was there in 1895, I climbed Mars' Hill, and stood on the Areopagus, where Paul preached to the most learned audience the world had ever seen, opening his discourse, "I perceive that in all things you are very religious [not as in E.V., 'too superstitious.'] Passing through and observing your temples and shrines, I observed one erected to the 'Unknown God;' whom you ignorantly worship, I now declare unto you." Athens was full of the most magnificent and costly marble temples erected to their gods. The Temple of Jupiter Olympus, one of the Seven Wonders of the World, still stands, the admiration of every traveler. The marble Temple of Minerva on the Acropolis, that of Theseus and others, stand this day. Paul very adroitly availed himself of the temple they had erected to the "Unknown God," to preach him to them as revealed in the Bible and experienced in his heart. At Athens, however, his work was a failure, receiving no converts, but Dionysius and Damaris. Why? Too much learning at Athens. Learning is a citadel of power. When in the bands of Satan, it is difficult to overcome. It is easier to convert a hundred illiterate, ignorant men than a single infidel philosopher. The Churches are making a mistake in educating the heathen before they get them converted. The holiness people in all heathen lands go for conversion first, sanctification quickly following, and education afterward. Terrible maladministration prevails along this line in the Christian colleges of America and Europe. They all

ought to do as at Asbury College, at Wilmore, Kentucky; press them right into a sky-blue conversion, and then gallop them into a red-hot sanctification, thus getting so much fire on them that they burn them either out or in. It is a bad business to educate people for the devil, as we only augment their torments in hell. If people are going to make their bed in hell, infinitely better give them no education. In the great tribulation now hastening, the proud, smart, educated infidels now ruling State and Church, and too cultured and egotistical to humble themselves at the feet of Jesus and get saved, will all evanesce, leaving the illiterate millions appreciative subjects of the millennial gospel. Paul and Luke continue their journey toward the south, eighty miles to the great city of Corinth, the Paris of the ancient world, arriving in the spring of A. D. 52, and staying till the fall of 54, favoring that wicked, idolatrous city with an eighteen months' protracted-meeting, signally crowned with the blessing of God, and resulting in the largest Church of the Pauline ministry, and most wonderfully endowed with the extraordinary gifts of the Holy Ghost. At Corinth Paul writes both of the Thessalonian letters within six months after his arrival.

I THESSALONIANS

CHAPTER I.

1. *“To the Church of the Thessalonians in God the Father and the Lord Jesus Christ.”* How plain, explicit, and unmistakable is the New Testament! And what a contrast with the Churchism of the present day, in which we find dancers, card-players, theatergoers, horserace-goers, circus-goers, extortioners, swindlers, whisky-drinkers, and other sins too dark to mention! Common sense teaches the most stupid Bible-reader that none of these characters can possibly be members of God’s Church, the *Ecclesia*, who, responsive to the call of the Holy Ghost, have come out of the world, and separated themselves unto God. Here we see that all the members of the Thessalonian Church are “in God the Father and Jesus Christ.” Nothing but the genuine regeneration of the Holy Ghost can put the soul “in God the Father and Jesus Christ.” Yet we have preachers who stultify themselves by the assumption that these Thessalonians were not converted (in order to get rid of the second work of grace). O that they could only salute their own Churches “in God the Father and the Lord Jesus Christ!”

ARGUMENT I. — THESSALONIAN CONVERSION.

2,3. *“Incessantly remembering your work of faith and labor of love.”* All who have faith and love are Christians, these two fundamental graces constituting the beautiful globe of the new creation, Faith the human, and Love the Divine hemisphere. Soul-saving work is the legitimate and normal fruit of a genuine faith; so is love demonstrated by evangelistic labor. These people proved their faith and love by their works.

4. *“Knowing, brethren, beloved of God, your election.”* We are repeatedly informed in the Scripture that our election is through “sanctification of the Spirit.” In conversion we become candidates for heaven; in sanctification, we are elected. Though these people had not all been sanctified, God seeing it in the future recognizes it.

5. *“Our gospel came not unto you in word only, but even in dynamite and in the Holy Ghost and in much full assurance.”* You see from these inspired statements that their conversion was no modern bogus, but was like a sunburst from the throne of God. It is utterly impossible for a candid mind to call in question the genuineness of their spiritual birth.

6. *“Receiving the Word in much tribulation with joy of the Holy Ghost.”* No sinner has the joy of the Holy Ghost, but he has the sorrow and condemnation of conviction till he passes from death to life.

7. *“So that you are an example to all those who believe in Macedonia and Achaia.”* Here we see Paul holds them up as paragon saints for the exemplification of all others.

8. *“For from you the Word of the Lord has roared out, not only in Macedonia and Achaia, but in every place your faith, which is toward God, has gone forth.”* Here we see that they were not only themselves saved, but efficient and enthusiastic missionaries, scouring all the surrounding country,

and preaching with stentorian voices. Good Lord, give us everywhere the Thessalonian type of conversion!

8. The Thessalonian saints are bold missionaries, proclaiming the gospel in Macedonia and Achaia with stentorian voices. They were none of your dumb professors.

9. . . . We find Paul, on his first visit to Thessalonica, rendered the second coming of Christ exceedingly prominent. The Christhood, in which his first coming to suffer and die, and his second coming to conquer and to reign, are the great salient points, constituted the burden of apostolic preaching. So it is today. When we cease to preach Christ, we would better travel. *“To await his Son from the heavens, whom he raised from the dead, delivering us from the wrath to come.”* Christ is our great Deliverer, over all and in all.

I THESSALONIANS

CHAPTER II.

1,2. Despite their cruel treatment in Philippi, and the hot and bloody pursuit of their enemies to Thessalonica, they were bold as lions, exposing the futility of the heathen gods, and the impertinency of the defunct Judaism; they fearlessly hold Jesus Christ as the only Savior of a lost world, the Holy Ghost attesting the truth of their testimony.

ARGUMENT II. — PAULINE MINISTRY.

3,4. *“Not pleasing men, but God, who proveth our hearts.”* A man-pleasing gospel is Satan’s delusion. A preacher in a great metropolis said: “If we preach the Bible as it is, not one of us can hold our pulpit.” The whole country is cursed with a diluted, man-pleasing gospel.

5,6. *“Not in pretext of covetousness, seeking glory from men.” “God is our witness.”* Here Paul calls God to witness that money wielded no influence in the ministry of him and his comrades.

7-9. While they had a right to temporal support, they supplemented their income with manual labor. We must be true to the New Testament, and faithfully preach the Word, regardless of temporal support.

10. *“You and God are witnesses, how holily, righteously, and blamelessly we were among you!”* Here Paul, in behalf of himself and comrades, boldly professes sanctification. Holily, the literal translation of the Greek, means in a holy manner. The adverb includes the adjective, and could be affirmed of none but holy people.

13. . . . *“As it truly is the Word of God, who worketh in them that believe.”* This affirms a wonderful truth. When you believe convicting truth, God works conviction in you. When you believe converting truth, God works conversion in you. When you believe sanctifying truth, God works sanctification in you. Faith is the hand by which you receive everything from God. Your faith is the measuring-line of your experience. Faith is the human side of the plan of salvation. Silently and imperceptibly to mortal eyes, the Holy Ghost works in you according to your faith. Not only does he work in you according to your faith, but he actually inspires and augments your faith. This is the secret of wonderful experiences.

ARGUMENT III. — SIN ALWAYS FIGHTS.

14-16. Sin, like its symbol, the rattlesnake, always fights for its life. The Christians in Palestine were cruelly persecuted by the Jews. The Thessalonian Gentiles were most malignantly persecuted by the Gentile tribes. Graceless always fight the grace of God, that seeks to save them. The Gentiles were the apostate Patriarchal Church; the Jews, the fallen Mosaic Church, having retrogressed into formality and hypocrisy. So the devil had them both, and they were ready to unite against God. Fallen Churchism has always been Satan’s organized opposition. “But wrath cometh on them in the extreme.” Paul’s prophetic eye saw the awful storm of Roman castigation coming on the Jews.

Within a score of years from this writing, the army of Titus laid siege to Jerusalem. Josephus says that a sword suspended high in the air hung over Jerusalem a whole year preceding her destruction. The horrors of the siege beggar all description. A solid million perished by sword, pestilence, and famine, and a million were sold into slavery; while the scathed and peeled remnant were driven to the ends of the earth, prohibited, on pain of death, to return to the home of their race and the land of their love. The Roman emperors hated the religion, both of Jews and Christians. Therefore they did their utmost to obliterate the very memory of Jerusalem, the Emperor Adrian even dropping the name, and founding a Roman colony on the site under the name of Elia Capitolina. It retained this name two hundred years, till the conversion of Constantine, A.D. 325, when he and his royal mother, Queen Helena, went to Palestine, rebuilt Jerusalem, restoring the name after an interregnum of two hundred years. Still the curse of expatriation is on the Jews. Methinks I see the day dawning on the wandering children of Abraham. Certainly the signs of the times portend the speedy fulfillment of the wonderful latter-day prophecies in reference to the hope of Israel. Terrible has been their retribution. Correspondingly glorious will be their redemption when they shall come from their wanderings in the ends of the earth, and again take their place at the front of the world, to fall and wander no more.

17. We see here Paul's "hour" indefinitely denoted simply a short period of time.

18. Satan is constantly maneuvering, especially through human instrumentality, to hinder God's saints in their soul-saving enterprises. Blessed consolation amid all, God is infinitely stronger than the devil, and actually his assaults are a blessing to his true people.

19. The saints are Paul's hope, joy, and crown, in presence of the Lord Jesus Christ at his coming. In this and all other epistles, Paul keeps the second coming of the Lord constantly before the people, thus inspiring them to get ready. *Parousia*, the Greek translated coming, is from *para*, along with, and *ousa*, being. Hence, it means to come and stay, perfectly harmonizing with the pre-millennial view of his glorious reign on the earth after his coming. It literally means his presence.

I THESSALONIANS

CHAPTER III.

1-4. Paul at Athens found a hard crowd; *i.e.*, the great philosophers of the earth, so fortified by human learning that he could not move them to repentance. No wonder he reduced his evangelistic force, sending Timothy and Silas back to help the Thessalonians, lest they be shaken by the bitter persecution everywhere confronting them.

5. Here we see Paul feared they would apostatize, and be lost. In that case his labor was in vain.

6,7. Much were they cheered by the favorable report which Timothy and Silas brought to Corinth relative to their faith and love, the essential graces of the Christian, the former the human side, and the latter the Divine.

8. *“Now we live if you stand in the Lord;” et vice versa*, we die if you fall; a very delicate hyperbolic expression of the apostle’s exceeding tender love for them.

9. Paul’s gratitude to God on the reception of Timothy’s cheering report knows no bounds.

ARGUMENT IV. — REGENERATION NOT FULL SALVATION.

10. *“Night and day exceedingly desiring to see your face, and to perfect the deficiencies of your faith.”* This letter sweeps the last possible vestige of the Zinzendorffian heresy forever from the field. Here we have a case of conversion begging all possible cavil, clear, demonstrative, giving the joy of the Holy Ghost and the fruits of the Spirit, even making them efficient missionaries and “examples to all the saints in Macedonia and Achaia.” Yet this epistle is written to “perfect the deficiencies of their faith.” Their faith for justification was certainly all right; but they did not have faith for sanctification. This was the deficiency no candid reader can deny that they were truly born from above. They were not sinners. Yet they did not enjoy full salvation. Their faith was not perfect. If so, their salvation would have been perfect, for Jesus says it is according to your faith. I have heard preachers stoutly contend that regeneration is full salvation. You see they differ from Paul. This, of itself, is an irrefutable argument for the sanctification of the ministry. Wholly sanctified people are gloriously saved from creedism, and even their own opinions. They want nothing but the truth. they are dead to all isms and schisms, sects, creeds, theologies, denominations, and organizations. We have to get there, in order to be taught by the Holy Ghost. God help you and me to be utterly dead to every authority but the Bible! Your creed will not be mentioned in the judgment-day. You must face the great white Throne, and be judged by the Bible alone.

ARGUMENT V. — SANCTIFICATION GOD’S WILL.

11-13. “To establish your hearts blameless in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints. Amen.” Paul is no low-standard preacher. He here holds high the banner of entire sanctification, inspired by the coming of the Lord with all his saints. Benjamin Abbott, than whom the world has not seen a more powerful preacher since the apostolic

age, was a terrible reprobate, fist-fighter, chicken-fighter, blasphemer, etc., till he had passed his fortieth year. Bishop Asbury's pioneer circuit-rider produced such a popular sensation in Maryland as to stir the people throughout the whole country, as they had never heard anything but dead preaching. Through sheer curiosity, Abbott rides twelve miles to hear him; finds the house and the yard full of spellbound auditors, the preacher greatly excited, voice roaring, and tears flowing, and the people crying all around him. It was an utter novelty to Mr. Abbott, as he had never before attended a Holy Ghost meeting. Conviction takes hold of him like a nightmare, he thought he was sick, went home, and told his wife that he was going to die. Next morning he goes out to mow his meadow; but his body is so weak he can hardly stand on his feet, much less wield the scythe. Meanwhile a soliloquy in his own breast: "Why am I torturing my body to mow this meadow when I will be dead and in hell before night?" At this he drops his scythe, and makes for the woods, where he wallows in awful agony, thinking he is dying. As the sun is going down, it seems that the bottom of heaven drops out, filling and flooding him with an unearthly rapture. He goes home shouting aloud, and tells his wife God has wonderfully saved his soul. She was a member of the Church, and thought she was a Christian. So she is much encouraged by her husband's conversion, and the next morning sends him to see her pastor, that he might tell him his experience, and make arrangements to join the Church. The pastor receives him gladly, and, having listened patiently to his recital of his wonderful experience, groans and sighs, and tells him that he is under a powerful delusion of the devil. This, to Mr. Abbott, was like a thunderbolt from a cloudless sky, filling him with gloom bordering on utter despair. As he goes home almost dead with trouble, an inward voice says, "Go out in the woods and ask God about it." So again, in the lonely forest, he falls prostrate, and turns the vexed problem over to God. Again the heavens open, and a cataract pours on him even greater than that of the preceding day. He goes home shouting aloud, and tells his wife that her preacher has not a bit of religion. When Bishop Asbury's circuit-rider comes around again, having heard of Mr. Abbott's wonderful conversion, he visits him at his home, and hears him relate his Pauline experience. Then he says: "Brother, your conversion is all right, blessed and glorious; but God has for you a vastly greater and grander experience — entire sanctification." This astonished Mr. Abbott unutterably, as he thought he had all he could possibly receive. The preacher proceeds to tell him about sanctification, and explain it to him; meanwhile his heart begins to reach out after it. So he says, "Well, I want this, too." Pursuant to the directions of the circuit-rider, they fall on their knees, and proceed to pray for his sanctification. An hour has flown; their importunate prayers take hold of the Arm that shakes the world. Abbott falls prostrate on the floor, unable to move hand or foot. Satan tells him he is dying. He cries out, "O God, remove thy hand, or I die!" The physical disability passes off, his strength returns, and he gets up. Still the conversation is on sanctification, and he says, "I want it, and must have it." The preacher says: "You were right at it awhile ago, and would have received it, if you had not asked God to remove his hand. Now, if you want it, you must pray through, letting God have his way." Then he says, "I will have it, or die." Again they get on their knees to pray for his sanctification. Erelong the agony supervenes, the power comes, he falls prostrate, unable to move hand or foot. But profiting by his former mistake, this time he sticks to the track, lying prostrate. After about two hours, he rises and testifies, "that he knows God has sanctified him." I relate this wonderful experience of this noted pioneer Methodist preacher, as a striking corroboration of the Pauline ministry in the Thessalonian Church. After a conversion sky-blue, glorious, and exceedingly fruitful, not only of spiritual joy, but efficient evangelistic work, Paul notifies them that their faith is deficient, and that they must be blameless in holiness as a qualification to meet their "coming Lord with all his saints."

I THESSALONIANS

CHAPTER IV.

The reader doubtless knows that Paul and the Holy Ghost never put the chapter and verse divisions in the Bible. It was done about three centuries ago, by people so ignorant of the Scriptures that they have exceedingly marred the revelation by frequently putting the divisions in the wrong places. The paragraphs made by the inspired writers, and so helpful to Bible students, have long since disappeared in the translations. If the Lord lets me live to complete the Commentary (four more volumes after this), I expect to translate the New Testament, restoring the paragraphs as I have them in the Sinaitic manuscript, from which I write these pages. This wonderful paragraph on sanctification begins with the eleventh verse of the third chapter, and runs through the eighth verse of the fourth chapter, the chapter division importunately breaking it in two. You must also remember there are postscripts in the original, all having been added at a subsequent date by an uninspired hand, and full of errors. So learn, once for all, never to give any attention to the postscripts in E.V.

1. *“Finally, therefore, brethren, we entreat and exhort you in the Lord Jesus, that as you received from us how it behooveth you to walk about and please God as you do also walk about, in order that you may abound more and more.”* The clause, “as you do also walk,” is not in E.V. It abundantly and triumphantly sweeps away the last possible refuge of the Zinzendorffian heresy; *i.e.*, the allegation that, admitting the conversion of the Thessalonians under Paul’s ministry, that they were back-slidden at the time of this writing, and that the sanctification urged on them by the apostle is but their reclamation. This clause, “as you do also walk” with God, which does not occur in E.V., but is restored in R.V., forever obliterates the possibility of the conclusion that they are in a back-slidden state, as certainly backsliders do not walk with God.

2. *“For you know what commandments we gave you through the Lord Jesus.”* Commandment and promise are translations of the same Greek word; hence, perfectly synonymous, the latter carrying with it all the force of a commandment for its due appreciation, and the former involving the promise of God to give you all needed grace in your faithful obedience to all of his commandments.

3. *“For this is the will of God, your sanctification.”* “Even,” in E.V., is like all other italicized words, an interpolation by the translators for elucidation. But, unfortunately, these interpolations obscure, rather than elucidate. God made the Bible right. When men undertake to help him out, they always do bad business. Hence, in reading the Scriptures, you had better skip the italicized words, as God never put them there. The reason why the E.V. translators inserted “even,” an adverb of surprise in this verse, was because they were not sanctified. Hence, in their experimental ignorance, they regarded sanctification as a very extraordinary blessing, only conferred on a saint in an age. But the Bible, here and elsewhere, reveals it as the normal experience of God’s children indiscriminately, as a matter of our Heavenly Father’s will. Therefore, we have only to establish the heirship of regeneration, and claim it, in order to enter into the possession and enjoyment of this precious and extraordinary experience. Years ago I assisted a Methodist pastor in a Kentucky county-seat, the Lord favoring us with a glorious revival, converting one hundred and sanctifying about fifty. Walking out with the pastor to dine, in the joy and triumph of his newly-sanctified experience, he related to me an item in the history of his family. “My father was a well-to-do farmer, living in a magnificent mansion on a splendid farm. During the tempestuous annals of the Confederate war, he

was suddenly and unexpectedly shot dead in the courtyard. My mother, unaccustomed to finances and business intrigues, almost crazy with trouble, was soon turned out of house and home by some sharpers, who bought up my father's little debts, made a run on the farm, and captured it for a song. There were eight of us children, the eldest only twelve, and myself, eight years old, when we were all turned penniless out of house and home. Six awful years rolled away, spent in rickety tenements, interpenetrated by the wintry winds and scorched by the sultry summer sun, unrelieved by a solitary shade-tree; the starvation-wolf ever and anon howling about the door. Frequently we had nothing but bread and water, and sometimes utterly destitute. My mother's raven locks had turned to hoary gray, while grieving incessantly she cried her eyes away. One bright summer day, a life-long friend of my father and mother rode up to our humble shanty. Dismounting and saluting us, he said, 'Mrs. Boyd, looking over the land county register, I find that your home is willed to you and your heirs forever.' 'Why, surely you are mistaken; that is too good to be true.' 'I know I am correct, for I made special investigation for your benefit.' 'If that is so, I authorize you, as my agent, to go at once and bring suit for the recovery of our home, employing the best lawyer for the prosecution.' Great is the excitement in the court. The false claimants, determined to hold the property, bring in a platoon of big lawyers. The case is called. The presiding judge opens the land register, and reads a plain warrantee deed to Mrs. Boyd and her heirs forever, observing, 'It is unnecessary to waste time, as there is no possible defalcation; this land belongs to Mrs. Boyd and her heirs forever.' Amid the consternation of the defendants, Mrs. Boyd's lawyer brings in a claim of three thousand dollars for the six years back rent in her favor. So mother, with us children, returns home with three thousand dollars in her pocket, there to live in peace and prosperity." God pity the millions of unsanctified Christians living amid poverty and peril in the old howling wilderness, ever and anon in full view of the green fields of Canaan, where a rich farm, with comfortable mansion and everything heart can wish, is already willed to them, and nothing to do but go over and take possession! "That you abstain from fornication." Every deflection from God is spiritual fornication, for which sanctification is the only remedy. In the sanctified experience we have no lovers but Jesus; the love of the world, style, fashion, money, honor, emolument, aggrandizement, all dead and gone.

4. *"Let each one of you know how to possess his vessel in sanctification and honor."* "Vessel" means yourself. Sanctification is the indispensable qualification for self-government in perfect harmony with the law of God

6. *"That no one overreach nor defraud his brother in a business transaction, because the Lord is the avenger concerning all these things, as indeed we before told you and now testify."* Entire sanctification puts an end to all unfair dealing in business circles, making everybody perfectly transparent and as vigilant of another's interest as his own, and for safety always taking the self-denial side of every doubtful case.

7. *"For God has not called us unto uncleanness, but in sanctification."* Here we see the Holy Ghost puts sanctification antithetical to uncleanness. Hence, there is no such thing as spiritual purity without sanctification. John Wesley well says justification saves us from evil habits and sanctification from evil tempers. So long as there is any evil temper in you liable to rise on provocation, you are not ready for heaven; because it might rise there, which is utterly incompatible with the heavenly state. As the great work of probationary grace is to get us ready for heaven, we must keep our eye incessantly on entire sanctification, which is the Bible standard of fitness for

glory, remembering that God is our umpire, and we must all soon stand before him. He pronounces you unclean till you are sanctified wholly; so take timely warning, and govern yourself accordingly. Your preacher studies hard all the week to prepare a sermon to comfort you on Sunday. He makes a great mistake. He ought to preach to you the truth fearlessly of men and devils, till he gets you sanctified wholly. Then the Holy Ghost will comfort you, because you are ready for the judgment bar. God, in his great mercy, disturbs your comfort and satisfaction till you seek and obtain the needed preparation for heaven. We see from this verse that the gospel call is to sanctification. What a pity that every pulpit is not in harmony with the Holy Ghost! It is pertinent here to observe that holiness and sanctification in the New Testament are precisely anonymous. both being translations of the same Greek word. *hagiasmos* in the E.V. “holiness,” and in the R.V., sanctification.

8. “*Therefore he that rejecteth, rejecteth not man but God, who indeed giveth unto you his Holy Spirit.*” This verse concludes this stalwart paragraph on sanctification, smashing all possible controversy with the irresistible Pauline sledgehammer logic. Having set forth sanctification as the great indispensable *sine qua non*, leaving all without excuse, since it is the will of God to all of his children without money and without price — nothing to do but take it, the Holy Ghost always present, and freely giving us all the help we need—he now thunders out the inevitable finale in the bold declaration that the rejecter of this grace inevitably commits spiritual suicide, sealing his doom world without end. Satan everywhere deludes Church people with the idea that sanctification is simply a matter of their own option; but the Bible in this very verse reveals that it is sanctification or damnation; as the rejecter does not simply reject the man who preaches it, “but God, who giveth unto you his Holy Spirit,” to sanctify you. Hence, you see that the rejecter of sanctification actually rejects God, who gives to all Christians his Holy Spirit to sanctify them. Could you uncap hell, and see the lost millions who once cherished a fair hope of heaven, but grieved the Holy Spirit. whom God gave to them to sanctify them—consequently the Heavenly Comforter retreated away. leaving them in The impurity of carnal appetites and evil temper to fail into a backslider’s hell—methinks you would make sanctification the great enterprise of your life. O the imminent danger of grieving away the Holy Spirit, settling down in hardness, darkness, and carnality, crossing the dead-line, and waking up in hell! The Holy Spirit, like his symbol, the gentle and amiable dove, is easily won and wooed, and equally easily grieved and alienated forever. This was the trouble with the scribes (the pastors off the popular Churches) and the Pharisees, the official members in the days of Christ. Having taken Church loyalty for religion, they grieved away the Holy Ghost till they were harder to save than the publicans and harlots. Their name is legion this day in every land in Christendom. Their false standard of religion has blinded their eyes to the great fact,

“that without sanctification, no one shall see the Lord.” (Hebrews 12:14.)

Millions of poor, deluded Church members, led astray by blind preachers, are this day rejecting sanctification, vainly thinking that they are rejecting the holiness evangelist, blind to the fact that Paul here says, “*He that rejecteth, rejecteth not man but God, who indeed giveth unto you his Holy Spirit.*” Hence, there is no getting away from the conclusion, if you reject sanctification, you reject God. Good Lord, have mercy on the deluded multitudes, thus blinded by the devil through false leaders, and walking into hell, vainly hugging the fond delusion that they are on their way to heaven!

I THESSALONIANS

ARGUMENT VI. — UNIVERSAL PHILANTHROPY SUPERINDUCED BY HOLINESS TO THE LORD.

9. “. . . For truly you are taught of God to love one another with Divine love.” The boasted philanthropy of the world is an empty bogus, founded on sordid selfishness and clandestine carnality. This glorious uttermost salvation is the only abettor of true, genuine, and disinterested philanthropy. The Holy Ghost teaches all real Christians to love one another, not with carnal and selfish, but Divine love. The Greek word in this verse is *philadelphia*, the name of a beautiful Eastern metropolis.

George Fox, the founder of Quakerism, preached entire sanctification in England a hundred years before John Wesley. William Penn, the founder of Pennsylvania, was his convert. He and his sanctified Quaker followers met the Indians in council on the spot where Philadelphia now stands, provoking their unutterable surprise by the absence of firearms, as the savages had never before seen white men disencumbered of deadly weapons. Penn quickly informs them that he and his followers carry no arms, because they love everybody, and are not willing to hurt a solitary human being on the face of the whole earth, as they are all members of God’s universal brotherhood, as our Heavenly Father wants his children, regardless of nationality, race, or color, to live together in peace. This love talk of the sanctified Quaker melted the hearts of the bloodthirsty savages, till they broke down in tears, and stipulated a treaty of peace with Quakers, which they never broke, Penn selecting the ground on which they sat for the founding of his settlement, calling it Philadelphia, the very Greek word in this verse, then and there used designatively of the mutual love of the Quaker and the Indian. In after years, while other Colonial settlements were frequently depopulated by midnight conflagrations and assassinations, well does history say, “Not a drop of Quaker blood was ever shed by an Indian.” The Quakers were the sanctified people in the Colonial history of America. O what a contrast with all their neighbors, beleaguered and devastated with Indian wars, while the sanctified Quakers, unarmed, lived in peace and prosperity! Nothing but holiness to the Lord experienced in the heart and verified in the life, will ever girdle this world of sin and sorrow in the Briarean arms of Christian philanthropy.

10-12. “*In order that you may walk about circumspectly toward aliens, and have need of nothing.*” The eye of the world is on the Lord’s people. Hence, it behooveth us to watch and pray and live irreproachable before them, as the faithful custodians of truth and righteousness. Here Paul exhorts us all to strive “*to be quiet, to do our own work and labor with our hands.*” Beggarism is utterly out of harmony with God’s kingdom. David says, “I have never seen the righteous forsaken, nor his seed begging bread.” “The Lord is my shepherd, I shall not want,” is true of the body, as well as the soul. Get saved to the uttermost; be true to God, and he will take care of you, soul and body. If no one will give you wages, fall in with a good man, and work gratuitously. I assure you, he will feed you. John Wesley says, “Never be unemployed, and never triflingly employed.” Stephen Merritt, meeting a beggar on the streets of New York, just out of eleven years servitude in the Sing Sing Penitentiary, poured on him such a powerful exhortation to fly to Jesus and get saved, terrible conviction seizing him, preacher and beggar, both manipulated by the Holy Ghost, mutually forgot all about the solicited contribution, the beggar crying to God for salvation onward he tramps the

pavement, uncaring whither he goes, receives into his soul such a heavenly flood as to make him leap and run like a racehorse, shouting away the fugitive hours of the passing night till day dawned. Then the sensation of hunger, after a three days' fast, again constraining him to resume his hitherto fruitless effort to get work, observing a man open the door of his business house, he shouts after him, "Do you not want to hire a hand?" "Where is your recommendation?" The happy beggar, now honest, begins to confess, "I was eleven years in—" "That will do; if you have followed any business eleven years I will take you in." The man proves just the help he wants; now that he is well saved, and fortunately his employer is a Christian, they move along together like David and Jonathan, delighted either with the other. In due time he tells the man that he had begun to tell him that he was eleven years in the penitentiary; but he stopped him outright. "Yes," says the man, "the Holy Ghost managed that; for if I had known that you were right out of the penitentiary, I would not have touched you with a forty-foot pole; now I want you to stay with me eleven years." So the true salvation puts an end to all beggary. Give your heart to the Lord, and he will provide.

ARGUMENT VII. — THE RAPTURE.

This wonderful argument opens with the thirteenth verse of the fourth chapter, and closes with the eleventh verse of the fifth chapter, unfortunately severed in twain in the middle by the insertion of the fifth chapter. Of course, by this time you know that the divisions into chapters and verses, and insertion of italicized words, and the postscripts, are all postapostolic, and without authority.

13. "*But we do not wish you to be ignorant, brethren, concerning those who are asleep, that you may not grieve as those having no hope.*" The sleep here is that of the body, as the immortal soul never sleeps. This is confirmed by the allusion to the heathen, who have no doctrine of the resurrection to comfort them, burying their dead with no hope of ever seeing them. It can not refer to the soul, because the heathen all teach the soul's immortality, but not that of the body, which is alone peculiar to Christianity.

14. "*If we believe that Jesus died and is risen, so also God will bring with him those who sleep in Jesus.*" Of course, the souls of the saints will descend with Jesus in the rapture, and receive their risen bodies. But this same word "sleep," here occurs as in preceding verse, referring to the body, as the souls of the saints do not sleep. This confirms the rapture, as he must come for them, in order to bring them with him when he descends on the throne of his glory.

15. "*For I say this to you in the Word of the Lord, that we who are alive, who remain till the coming of the Lord, may not go before them that are asleep;*" *i.e.*, the buried saints will rise before we living saints shall be translated. This still confirms the reference to the body, as our bodies will be transfigured.

16. "*The Lord himself will descend from heaven with a shout, with the voice of the archangel and the trump of God. and the dead in Christ shall rise first.*" The adverb, first, here has been misconstrued, contrastively with the second resurrection, which is untrue. The simple fact revealed is, that the sainted dead will rise before the living are translated.

17. *“Then we who are alive, who are left, shall be caught up in the clouds to meet the Lord in the air; and thus we shall be forever with the Lord.”* It does not state here that the Lord comes to the earth; but we, with all the risen of the bridehood, *“will be caught up to meet him in the air.”* “Shout” is *keleusma*, defined as the shout of a hunter to his dogs, a sea captain to his sailors, and a general to his soldiers. Remember, the saints are sleeping in the dust on all sides of the globe. Hence, if He were to come very near, the mass of the earth would intervene between him and the saints on the other side. Hence, the probability that he will call from a great distance in the firmaments, thus obliterating the earth’s diameter, as they will simultaneously rise from all parts of the earth’s surface. Every member of the bridehood, living and dead, will hear that call, the latter rising promptly and flying up into the firmament, and the former waiting a short time. The rapture is the first great miracle in the revealed catalogue of latter-day wonders. This must take place preparatory to the descension of our Lord on the throne of his millennial glory, and before the great Tribulation. The prophecies have already been so fulfilled, that we need not be surprised at any moment to hear the trumpet of our Savior roar from the skies, summoning his saints to meet him in the air. Then the first resurrection will take place, including the members of the bridehood; *i.e.*, the sanctified. (Romans 20:6). Modern theologians have obscured these Scriptures by explaining the first resurrection as spiritual, and thus doing away with it altogether. In that case, they are forced, by their logic, to do away with the second resurrection, thus spiritualizing and utterly doing away with the resurrection of the body. and plunging headlong into Swedenborgianism. Nearly all of the heresies originate either from spiritualizing the literal Scriptures or literalizing the spiritual. Do not tinker with God’s Word, but believe it as he gives it. The Bible teaches that the bodies of all will be raised. The New Testament declares a special resurrection, “out from among the dead.” (Philippians 3:11.) This was the beautiful ideal for which Paul and his comrades were running, disencumbered of every burden, that they might take no risk. The translation, which will be the glorious privilege of all the sanctified who are living on the earth when he comes and calls his Bride to “meet him in the air,” will simply consist in the elimination of all ponderous matter out of our bodies, so we will not weigh anything (as nothing but the weight of our bodies keeps us on the earth now). This done, our bodies will rise, responsive to the impulses of our spirits, and of course fly away to meet our Savior. When the trumpet sounds, the glorified bodies of the rising saints all round the world will flood the firmament; the splendor which eclipsed the mortal eyes of Peter, James, and John on the Mount of Transfiguration will illuminate the entire firmament with a glory so bewildering, that we who are alive would be lost in contemplation. In the midst of the unearthly glory, before we are aware, we will find ourselves flying and commingling with the enraptured millions of risen saints. We should not only have constant faith in justification and sanctification, but for translation, as we know not what moment our Lord will call. If we are sanctified wholly, we are ready for translation, responsive to our faith like Enoch (Hebrews 11:5). The transfiguration of the Holy Ghost is the climax of mediatorial restitution. Glory to God I am looking for my Lord and the transfiguration.

18. *“So exhort one another in these words.”* The Church has lost power and glory unutterable by the delinquency of the pulpit on this commandment. O how she needs this inspiring truth this day to raise her out of worldliness and apostasy, to plunge beneath the cleansing fountain, wash, and be clean, put on her white robes and get on her watchtowers, waiting with glowing expectancy for the coming of her Lord!

I THESSALONIANS

CHAPTER V.

1. *“Concerning the periods and epochs you have no need that I write unto you.”*

2. *“You know well that the day of the Lord cometh as a thief in the night.”* Time is a parenthesis in eternity, interjected for the accommodation of the mediatorial kingdom, and divided up into periods and epochs. We are living in the sixth dispensation—*i.e.*, that of the Holy Ghost; the Edenic, Antediluvian, Patriarchal, Mosaic, and Messianic have come and gone in their appointed times, each winding up with a signal revolutionary epoch. These times and seasons—*i.e.*, epochs and periods of revolution and development—are ordered and determined by the sovereign and discriminating wisdom of the Father only. Hence, since the inauguration of the Holy Ghost dispensation on the day of Pentecost, the Son has been sitting on the right hand of the Father, awaiting his time for his coronation King of the nations, having been crowned King of saints at his ascension. Meanwhile the Bride has been waiting in constant anticipation the return of the Bridegroom. A thief always comes suddenly and unexpectedly to the parties from whom he steals. As the coming of our Lord to the earth to steal away his Bride is unknown, both to the Church and her Divine Spouse, is known only to the Father, therefore it will be the greatest surprise that ever fell on a slumbering world and an apostate Church.

3. This describes the terrible anguish and awful pall that shall come to the godless millions of a fallen world and a slumbering Church, when awakened by the trump of the archangel and the shout of the descending Christ, calling all the members of his bridehood, living and dead, to meet him in the air. The institutions of the old dispensation all focalized in the first advent of Christ, like rivers flowing into the sea. That great and notable event was the exchange station, where all changed cars for the glorious new departure of the gospel dispensation. In a similar manner all the institutions of the new dispensations focalize and have their fulfillment in the second coming of Christ, when the gospel dispensation will wind up, and the glorious kingdom usher in, Satan, the present king of the nations, having been arrested, taken out of the world, and locked up in hell. (Revelation 20.)

4. *“But you, brethren, are not in darkness, that the day may overtake you as a thief.*

5. *“For all you are the sons of light and sons of the day; we are not of the night nor of darkness.*

6. *“Therefore let us not sleep as the rest, but watch and be sober.”* Sin is the only thing that ever made the human soul drunk. Entire sanctification is absolutely necessary to the complete sobriety of the soul. The smallest amount of sin intoxicates you to the extent of its power. The two great commandments prominent in the Pauline battle-cry are, “Watch, and be sober;” *i.e.*, be on the constant lookout for your coming King, and wholly sanctified as a qualification to receive him. His coming as a thief in the night is only applicable to the fallen world and slumbering Church, and not to his true people, who are watching and waiting his arrival.

7. Spiritual slumber and intoxication are peculiar to spiritual night. When the bright day of Eden passed under the eclipse of Satan’s black wing, the dismal night of sin supervened upon the whole

world, and will continue till relieved by the glorious millennial day, whose auspicious dawn methinks I see in the present holiness movement, gilding every land with the fair-fingered Aurora of the coming kingdom.

8. *“But let us, being of the day, be sober, having put on the breastplate of faith an love, and the helmet, the hope of salvation.”* The apostle exhibits the powerful antithesis of a debauched world and a slumbering Church on the one hand, panic-stricken with the most terrible surprise in the world’s history, and the faithful few on the other, washed in the blood, filled with the Spirit, and on the tiptoe of thrilling anticipation, anxiously watching and waiting their Lord’s return, and consequently not taken in the surprise of the midnight cry, destined to come upon all the world as a “thief in the night.”

9,10. *“That whether we may watch or sleep, we shall live along with Him.”* Here is evidently an allusion to the bodies of the saints, in contradistinction to their souls, as the great multitude sleep in the dust, and only the present generation are living upon the earth, and watching with mortal eyes to see their coming King. Hence, the admonition of the apostle that, whether we live to behold his glorious coming or fall asleep with our predecessors, we shall enjoy spiritual and eternal life with him.

11. *“Therefore exhort one another and edify one another, as you also do.”* Paul had so faithfully preached to those people the Lord’s return to the earth, that he now affirms in their behalf that they are exhorting and edifying one another with these inspiring truths. How strange the contrast of the modern pulpit, silent on the Lord’s coming; with the apostle Paul so positive, explicit, and importunate, night and day, by speech and pen hammering this great truth into the minds of the people, so as to perfectly familiarize them with it, till they can all preach it to one another in their daily conversation. This verse closes that celebrated paragraph on the Lord’s second coming, which opens with the thirteenth verse of the preceding chapter, and so unfortunately interrupted by the division of the fifth chapter coming right in the middle. God help us all to be true to the commandments, winding up this memorable paragraph on the coming of the Lord and the rapture of the saints; *i.e.*, *“exhort and edify one another by these inspiring truths.”* Let it be said of us, as of the Thessalonians, “as ye do.”

ARGUMENT VIII. — SUNDRY COMMANDMENTS.

12. *“We entreat you, brethren, to know those who labor among you, standing before you in the Lord, and admonishing you.”* This is a simple allusion to the preachers and teachers who stand before you, This being the attitude of a preacher, no allusion to ecclesiastical authority, as E.V. would indicate; but the people raised up by the Holy Ghost to instruct you in the truth of God, and correct all of your errors and mistakes.

13. *“And esteem them exceedingly in Divine love on account of their work.”* This is a still further confirmation of the allusion purely to the people whom the Holy Ghost at the time uses for your instruction and admonition, and not, as E.V. would infer, the ecclesiastical officials. You see that you are not to appreciate them for any personal or official consideration, but simply for the sake of their work, and they are true to God, preaching and expounding to you the pure word of life, and

warning you faithfully against all sin, error, and wrong-doing in every respect. In that case you are to “esteem them exceedingly in love;” *i.e.*, the Divine agape, which is poured out in the heart by the Holy Ghost. “Live in peace among yourselves.” If you will all get the “peace of God,” which comes only in entire sanctification, you will have no difficulty in living in peace.

14. *“We exhort, you, brethren, admonish the disorderly.”* When God speaks of disorder, he means sin. How sad to see a preacher standing before a congregation of his own members, heterogeneously blackened with a vast diversity of sins, and all tangled up in the devil’s lassoes, and talk out his soft, delicate, smooth, little sermonette, ingeniously manufactured for the occasion, to pass over the heads, and hurt nobody, and let the people drop through his fingers into hell; instead of thundering against every damning sin like a messenger from heaven, and doing his utmost to bring the people to repentance! What an awful account when he meets his congregation, covered with shame and “everlasting contempt,” as they all stand before the great white Throne! *“Comfort the small-souled.” “Feeble-minded”* (E.V.) is incorrect and misleading, as if they were demented or the mind enfeebled in some way. The literal Greek is simply “small-souled” people. Multiplied millions of people in this world are the one talented class, having small souls. We should be very careful with them, lest we grieve and discourage them. Though their souls are ever so small, if we can squeeze them through the pearly gate, they will have all eternity in which to grow. If you meet them a million of years from now, you will find they have developed into giants. There is a maxim among swine-feeders, “that the runt will make the biggest hog;” but you must give him time to grow. *“Assist the weak.”* This world abounds in people “weak,” physically, mentally, spiritually, influentially, and financially. They all deserve our sympathies, encouragement, and support. *“Be long-suffering toward all.” “Let patience have its perfect work.”* Our Savior suffered to the end of his life without the slightest resentment, and died praying for his murderers. He is our example. If we go to heaven, we must walk in his footprints.

15. *“See that no one may render evil for evil, but always pursue good toward one another and toward all.”* Good is abundantly competent to conquer evil, if you will only give it a chance. In the day of Elisha the prophet, Benhadad, the king of Syria, finding all of his plans against Israel thoroughly anticipated and defeated, convening the magnates of the army in war council, tells them to look out for the spies who report all of his plans to the armies of Israel. A man stands up, and says, “O king, we are all true and loyal men! but there is a prophet in Israel who tells the king all of your counsels the moment you whisper them in your bedchamber.” Then says Benhadad: “Our first campaign must be to capture that man; who knows where he is?” “At Dothan,” is responded from a person present, claiming to have correct information as to his whereabouts. With all expedition the Syrian army is dispatched to Dothan, with orders not to return without the prophet Elisha, dead or alive. When Elisha and his boy preacher walk out of their chamber at day-dawn, Gehazi exclaims, “O Master, we die to day; do you not see we are surrounded on all sides by the Syrian army?” “Yes; but those on our side are many more than those who are against us.” “Why, there is not a single one on our side to fight for us.” Then Elisha asks the Lord to open Gehazi’s eyes. Then he looked around and saw the whole mountain covered with angels and war-chariots of fire, so that his fears all departed. Then Elisha dropped on the Syrian army such an optical illusion as to enable him to take complete command of them, mistaking him for their leader, and march them to Samaria, and turn them over to the king of Israel. When he thought he must kill them, the prophet said, “Not so; but give them all their dinners, and send them back to the king of Syria in peace.” This signal act of

kindness made the Syrians ashamed, so they troubled Israel no more, but lived with them in peace. “When you undertake to overcome evil with evil, you make a great mistake, utilizing the weaker force and neglecting the stronger, as if a man would shoot a popgun, and neglect to fire off the loaded cannon at his disposal.

ARGUMENT IX — PAULINE AND WESLEYAN STANDARD OF SANCTIFICATION.

16. *“Rejoice ever more.*

17. *“Pray without ceasing.*

18. *“In everything give thanks; for this is the will of God in Christ Jesus concerning you.”* This beautiful and notable Scripture received great notoriety during the Wesleyan holiness movement as the shibboleth of the embattled host. It was everywhere rendered prominent as the Wesleyan standard of entire sanctification, insisted upon by the great founder of Methodism. While it is the standard of John Wesley and his followers, it is still more consolatory that it was the standard of Paul and the Apostolic Church. When you get the artesian well of entire sanctification in your soul, you will find this high standard of religion not only practicable, but easy, restful, and infinitely enjoyable. In the infancy of the experience, you will find it necessary to be exceedingly vigilant, probably involving a degree of care and labor which will soon obviously evanesce, superseded by a delectable, unutterable rest in which to *“rejoice evermore, pray without ceasing, in everything give thanks,”* will become habitual, settled, and permanent, and almost as spontaneous as breathing, so as to transpire currently and uniformly without attracting attention or observably encumbering the will. Amid the sweet tranquillity of the soul’s imperturbable repose, constant joy, incessant prayer, along with holy gratitude, become the normal state of our spiritual life, natural and unconscious as breathing.

19. *“Quench not the Spirit.”* The Greek word for quench means to put out fire by throwing water on it. Fire is the symbol of the Holy Ghost throughout the Bible. Hence, you are never to throw Satan’s cold water on the Lord’s fire. Popular Churches and fashionable preachers are avowedly and habitually Spirit quenchers, always ready to throw cold water on the fire of the Holy Ghost, thus keeping their Churches in a North Pole atmosphere, freezing out every spark of spiritual life. This is awfully wicked, and grievous to the Holy Spirit. Satan’s plan is to freeze people here, and burn them in hell through all eternity. A cold religion is the devil’s dumping-cart into hell. The scribes and Pharisees at the present day are awfully fearful of fanaticism. They would better fear hell-fire. Satan’s counterfeit religion in all ages has denounced God’s salvation as “fanaticism.” Dr. Clark says, “There is very apt to be some fox-fire where there is much true fire.” We certainly would better have religion with fanaticism, than none at all. The man who throws away all the wheat to get rid of the chaff, starves to death as the result of his blind folly. People who, through fear of fanaticism and excitement, let their Churches freeze out and die, are laughingstocks for devils in hell.

20. *“Despise not prophecies.”* The Greek and Hebrew for prophecy means to boil up like an artesian well, flowing impetuously, incessantly, and forever. Prophecy is one of the nine Pauline spiritual gifts. (1 Corinthians 12:10.) We have it defined

(1 Corinthians 14:3):

“He that prophesieth, speaketh to men edification, exhortation, and comfort.”

This gift was the crowning glory of the pentecostal experience. It fills with the Holy Ghost, imparts tongues of fire, split in twain, one prong to preach hell-fire to sinners, and the other heavenly fire to sanctify the Christians. It lets the tongue loose at both ends and in the middle, to speak red-hot words incessantly and forever; indiscriminately, regardless of race, rank, or color, administering edification, exhortation, and comfort to all you meet, whithersoever you go. God’s plan is to save the world by preaching, not the modern scientific sermonizing, which is unknown in the Bible; but this everlasting talking, exhorting, praying, entreating, and comforting. Dead pastors are opposed to all this, as they think the people would monopolize their business and take it out of their hands. Moses thought very differently when God laid the spirit of prophecy (this very thing) on the seventy, and they all broke out preaching with all their might, like a holiness camp-meeting under a pentecostal baptism, and the people running to him from all the seventy prophets in different parts of the encampment, telling him to stop them or they will take his business forever out of his hands. Moses, thus bewildered by their multitudinous clamor, leaps and shouts with stentorian voice, “Would God that every man in Israel did prophesy!” Here we have the positive commandment, “Despise not prophecies;” i. e., we are not only to permit every man, woman, and child to throw their mouths open, and talk freely for the Lord; but to encourage them. But the clerical wiseacre says, “They are incompetent, having neither intellect nor education.” Jesus says, “Out of the mouths of babes and sucklings thou hast perfected praises.” What a contrast with the dumb Churches of the present day!

21,22. “*Abstain from every evil sight.*” Your eyes belong to God. If you give the devil the use of them in any way, he is certain to corrupt your heart. You should be constantly turning your eyes away from the devil’s advertisements, conspicuous throughout our cities, purposely to arouse lust and allure into his hell-dens. You should never permit yourself to look at anything evil, if you don’t want a fiend from the bottomless pit to creep into your heart.

ARGUMENT X. — SANCTIFICATION AND THE COMING OF THE LORD.

23. “*The God of peace himself sanctify you wholly.*” The sinner is a stranger to the God of peace; to him he is the God of wrath and retribution. Hence, sanctification is not for sinners. Repentance and justification are the gospel pertinent to them. The appeal here is to Christians only. *Hagiasai*, sanctify, is in the aorist tense, and means instantaneously take the world out of you; from *alpha*, not, and *ge*, the world. Regeneration takes you out of the world, and sanctification takes the world out of you. Hence, we must have a double divorcement from the world before we can go to heaven. Against the gradualistic theology, which everywhere curses the modern pulpit, the New Testament is outspoken and decisive from *Alpha* to *Omega*. The aorist tense in this passage and hundreds more admits of no gradualism. It positively means “*sanctify you this moment.*” The gradualism in the plan of salvation is all on the human side. We gradually approach sanctification, suddenly enter it, and gradually progress indefinitely. The Greek for “wholly” is *holoteleis*, from *holos*, the whole, and *telos*, perfection. Hence, it means entirely unto perfection; i. e., every constituency of your being sanctified unto completion. Paul makes no provision for sin, and gives no place to the devil. In E. V. this word is an adverb, qualifying sanctify. In the Greek it is a compound adjective, with a double superlative signification. It does not occur in the classic Greek. Paul, a tiptop linguist, manufactured

this wonderful compound superlative adjective to describe the people whose responsibility he must bear at the pearly portals. The word describes the pronoun you, in the text. Hence, you, yourself, must be complete in every constituency of your being if you ever enter heaven. Many adroit tergiversations are resorted to by Satan's preachers to evade a clear and unequivocal revelation of God's truth in this passage. But not one of them can stand before the white light radiated by the Holy Ghost from these inspired words, "May your whole spirit, mind, and body be preserved blamelessly at the coming of our Lord Jesus Christ." The rank and file of the modern clergy are dichotomists—*i.e.*, advocates of the two natures; *i.e.*, soul and body—unfortunately confounding spirit and mind, and preaching intellectualism and metaphysics, instead of spirituality. John Wesley was a trichotomist, like the apostle Paul, preaching the three constituencies of humanity—spirit, mind, and body. Total depravity applies to the human spirit only, not to the mind and body. Man in the fall became a spiritual corpse, retaining his intellectual and physical life, though terribly wrecked and dilapidated. A thousand systems of counterfeit religions prevail in the world this day, consisting of mentality and materiality, without a solitary vestige of spiritual life Satan's illusory passports to hell, all competent to live and prosper without the Holy Ghost, who alone can quicken the dead human spirit into life, sanctifying it with our entire being for an eternity of bliss. The silly heresy somewhat prevalent among ignorant people, vindicating the theory that sin remains in the body after the soul is made pure, is utterly eradicated and annihilated by this passage, as we see here that sanctification includes spirit, mind, and body; *i.e.*, our entire being, leaving no pocket for the devil. Here you see also the peculiar prominence given to the Lord's second coming by apostolic preaching, as in this powerful and importunate prayer for the entire sanctification of the Thessalonians, the petition involves their abiding in the experience till the Lord comes. Hence, we have the New Testament standard of religion here clear and unequivocal; *i.e.*, entire sanctification of spirit, soul, and body, and perseverance in the experience till the Lord comes. Hence, you see the glorious climax of the New Testament gospel culminating in these beautiful and transcendent truths; *i.e.*, and the Lord's return to the earth to execute righteous judgments against the wicked nations and fallen Churches, and establish his kingdom from the heads of the rivers to the ends of the earth.

24. "*Faithful is he who calleth you who also will do it.*" Your omnipotent Savior, who is infinitely abundantly able to do this work, Calls you to sanctification. Hence, it is wicked, rebellious, and blasphemous to say you can not get it. It is not your work, but that of the omnipotent God, who creates a world in a moment. Hence, you are left without excuse, as you have nothing to do but turn over your sanctification into his hands, raise the shout of faith, and be loyal to God. He does it without any help on your part.

26. "*Salute all the brothers with a holy kiss.*" The word kiss is *philema*, from *phileo*, to love, and simply means a love token given—a literal kiss of the lips, or a cordial salutation in some other way. It is certainly our privilege to administer the kiss; however we should not sticklerize, lest we be brought under bondage. In this glorious full salvation the Lord breaks from our necks every yoke which Satan and men have put on us. So let us jealously conserve our perfect spiritual freedom, never permitting men or devils to lay the weight of a feather on our consciences, and see that we do not manufacture yokes with our own hands, and put them on our own necks. The world is in the devil's bondage, and unsanctified Christians in legal bondage. Let us all watch and pray, lest men, devils or our own hands, ever interfere with this blessed, sweet, and glorious liberty, a prelibation of heavenly bliss.

27. *“I adjure you by the Lord that this epistle be read to all the brethren.”* This verse solves the problem of legal oaths, as here we see that Paul administers an oath to the brethren, that this letter should be read to all the saints. As these people had been so recently converted out of heathenism, it was a matter of the most vital importance that it should be read to every one of them; hence Paul adjures them in the name of the Lord, thus tightening up their obligations, and augmenting the certainty of the great end in view that every disciple should hear this letter. It was not enough simply to read it in the public audience, but they must make certain investigation, finding out every absentee, hunting him up, and reading this letter to him

28. *“The grace of our Lord Jesus Christ be with you.”* This is simply an apostolic benediction, such as we find, in diversified forms and magnitudes, concluding every epistle. The popular superstition prevalent in the Churches, using only 2 Corinthians 13:13, in the dismissal of a congregation, and restricting the privilege to an ordained clergyman, is by no means commendable. It is certainly the gracious privilege of every Christian conducting religious service to pronounce these benedictions pursuant to the light and leading of the Holy Spirit.

I THESSALONIANS

APOLOGUE.

This epistle is one of the most lucid, clear, and beautiful of the Pauline series, thrilling, explicit, and forceful on Paul's two favorite themes; *i.e.*, entire sanctification by a second work of grace after conversion, and the Lord's return to the earth in judgment and glory.

II THESSALONIANS

PROLOGUE.

Both of the Thessalonian letters were written at Corinth, perhaps in the fall of A.D. 52, and not far apart. The necessity of the second epistle was created by the first, which aroused them on tiptoe, developing a great excitement relative to the coming of the Lord, which was intensified by certain false reports circulated by ill-designing people that the Lord had already come and taken up his people, and they had been left. This false rumor was augmented by a counterfeit letter with Paul's signature sent to them. The effect of these false reports was to flood them with grief and mortification, thinking the Lord had come, taken up his Bride, and they had been left. Hence, Paul forthwith sent them the second epistle, in which he corrects the false reports, and fortifies them against similar intrigues of Satan in the future, by calling their attention to certain prophetic events destined to transpire before the second advent.

II THESSALONIANS

CHAPTER I.

1. The Apostolic Churches were all *“in God the Father and the Lord Jesus Christ.”* That excludes the masses of modern claimants altogether.

ARGUMENT I. — SANCTIFICATION SUPERINDUCES SUPERABOUNDING FAITH AND LOVE.

The first epistle was heroic on entire sanctification, stirring up a sweeping revival on that line. Sin always goes out to make room for grace. Love is never perfect while mixed with depravity, and faith always imperfect till the last doubt is eliminated.

ARGUMENT II. — THE BLESSING OF PERSECUTION.

5. We see here that it is a great blessing and an exalted honor to be counted worthy of the kingdom of God, so that we are permitted to suffer persecution for Christ's sake. Hence, it says that persecution is “a manifestation of the righteous judgment of God.” Christ (Matthew 5:10) catalogues persecution among the beatitudes. Have you considered that the probable reason why you are not persecuted is, because you are not worthy of the kingdom of God? The Lord give us light to examine our hearts, and consider our lives!

ARGUMENT III. — THE RAPTURE.

Paul gave us the largest paragraph in the first epistle on the rapture of the saints. Here we have it again in glowing colors, describing the unearthly splendors of that glorious revelation of the triumphant God-man in scenes of grandeur, sublimity, and glory, begging all description.

6. An awful retribution awaits the persecutors of God's saints.

7. *“To you who are troubled rest with us.”* How glorious to have rest with apostles and saints in that awful day! Shall we have it? It is the revelation of our Lord Jesus Christ from heaven, with the angels of his power.

8. *“In fire of flame.”* Fire throughout the Bible means destruction. It is the regular symbol of sanctification, because sin is destroyed in that work. Here, as in Daniel 7, it symbolizes the destruction of the wicked when our Lord comes in his glory to execute retribution on the incorrigible, to gather his saints, take up his Bride, and receive his crown at the hands of the Father, King of kings and Lord of lords. The finally incorrigible are to be destroyed, as symbolized by the fire here, and Daniel 7, Acts 3:23, Revelation 11:18.

9. *“Eternal destruction.”* *Aionion* is the strong word in the Greek language for endless punishment. It is used by the Holy Ghost to reveal the eternity of the heavenly life (Matthew 24:46), human redemption (Hebrews 9:12), and God (5:14).

10. *“When he comes to be glorified among his saints, and to be wondered at in that day among all the believers, because our testimony was believed by you.”* O what a time of wonder and admiration! Immortal tongue fails to describe the ineffable glories of our King, who will be the center of adoring wonder by all his saints. Meanwhile we will be lost in utter bewilderment in contemplating God’s mercy to us, and how it happened, in the wonderful providence of God, that we ever believed his Word and got saved. Shall you and I participate in the enraptured wonders and glories of God’s saints in that day?

11. Well do we join Paul in his prayers in your behalf, that God may count us worthy of our high calling in Christ.

II THESSALONIANS

CHAPTER II.

1. *“We pray you, brethren, concerning the coming of our Lord Jesus Christ and our gathering unto him.”* When our Lord comes, all the members of his Bridehood will be gathered to him, and taken up to the marriage supper in heaven.

ARGUMENT IV. — THE FALSE REPORT.

2. *“That you be not shaken from your mind, nor jostled, neither by a spirit nor by word nor by letter as by us, as that the day of the Lord has come.”* Paul’s first letter had wonderfully stirred on sanctification and the coming of the Lord. Their enemies had availed themselves of the opportunity to circulate the report that the Lord had already come and taken up his Bride, and they, of course, in that case had been left. This report filled them with grief and mortification, as in that case they had been left, thus forfeiting their place in the Bridehood. Their enemies had even confirmed this false report, by circulating a counterfeit letter with Paul’s signature, certifying that *“the day of the Lord has come.”* E.V. has the present tense here; *i.e.*, *“the day of the Lord is at hand.”* You know Paul frequently states *“the hour is nigh.”* The uniform testimony of the inspired writers is that the *“day of the Lord is at hand.”* But the Greek here is in the past tense. E.V. has it wrong. R.V. corrects it in a measure. Paul assures them of their happy mistake, as the Lord has not yet come, and your chances are all right. Now he proceeds in the light of prophecy to specify certain events, which will precede the advent.

ARGUMENT V. — THE MAN OF SIN, POPE AND ANTICHRIST.

3. *“Let no one deceive you in any way, because unless there may first come an apostasy and the man of lawlessness, the son of destruction may be revealed.”* The spirit of prophecy on Paul reveals certain events, destined to transpire before the return of our Lord, though giving him no dates as to the time of the predicted interventions. The great apostasy here revealed transpired in the fourth century, as the immediate result from the great change in the attitude of the political and religious world toward the Church. During the first three centuries following the conflagration of Rome, martyrs’ blood flowed incessantly, each succeeding emperor enforcing the cruel edict of Nero, pursuant to which Paul was beheaded, Peter crucified; and an indiscriminate massacre of the saints, especially their ejection to the wild beasts in the Coliseum, followed in ten great persecutory epochs. at intervals of about thirty years, thus mowing down each succeeding generation with the bloody sword of martyrdom, till the conversion of Constantine, A.D. 325. This radically revolutionized the relation of the Church to the world. Constantine, by an imperial edict, proclaimed Christianity the religion of the empire, thus bringing the pagan millions into the visible Church; the effect of which was to paganize Christianity, and degenerate the Church into Roman Catholicism. Martyr blood and fire had kept the Church humble, poor, unpopular, and despised three hundred years. Meanwhile she had no creed but the Bible. Now that she was become popular, influential, and wealthy, the great Council of Nice in Bithynia convenes, the Emperor Constantine sitting in a golden chair, presiding over it, while they make the first human creed, which has been followed by others in subsequent ages, thus recognizing and inaugurating human authority, going off into

ecclesiasticism, no longer content with New Testament simplicity, substituting the Antinomian heresies for the gospel of purity, thus turning over the nominal Christian dispensation to the devil as the Antediluvian, Patriarchal, and Mosaic. The “*Man of sin*” (E.V., is the man of lawlessness). Greek *Anomia*, lawlessness, is from *alpha*, not, and *nomos*, law. Hence, it means the man who ignores the law; *i.e.*, treats it with contempt. The law of God says positively and repeatedly, “The soul that sinneth, it shall die;” “The wages of sin is death;” “He that committeth sin is of the devil.” Satan counterfeits all of God’s work, and thus deludes the world, making them believe that he is God, and in this way rules earth’s millions. As the result of the great apostasy, sinning religion sailed out under the cognomen of Christianity, boldly offering the world salvation in sin in contradistinction to the Bible, which offers salvation from sin. Before the apostasy, Christianity was unpopular and terribly persecuted. As the result of the Constantinian apostasy, a system of popular Christianity, congenial to the world and provoking no persecution, has been propagated in all lands. However, God has always had a true people on the earth, and always will till he takes up his Bride. These faithful few who survived the great apostasy, soon so provoked the animosity of popular religion as again to become the victims of blood and slaughter. No wonder this Antinomian heresy of the sinning religion is denominated by the Holy Spirit, “*the Son of destruction;*” because nothing but wholesale ruin, death, and damnation can follow in its tread. Every institution is abstract before it can become concrete. Satan, in Paul’s day, was busy sowing the seed of sinning religion in the hearts of the people; which in after ages, when martyrdom abated for a season, assumed a visible organization in the fallen Church, and concrete personality in the pope.

4. “*Who opposeth and exalteth himself above everything called God, or Divinity, so that he sitteth in the temple of God, shewing himself off that he is God.*” This applies directly to the pope, whose deluded votaries actually call him our lord god the pope. He exalts himself above God, in that he claims that, as the vicar of Christ and vicegerent of God, the government of the world, political and ecclesiastical, has been turned over into his hands, Christ having retreated away to heaven, and left him in the rulership of the world, to reign in his room and stead. This is the very definition of antichrist, as *anti* means instead of; hence antichrist is a person in the place of Christ. While the pope is the antichrist, all the preachers of a sinning religion offer the people salvation independently of Christ and in opposition to him, and consequently practically fall under the cognomen of antichrist, as the subordinates of the pope. The Bible positively reveals that all in sin are lost, and salvation is only possible in the eradication of sin, which none but Christ can do. Hence, the man who offers you salvation, without going to Christ and having your sins exterminated by Omnipotent Grace, assumes the attitude of antichrist; *i.e.*, a substitute for Christ. John said there were many in his day. The world is flooded with them at the present day, just as Christ is the personal head of all true soul-savers, who faithfully hold him up as the only One competent to impart actual salvation in the utter destruction of sin; even so the pope of Rome is the personal head of all who offer salvation to the people on various lines of human substitution. While the pope is, and always has been, the antichrist in the proper sense—*i.e.*, the chief antichrist—there is no doubt but in prophetic fulfillment he will in a future day assume much greater prominence in the development and manifestation of the antichristhood. Doubtless the great tribulation will open a wide door to the assumption of the old papistical claims of a universal pontificate, which has in all ages been the climacteric dream of the papacy. A similar door was opened in the fall of the Roman Empire, when the pope did boldly arrogate to himself this universal pontificate. When all human thrones shall fall (Daniel 7), rest assured the pope, pursuant to his long-cherished pretensions, will assume absolute autocracy, thus

developing into the eighth head of the Roman beast (Revelation 17); as John says that this eighth is one of the seven, it must be the pope, because he is the only surviving head of the seven-headed Roman beast (Revelation 13), the other six; *i.e.*, the kingdom, the consulate, the triumvirate, the dictatorship, the tribuneship, and the empire (the empire having long ago passed away), leaving the papacy the successor of the sixth imperial head, which received the deadly wound in the destruction of the empire by the Goths, Huns, and Vandals; the only survivor, the deadly wound on the imperial head having been healed in the papacy. During the terrible confusion of the tribulation, when all human thrones shall be cast down (Daniel 7), rely upon it the pope will endeavor to occupy and recuperate every fallen throne. For this he is making vigorous preparations in the United States of America as well as other countries. As the Christhood develops and culminates in the second Coming, doubtless Satan, the uncompromising rival of Christ, will perpetuate a corresponding development of the antichristhood. O what a grand open door for the magnification of the antichristhood, when all kingdoms shall totter and human governments collapse and fall amid the terrible revolutions of Armageddon (Revelation 16)! Paul here describes the pope *“as sitting in the temple of God, showing himself off that he is God.”* This prophecy received a signal fulfillment in 1870. On the day appointed to proclaim the dogma of his infallibility in presence of fifty thousand people in St. Peter’s Cathedral, arrangements were made, at tremendous cost, to so encompass the multitude with concentric mirrors as to reflect the splendors of the pope’s person, most gorgeously decked with gems, rubies, diamonds, and gold, so as to throw an unearthly splendor from his person, dazzling the eyes of the multitude, and impressing them with the very presence of God. All this blasphemous enterprise was signally defeated by Him who sits upon the circle of the heavens, and turns the seasons round. At the very hour appointed for the blasphemous proclamation of the pope’s infallibility, God sent a terrible thunderstorm, so darkening the elements as to utterly disqualify them to use the mirrors, and thus permit the pope *“to show off himself as God.”*

6. *“Now you know that which hindereth, that He should be revealed in his time.*

7. *“For already the mystery of lawlessness is working; only there is one hindering until he be taken from the midst.”* In Paul’s day the Satanic mystery of a sinning religion in the normal Church of Christ was at work, which in after ages developed into the papacy and Romanism, and is now rapidly developing in the swift apostasy of all the Protestant Churches outside the holiness movement. The “hindering one” here mentioned by Paul as keeping back the manifestation of “this man of lawlessness”—*i.e.*, the pope—was the Roman Emperor, who would have killed the pope if he had risen in his day. The world could not have a Cæsar and a pope at the same time. Hence, Cæsar must fall before the pope can rise. Paul here very judiciously in this prophecy withholds the personal mention of the Roman Emperor, as he very probably would have expedited his own martyrdom by a direct statement. It is a historic fact that the bishop of Rome, who became pope, actually did assume supremacy over the Roman world soon after the fall of the emperor, and has claimed it ever since, and is only now awaiting an opportunity to enforce his claim, which he will doubtless find in the great Tribulation.

8. *“And then that lawless one shall be revealed, whom the Lord Jesus will destroy by the breath of his mouth, and annihilate by the brightness of his presence.”* The *“breath of his mouth”* evidently means the Bible. (2 Timothy 3:16.) *“All Scripture is given by inspiration of God.”* The Greek says, *“All Scripture is God breathed;”* *i.e.*, the Bible from Alpha to Omega is the breath of God. O how

the Bible has been destroying the power of the pope the last two hundred years! The sword of the Spirit hews the papistical pretensions all to pieces wherever it goes. If you would successfully fight the devil and the pope, take the Bible all the time. *“Will annihilate him by the brightness of His presence.”* John devotes four chapters (Revelation 16,17,18,19) to a climactic description of the great Tribulation. In the sixteenth chapter, the bloody wars of Armageddon shake all kings from their thrones. In the seventeenth chapter, antichrist lays claim to all the vacated thrones. In the eighteenth chapter the tide turns terrifically against antichrist in the fall of Babylon, his Bride. In the nineteenth chapter there is a mighty culmination. Christ rides forth on the white horse. All the kings of the earth are marshaled against him, only to suffer signal defeat and final overthrow. Last of all the rivals of Christ on the earth (except Satan), Babylon having fallen and the kings all perished, still pope and Mohammed survive upon the earth, hopeful again to raise up armies and Churches. But we see them

“both cast alive into the lake of fire that burneth with brimstone.” (Revelation 19:20.)

The next verse says,

“The rest were slain by the sword proceeding out from the mouth of him that sitteth upon the horse;”

i.e., all their leaders having been taken out of the world, the surviving millions inhabiting the globe at the close of the Tribulation will all be converted to God, there being no devil on the earth, either personally, through his demoniacal myrmidons, nor through human agency, to lead them.

9. *“Whose coming is according to the working of Satan in all power, signs, and wonders of falsehood.”* This is the coming of the pope; *i.e.*, antichrist. Jannes and Jambres in the days of Moses wrought miracles by the power of the devil. Satan can perform works so far superhuman as to be incomprehensible by us; *i.e.*, miraculous in our estimation. Though he is a finite being, and utterly incompetent to compete with God, yet he can do works so far above our comprehension as to pass off currently for miracles. The Tribulation will be the great final conflict, in which, doubtless, Satan, through the pope and others, will dazzle the eyes of the world with his miracles, *“deceiving, if possible, even the elect.”*

10. *“In every delusion of unrighteousness to them that perish, because they did not receive the Divine love of the truth, that they might be saved.”* This *agape*, so prominent in the New Testament, is poured out in the heart by the Holy Ghost (Romans 5:5), and is the very essence of Holy Ghost religion, and the only thing that gives you the Divine nature and saves you. While the Bible is going to the ends of the earth, the division here is rapidly being drawn between the savable and unsavable people. Proportionately to the circulation of the Scriptures, infidelity is on the increase, as action always produces reaction, and Satan works wherever God works, contesting every inch of ground, and dividing the spoils with him, the calling out of the elect always revealing the non-elect.

11. *“Therefore God sends on them the working of delusion, that they may believe a lie,*

12. *“That they may all be condemned who believe not the truth, but take pleasure in unrighteousness.”* The world is all on probation, being duly tested and tried for the unchangeable

state of eternity. Satan could not be in the world if God did not permit him, as in due time he is going to take him out. (Revelation 20.) The culmination is rapidly developing, and the gospel, with unprecedented expedition, is speeding its flight to every nation, revealing the appreciative elect in every land, and rendering conspicuous the non-elect millions, who are fast ripening for destruction. Though the Bible is in every home in many countries, how few comparatively read, believe, and obey it! It lies on every pulpit, to be insulted with the human dogmata of a sinning religion. The issues of eternity are culminating on all sides. How very few have the grit and grace to preach the Word as it is, fearless of men and devils! If God were to save people against their will, he must dehumanize them. When they do not will to receive his truth in the love of it, what can he do but leave them in the hands of the devil, to *“believe a lie (and that lie is a sinning religion), and all be damned who do not believe the truth, but take pleasure in unrighteousness.”* God’s religion is self-denial throughout. Satan’s counterfeit offers you salvation and heaven without self-denial. The people of this world will have the pleasures of sin. If they become religious, they still hold on to the world’s sinful pleasures, thus worshipping the devil instead of God, believing his lies rather than God’s truth, and receiving damnation instead of salvation. We should expedite the gospel to the ends of the earth for the sake of the elect; meanwhile the non-elect, who reject and abide under the delusions of Satan, will only plunge into a hotter hell than if they had never heard the silver trumpet blow.

ARGUMENT VI. — ELECTION THROUGH SANCTIFICATION OF THE SPIRIT.

13. *“But we ought to give thanks to God always in your behalf, brethren beloved of the Lord, because God chose you unto salvation from the beginning through sanctification of the Spirit and belief of the truth.”* It is exceedingly consolatory to know that God elected us millions of ages before we elected him in the sanctification of the Spirit. Let us hold on to all of God’s precious Word, even though it may seem to antagonize some of our creeds. Can men, by the free exercise of their will, contravene the Word of the Lord? They certainly can. David, flying from Saul like a bloodthirsty greyhound on his track, arriving at Keilah, receives an adulatory ovation by the citizens. Suspicious of their hypocrisy and their evil intention to purchase royal favor with his head, he goes to the Lord in secret prayer for the needed revelation. “Will the men of Keilah deliver me up into his hand?” “Will Saul come down?” The Lord said,

“He will come down. They will deliver thee up.”
(1 Samuel 23:11,12.)

Here we have a plain statement, Will come down to Keilah, and the Keilites will deliver David into his hands. But we find that neither of these events transpired, because David fled away with all possible expedition. Then Saul, close on his track, hearing that he was gone, changed his route, and did not come to Keilah. Though it is not so specified, David well understood “If I stay, Saul will come down, and they will deliver me up. Hence, I will hasten my flight from Keilah.” The Bible is the most common-sensical book in all the world. Let us believe it all, and never saddle on it any of our creedistic interpretation. Because our little gourd-heads are incompetent to harmonize God’s sovereignty and man’s free agency, is no reason why they are not both true. So let us believe both and everything else revealed in the Bible, rejoicing on our way. The Greek word for election is *eklektoi*, from *ek*, out, and *lego*, to choose. Hence, it has a double meaning, involving both the Divine

and the human; *i.e.*, God chooses us, and we choose him. We see here that this election “*is through the sanctification of the Spirit.*” Hence, if you do not get sanctified, your election is an eternal failure. Calvinists ought to be red-hot sanctificationists by the genuine route of the Holy Ghost and fire, as their doctrine all collapses without the sanctification of the Spirit. We see here that belief of the truth follows the sanctification of the Spirit. How can this be? Do I not have to get sanctified by faith? Of course, you must have faith for sanctification if you get it, as that is the only way you can obtain it. But your final election in heaven not only requires you to be sanctified by the Spirit, but to live a holy life by faith in all of God’s truth. The faith period of Christian experience is subsequent to sanctification—the faith of the unsanctified always having a large admixture of doubt, fog, and skepticism, terribly conflictious with that gigantic grasp of inspired truth necessary to heroically appropriate the Divine promises, and bring real and perpetual victory into our spiritual life. I preached fifteen years without sanctification, thinking all the time that I believed the Bible; but I now see that I was a semi-infideli. Entire sanctification must burn out all the devil’s doubt and fog before we really are prepared to live the life of faith in God.

15. “*Then, therefore, brethren, stand and hold the commandments which you have been taught, whether by our word or epistle.*” “Traditions,” in E.V., is by no means a good translation, as that word in modern use conveys the idea of something vague and shadowy transmitted to us. There is no such an idea in the original. He simply exhorts them to be steadfast, and hold pertinaciously all of his teaching, whether oral, in their presence, or epistolary in their absence.

17. “*Comfort your hearts, and establish you in every good work and word.*” This is Paul’s fervent prayer to the Father and the Son in behalf of the Thessalonians. The Holy Ghost is the Comforter, and the only One in the universe. Human comfort being a mere sham, not only do we need the indwelling Holy Spirit as a Comforter, but his establishing grace is our only fortification against backsliding out of the sanctified experience. John Wesley said, the people in his day generally had to get sanctified two or three times before they became established in it, so as to abide. John Fletcher received the experience five times, before he became so established as to retain it in triumph to the end of his life. This establishing grace is much neglected, and consequently great and distressing defection in many localities. There is no reason why any one should ever lose the experience of holiness, as you have nothing to do but be true to God, obedient to his will, and feed on his Word, to “*grow up like calves of the stall,*” making great and rapid proficiency in all the beautiful and amiable graces of spiritual establishment.

II THESSALONIANS

CHAPTER III.

2. *“That we may be delivered from ungodly and wicked men.”* The Greek, which I translate “ungodly,” is *atopon*, from *alpha*, not, and *topos*, place. Hence, it literally means out of place. But man’s place is with God. He is out of place and ruined when he is away from God. How pertinent Paul’s solicitation for prayer that the Word may run and be glorified!

ARGUMENT VII. — COMPLETE DELIVERANCE FROM THE DEVIL.

3. *“But the Lord is faithful, who will establish you and keep you from the evil one.”* Unfortunately, the E.V. translates this evil, giving the abstract; whereas the Greek gives the concrete. Instead of the prayer of Paul and Christ for all the Christians to be delivered from “evil,” the true rendering is the “evil one;” *i.e.*, the devil himself. We have this petition in the Lord’s Prayer (Matthew 6), and in his valedictory prayer for the sanctification of all that should ever follow him in this world. So, here we see Paul and Jesus both praying that their followers shall be delivered from the devil, setting forth the glorious reality that it is the happy privilege of all true Christians to get rid of the devil altogether; not that we will be free from his temptations, for they can never hurt us, but are really in the victorious grace of God made a great source of blessing to us, in the discipline of our virtues, the trial of our faith, and the development of our gifts and graces, as the soldier who fights no battles wins no victories; but while Satan roars like a lion (and his roaring can never hurt us), he is not allowed to touch us. Truly, he can never get in gunshot of us. Though he shoots at us day and night, he only wastes his ammunition. Though he fishes all day in our pond, he will never catch anything, because entire sanctification has taken everything out of our hearts that wants the devil’s bait, so he toils all day, catches nothing, and goes home at evening with weary leg and hungry stomach. You must have faith in Christ for justification as a sinner, and faith for sanctification as a Christian. But you have an awful battle to fight, if you ever stand on the mount of victory. In this war with the devil, you have all the world against you. Hence, you are sure to fall and sink into hell, unless you turn the battle over to the Omnipotent Jesus, who is a million times stronger than the devil and all the world combined. You do this by faith after you have been sanctified. If you have faith in Jesus for victory every moment, you have victory every moment; if you have faith in Jesus to keep the devil from ever putting his black hand on you, he will never touch you. What a glorious privilege to get rid of the devil forever! Then his temptations will all be sanctified to your good, and turned into a blessing to you. The battlefield makes the hero, who wears the victor’s wreath forever.

4. *“I have confidence in the Lord, that you do and will do the things which we command.”* What a glorious experience had Paul at Thessalonica! You can be there, where Paul would thus command you if he were on the earth today.

5. *“The Lord direct your hearts into the love of God and the patience of Christ.”* God’s love sent his Son to die for us. We can have the same love, filling us with the spirit of martyrdom. Christ was perfectly patient amid the insults and tortures of a most cruel death. He died praying for his murderers. We can have the same patience.

ARGUMENT VIII. — CHURCH DISCIPLINE.

6. *“I command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother that walketh disorderly, and not according to the instruction which he received from us.”* One rotten potato will rot a whole barrel. *“Truly, the children of this world are wiser in their generation than the children of light.”* If we did not separate the rotten from the sound, all of our fruits and vegetables would rot in a pile. How sadly this was verified in the Churches! One dancing damsel will lead all of the young people into Satan’s fandangos. No wonder so many Churches are rotten masses of spiritual putrefaction. The forfeiture of disciplinary power is the saddest phenomenon of the age. It simply illustrates the deplorable fact that the popular Churches are past redemption. Luther, Wesley, and Bunyan tried it, and failed. They saved many individuals. But history is silent on the reclamation of a fallen Church. Bishop Key says that it easier for God to raise up a new one than resurrect a dead one. If all of the Churches in this city (Los Angeles, California) would obey this plain and positive commandment, it would bring a Pentecost on California. If one should try it alone, the excommunicated would simply unite with other Churches, and the effect on them for their salvation would be largely counteracted. I knew a Methodist Church where Judge J___ wore the bell, and presided over the Official Board. Still he was a notorious sinner, as all knew and frankly admitted. Revivals came and went, but could not touch him. He would feed and pay the preachers, and do everything but get religion. So eventually the Conference sent a simple-hearted little man to that circuit. On arrival, he began revivals, and went round his circuit like a fiery cyclone. When he got through, he turned and excommunicated all that did not get religion (that was in the olden time). He did not begin with the little folks, but walloped the big horse first of all. The excitement was intense. Many said, “The Church is ruined.” The stewards told the preacher he would starve, as Judge J___ collected more money than all the balance. He said he would rather starve for God, than fatten for the devil. The judge roared like a lion, and said he had spent his money freely for the Church, and they had treated him like a dog. So he went out with a rage, vociferating that he would never be a Methodist again. Other Churches had their eye on him. Three years roll away. Of course, his mad spell wore off. A revival of unusual power visits the Methodist Church. Many hard reprobates are gloriously saved. The revival runs about three months. Erelong the judge, who never entered the house since his expulsion, is seen in the vestibule. He comes on, and nightly gets a little nearer, till, to the surprise of all, he comes and falls full-length at the mourner’s bench. Night after night for two whole weeks he is heard groaning at the altar. Finally he comes through as a sunburst. I conversed with his widow (a paragon saint) after his death, about ten years subsequent to his conversion. She told me he passed out of the world in glorious triumph. She said she believed he would have been lost if they had not turned him out of the Church. He was not a bad man; had no evil habits. About all that could be said was, that he had no religion, and did not claim to have. He depended on the prayers of his wife, the preachers, and the good people to save him. But they turned him out. On the abatement of his wealth, he began to soliloquize, “Who cares for poor me? They have given me over to the devil” The simple fact is, Judge J___ has to do something for himself, or the devil will get him. Conviction seized him. He cried to God nigh and day, and doubtless is this moment playing on his golden harp.

ARGUMENT IX. — SELF-SUPPORTING EVANGELISM.

7-12. Here we see that while the apostles earned their bread by manual labor, they certify (verse 9) that they have a right to their temporal support while preaching the gospel. This is certainly the feasible basis for the evangelization of the world. Delinquency in reference to our temporal support does not excuse us from the commission, “*Go ye into all the world, and preach the gospel to every creature.*” We are to go and preach just as if we had a bushel of gold lying in the Bank of England to draw on *ad libitum*, trusting God, with or without human agency, to feed us like he feeds the birds. Thus we are to push the conquest to the ends of the earth, evangelizing all nations under the commission,

“Lo, I am with you always, even unto the end of the age.” (Matthew 28:20.)

With his presence we can certainly trust him for our bread. All this so strikingly contrasts with the financial policy of modern ecclesiasticism, hiring the preacher like a rail-splitter.

10. “*For when we were with you, we commanded this to you, that if any one does not wish to work, let him not eat.*” The Bible is the plainest of all books, solving every problem of duty so clearly as to leave all without excuse. Well are we assured that “he who runs may read,” and the “wayfaring men, though fools, may not err therein.” (Isaiah.) On this great problem of material sustenance, O how plain and simple, “If any one is not willing to work, let him not eat!” When the first American settlement, founded at Jamestown, Virginia, in 1607, having consumed the supply brought over from England, and finding the Indian resources exceedingly meager, starvation began to look them in the face, their only hope is to fell the forest, and cultivate the rich virgin soils. But how can they do this, when nearly all of their colony are goldsmiths, having come over in search of the precious metals, and their tender hands never hardened by the ax, maul, and hoe. In their emergency, fortunately they elect Captain John Smith president, whose first law proclaimed in the Colony is a transcript of this laconic mandate of the apostle Paul, “Those who do not work shall not eat.” Soon cloth coats are stacked, sleeves rolled up, and all hands blistered while the Colony is vocal with the roar of the ax, the thunder of the maul, and the crash and smash of falling trees, whose burning brush lights the firmament by night; and they are all feasting on peas, potatoes, and roasting-ears. With the enforcement of this simple law of heaven, earth teems with plenty, and beggary takes her everlasting flight; hireling preachers all transformed into shouting evangelists.

13. “*Brethren, be ye not weary doing well.*” What a salutary guarantee against dissatisfaction, and what a stimulant to indefatigable perseverance in every laudable enterprise!

ARGUMENT X. — CURE FOR HERESY.

14. “*If any one does not hearken to our Word through the epistle, spot him; have no fellowship with him, in order that he may be ashamed.*” All the doctrines of grace in the Bible are beautifully focalized in the apostolical epistles. Consequently these plain, concise, inspired letters give you a miniature Bible, infinitely to your convenience and profit. Suppose this law were enforced in the Churches of the present day, what would become of bejeweled, gaudily-appareled, frolicking anti-holiness members? They would move out like a landslide, leaving the faithful few, who, like

Zacharias and Elisabeth, *“are walking in all the commandments and ordinances blameless.”* We never can redeem the Church from sin, Satan, and hell, unless we enforce New Testament discipline. It is the imperative duty of every pastor this day to read these letters to every member, and see that they accept them, and govern their lives accordingly, with a distinct understanding that all recusants and delinquents forfeit their membership. Paul even obligated the Thessalonians, in a sacred oath, to read these letters to every member. What will the pastors do in judgment-day, when God shall hold them to a strict account for the souls committed to their care, whom they, by willful neglect of known duty, have permitted to slip through their fingers into hell? Here we see a plain commandment in the New Testament, to withhold fellowship from every brother and sister who do not hearken to the plain Word of God revealed in the Bible.

15. *“Do not treat him as an enemy, but admonish him as a brother.”* This excommunicated man is your brother in Adam, and may, by the grace of God, become your brother in Christ. Hence, when non-fellowshipped for disobedience, do not give him up, but pray for him and admonish the more faithfully that the Lord may use the severity of Church discipline to convict him and bring him to repentance.

17. These people had been troubled with a false letter by an enemy, bearing Paul’s counterfeit signature. Therefore, when Luke wrote the letters responsive to his dictation, Paul gave his autograph.

18. This benediction is commendable for its beauty, brevity, and grace. Use it freely in the dismissal of your meetings.

II THESSALONIANS

APOLOGUE.

This letter is really supplementary to the first, and, like it, flooded with Paul's favorite themes; *i.e.*, entire sanctification and the Lord's return to the earth; meanwhile the apostle interjects some profoundly stirring prophecies, relative to the coming of the Lord, precedent and concomitant events. However, those prophecies relative to the great Constantinian apostasy and the revelation of the "*Man of sin*" have already been fulfilled, and no longer intervene between us and the greatest and most notable event of the world's history; *i.e.*, the return of the glorified Jesus to judge the wicked, take up his saints, and be crowned king of all nations, to reign forever. Therefore, we should all be robed and ready on our watch-towers, looking out for our glorious King.

I TIMOTHY

PROLOGUE

We now reach a department of the Pauline Scriptures in some respects by far the most important of all; *i.e.*, in the fact that while the others have been addressed to the membership, these are directed to the preachers. While they constitute an awful admonition and a solemn warning to the backslidden pastors of the fallen Churches, they turn a flood-tide of holy inspiration on the grand army of preachers, male and female, whom God is raising up—*i.e.*, the holiness movement—to carry the gospel into every nation, call out the elect of every tribe, and thus get the Bride ready for the return of her Divine Spouse. Paul arrived at Rome during his first imprisonment, in February, A.D. 61. Having preached two years in his hired house, we find him in the barracks guarded by the soldiers and preaching daily to the Praetorian army, February, A.D. 63. As there were no charges against him criminal in Roman law, having been acquitted on trial, he resumes his evangelistic peregrinations, returning to Asia, and preaching to the different Churches till about 65. Do not forget that your post-scripts in E.V. following these epistles are all utterly spurious, not a single one of them appearing in the original. The one following this epistle says it was written at Laodicea, an Asiatic city not far from Ephesus; whereas, along with Dean Alford and other eminent critics, I am satisfied it was written in Europe.

I TIMOTHY

CHAPTER I.

2. *“To Timothy, a beloved child in the faith.”* Mark the parental tenderness of Paul; instead of calling him his son, he designates him a beloved child.

3. *“As I call thee to abide in Ephesus, going into Macedonia.”* I am satisfied Paul never wrote this letter when over in Asia while Timothy was with him, as he left him there; but after crossing the Ægean Sea, and landing in Europe, he dictated it to Luke while stopping and preaching in some of those Macedonian Churches; *i.e.*, Philippi, Thessalonica, or Berea. *“In order that you may command certain ones not to teach heterodoxy.”*

Orthodoxy is the simple, unsophisticated Word of God. Everything else is heterodox. These words have been awfully abused by unspiritual preachers, and frequently given even a reverse interpretation. The preachers who confine themselves to the pure and unadulterated Word are this day like angels' visits.

ARGUMENT I. — FABLES AND SUCCESSION.

4. *“And not to give heed to fables.”* These “fables” include all human creeds and uninspired authorities. Of course, all books harmonical with the Bible and expository of it, are perfectly right in their place. They claim nothing new and no authority, but simply refer you to the Word of God, the only authority in the universe. Hence, all talk about human authority is heterodoxical and nonsensical, as there is no such thing in the universe. Hence, Paul warns us all to give no heed to fables: *i.e.*, uninspired authorities, human creeds as such independently of God's plain and simple Word, and endless genealogies. Fallen Judaism set great store on genealogies. Every priest must trace his lineage back to Aaron, before he has a right to officiate. Roman Catholics and many Protestant Churches hang their claims to orthodoxy on apostolical, patriarchal, episcopal, or baptismal succession. Millions of people have been humbugged on those lines, and proselyted to Romanism or some other pretentious ecclesiasticism. It is a trick of Satan from beginning to end to detract attention from Christ to humanisms, and drag you into hell. Suppose Romanism can trace organic succession back to Peter and Paul, and it turns out God had the organization then, and Satan has it now. Look in the New Testament, and see if you can find a trace of the pompous and ponderous organization of Romanism at the present day. You know you can not. This whole problem is a human conceit, fabricated by the enemy to sidetrack and ruin souls. I heard much more preaching on it during my unregenerate life than on salvation. Whole communities were revolutionized and humbugged in this way. There is simply nothing in it. The Divine Ecclesia is the Church of God, and the only one. It simply means the “called out,” and consists of the people who have heard the call of the Holy Ghost, come out of the world, and separated themselves unto God, to live and die for him alone. Hence, there is but one fact to be settled in the solution of all this vexed Church question, Are you a child of God? Have you been born from above? Does the Spirit himself bear witness that you are a child of God? Are you walking in all the commandments and ordinances of the Lord blameless? If all this is true, you are regenerated and sanctified. Hence, you need not trouble yourself about the generations of bygone centuries. Every tub stands on its own bottom. You need not go on

a wild-goose chase to Rome and Constantinople. You need not trouble the graveyards, and disturb the tombs of the patriarchs, ransacking the archives of the Middle Ages, to see that no link is missing in the chain of your apostolic succession. There is but one link in the chain, and that doesn't reach back, but straight up to heaven. It identifies you with your Heavenly Father, and confirms your adoption into the family of God, which is the only true Church in earth and heaven. No wonder Paul gave this rigid admonition to Timothy and all other preachers, *“not to give heed to fables and genealogies, which present controversies rather than the economy of God, which is in faith.”* How Satan has employed millions of demons manufacturing these silly sophistries in hell, and running up great trainloads over the black valley railroad to supply the preachers in this world since the great apostasy fifteen hundred years!

ARGUMENT II. — THE WHOLE BIBLE IN A NUTSHELL.

5. *“The end of the commandment is Divine love out of a clean heart, and a good conscience and faith free from hypocrisy.”* This verse is a wonderful convenience to all candid inquirers after truth, as it focalizes all the commandments in the Bible, and con substantiates them in this abbreviated statement, which all are competent to receive and remember. This *agape*, Divine love, is the essence of the Divine nature (1 John 4:18), indigenous only in the heart of God, and exotic in all other beings and dependent solely on Divine intervention for its existence. The Holy Ghost, who is none other than very and eternal God, pours it out into truly penitent and believing hearts. (Romans 5:5.) As our hearts are depraved by the fall, we must have a subsequent purgation, which we receive in the great work of entire sanctification wrought by the Holy Ghost. This is indispensable to the perpetuity and purity of that heavenly stream poured into our hearts in regeneration. Not only must this Divine love, as here revealed, flow out of a clean heart but a “good conscience.” Paul said he lived in all good conscience before he was converted. Yet his conscience was not a correct guide, because he had not received the Divine love and a clean heart. In Romans 9:1, he testifies, “My conscience bearing me witness in the Holy Ghost.” Hence, we see that this noble God-given faculty, the voice of God in the soul, must be corroborated by the Holy Ghost, in order to be a correct guide. But not only is this Divine love to flow out of a “clean heart and a good conscience, but faith free from hypocrisy;” *i.e.*, an unhypocritical faith, rendering our lives and conduct perfectly transparent under all circumstances. The Grecian god Momus said the creation of man was a great failure, as there should by all means be a mirror in his breast, so you could look in and see his thoughts.

6. *“From which some, having deflected, have gone away into empty talking.”* All speaking without the solid truth of God and the Holy Ghost is empty. Hence, when you preach anything except the *“love of God flowing out of a clean heart, and a good conscience and unhypocritical faith,”* you are simply indulging in empty talk. O the empty little talks ringing from the pulpits at the present day, neither freighted with solid saving truth nor the dynamite of the Holy Ghost!

7. *“Wishing to be teachers of the law, not knowing either what things they say, nor concerning what they affirm.”* No wonder our Savior forbade his own apostles to go and preach the sanctified gospel till they received the pentecostal experience. He knew they could not preach successfully that they had never experienced. That is our great trouble, “the blind leading the blind, and all falling into the ditch together;” millions, like signboards, pointing out road they never travel.

9. “Knowing this, that the law is not for a righteous man, but for the lawless, the disorderly, the ungodly, the sinners, the unholy, the profane, patricides matricides, homicides,

10. “Fornicators, Sodomites, kidnapers, liars, perjurers, and if there is anything else contrary to hygienic teaching,

11. “According to the gospel of the glory of the blessed God, with which I have been entrusted.” What a black catalogue! Patricide is a murderer of a father, and matricide of a mother. O the thousands of fathers and mothers who are murdered by the wicked lives of their children, thus killing them with sorrow and bringing down their prematurely gray hairs to an untimely grave! Homicide is the murder of a man. John says, “He that hateth his brother is a murderer.” Hatred is the spirit of murder. If you have it in your heart, you are a murderer in the sight of God. The Sodomites were accused of gross brutality, too dark to mention. Kidnappers have depopulated poor Africa for ages indefinite, carrying away her people, and selling them into slavery, thus retarding her progress, baffling her civilization, and making her significantly the Dark Continent. “If there is anything else contrary to hygienic teaching,” or, as E.V. beautifully says, “sound doctrine;” the Greek word “hygienic” is very significant in this passage, since holiness has a hygienic meaning; *i.e.*, soul soundness. In regeneration your dead soul receives the life of God. In sanctification your soul is healed of all hereditary ailments. Children must be born before they can be treated for hereditary diseases. So you must be born of God before you can be sanctified, as this glorious grace is only for God’s children. What a wonderful contrast between the New Testament and the popular creeds; the Pauline preaching and the metropolitan pulpits of the present day! I was brought up in a country rent and torn by sectarian wars. I would hear an announcement, “Pastor A— will preach a doctrinal sermon. We crowd his house, and listen two to four hours while he thoroughly ventilates and defends his creed; simultaneously so entrenching upon Pastor B— that he must appoint a day for a doctrinal sermon. Then Pastors C— and D— are both bleeding from controversial bullet-holes, and must each in turn likewise give us a big doctrinal sermon. With all this the Pauline truth, “*Divine love out of a clean heart, good conscience, and unhyprocritical faith*” had neither part nor lot. Now you see plainly from this Scripture that nothing but sin antagonizes the saving grace of God. So, when Paul tells us what is “contrary to sound doctrine,” he simply gives us this long black catalogue of soul-destroying vices. In your “Holy Bible” there is but one doctrine focalized from alpha to omega, and that doctrine is holiness. Nothing but sin antagonizes holiness. What a jubilee the devils in the pandemonium enjoyed at the expense of those four pastors I heard in my childhood, wearing themselves out and distracting the people over their doctrinal controversies, which had no more to do with salvation than the old dead issues between the Pharisees and Sadducees. There is but one issue in the Bible; that is personal salvation, which is antagonized by nothing but sin.

ARGUMENT III. — PAUL THE CHIEF OF SINNERS.

12. “I give thanks to the Lord Jesus Christ, who fills me up with dynamite.” The Greek here is *endunamosanti*. *En* means with, *dunamis*, dynamite. It is the verb form of the word and in aorist tense, which reveals an instantaneous action. Hence, Paul certifies that Christ filled him up with dynamite in a moment. No wonder he was always loaded, and ready to shoot on a moment’s notification. The same Omnipotent Christ is ready to load up you and me, and prepare us every moment to fire on the devil. “*Because he considered me faithful, putting me in the ministry,*

13. *“Formerly being an evil speaker, a persecutor, and an insulter; but I obtained mercy, because I did it ignorant in unbelief.”* Honesty was the saving trait in Paul’s character. Fortified by the greatest human learning, the most consummate ecclesiastical bigotry, and official power, he could only be convinced by a miraculous intervention. If you are perfectly honest, though literally blinded by the devil and led captive at his will, God will deliver you, if he has to work a miracle, as in case of the proud, obdurate, persecuting Saul of Tarsus.

14. Here he certifies that the grace, along with faith and love in Christ Jesus, abounded in his case. In the Scriptures we constantly see the superlative preeminence of faith and love, the one constituting the human, and the other the Divine hemisphere, in the glorious plan of salvation.

15. *“. . . Christ Jesus came into the world to save sinners, of whom I am first;*

16. *“But on this account I obtained mercy, in order that in me the first Jesus Christ may show forth all long suffering, for an example of those about to believe on him unto eternal life.”* Paul was first in official position, leadership, learning, and influence in his day. Many have stumbled over this statement, but I see no good reason. Cognomens and epithets survive changes of character in all human circles. In my peregrination I preach side by side with saloonkeepers, drunkards, infidels, thieves, and gamblers, with a number of whose names I am perfectly familiar. We all know them, and frequently designate them by these dark epithets. While all this is true, it is equally true that they are wonderfully saved, gloriously sanctified, filled with the Spirit, and preaching the gospel like messengers from heaven, God everywhere setting his seal on their labors of love. Paul is this day the same chief of sinners, playing on his golden harp among the angels. We will never be angels. Through all eternity we will be nothing but sinners saved by grace. In conversion you are a justified sinner; in sanctification, a purified sinner; and in heaven, a glorified sinner. We must be jealous of our sinnership, as this is the basis of our claim on Christ, since he saves none but sinners. So long as we are in this world, we need him not only to save us, but to keep us saved. If we should forfeit our sinnership, we would forfeit our salvation, as Christ is the Savior of sinners only. Yet it is diabolical foolery to say we must keep on sinning. Neighbor John is well known as a painter; though he has not painted a house since he got rich twenty years ago. Neighbor Samuel is a sailor, so born, reared, and educated; but he has not sailed in twelve years. At the time of this writing Paul was the chief of sinners, yet, as he says himself in the same sentence, gloriously saved, and consequently a great encouragement to *“those who shall believe on Him unto eternal life.”*

18. The gifts of prophecy laid down in Paul’s catalogue (1 Corinthians 12) constitute the enduements of the Holy Ghost, necessary qualifications to preach the gospel. Timothy had received these with his call to the ministry. *“That you may war a good warfare in the same.”* These extraordinary gifts of the Holy Ghost constitute the Christian’s panoply, with which he wages an exterminating war against sin and Satan; the Spirit serving as armor-bearer, putting in his hand the implement needed in every emergency.

19. *“Having faith and a good conscience, which certain ones having cast away have made shipwreck concerning the faith.”* A true faith always bears the heavenly fruit of good works. Faith and works are the two oars of the salvation boat, in which you sail across this probationary ocean, plowed with a thousand cyclones, to the bright golden shore of a blessed immortality. When your

faith fails, your works are no longer in harmony with the Divine administration. Then it is impossible to have a good conscience.

20. *“Of whom is Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to speak evil.”* Among the many fallen Christians on all sides breaking Paul’s heart, here are two preachers so far deflected from the faith once delivered to the saints that Paul finds it necessary to turn them out of the Church; *i.e.*, excommunicate them from the New Testament Ecclesia, turning them over to Satan. Regeneration takes you out of the world, and sanctification takes the world out of you. So the *bona fide* Christian is doubly divorced from the world. God calls the devil the “God of this world.” (2 Corinthians 4:4.) Hence, the world and the Church are utterly separate and distinct, having no fellowship either with other, the devil ruling the one, and God the other. Hence, to turn people out of the New Testament Church is to surrender them to Satan. Excommunication is the last and most powerful remedy. It will convict sinning Church members when nothing else will. Ejection from the kingdom of grace is but preliminary to their rejection from the kingdom of glory. Hence, it is calculated to alarm, convict, and bring to repentance when everything else has failed. We see here that Paul does it for their good, *“that they learn not to speak evil.”* When the devil gets them in his black clutches, and the Holy Ghost shows them an open hell and the seething billows rolling at their feet, Paul hopes they will take alarm and repent.

I TIMOTHY

CHAPTER II.

ARGUMENT IV. — PRAYER.

1. *“First of all, I exhort you that prayers, supplications, intercessions, and thanksgivings be made for all men.”* We do not pray enough. We do not hold on long enough to get in touch with God and prevail. James 5: says: *“Elijah prayed with prayer;”* i.e., with the prayer which God gave him. He lived so close to God as to receive his prayers from him. In that case God always answers them. The English translators, evidently not knowing the spiritual meaning, do not render it literally but prayed earnestly instead of *“prayed with prayer;”* i.e., the prayer which God gave him. The Greek also says the inward-working prayer availeth much: by the prayer wrought in you by the Holy Ghost. Here Paul enjoins upon us four distinct species of prayers; i.e., prayers in the ordinary sense—supplications; i.e., the importunate holding on to God, like wrestling Jacob, all night; intercessions, like Moses when descending from the mount of God, and finding Israel fallen and gone back to Egyptian idolatry. God proposing to cut them all off, and verify the Abrahamic covenant with Moses, he throws himself into the breach, and pleads, “Lord, blot me out of thy book, but save this people.” Thus all Israel is saved by the intercessory prayers of Moses. God help us, like Jesus, to intercede for our lost loved ones! Thanksgiving is another species of prayer here commanded. We do not thank God enough. Get a brokenhearted, despairing penitent seeking at the altar to break out in thanks to God for convicting him, and soon he will be up shouting aloud.

3. In answer to our prayers God puts his hand on the kings of the earth, and turns them as he turns the rivers of water. How wonderfully he turned about Ahasuerus in the case of Mordecai and Esther!

4. *“. . . Who wishes all men to be saved, and come to a perfect knowledge of the truth.”* God is so anxious to save all men, he gives his Son to make it lawful to save them. He also comes in the loving person of the Holy Ghost, warns and entreats every one to come and let him save them. What more could he do than he has done, and is doing? Yet the wicked blame him for their damnation. You go to hell because the devil takes you there, which he is certain to do if you die in his kingdom. God wills that all be saved, and come to a perfect knowledge of the truth—i.e., get sanctified; i.e., reach experimental certainty.

5. There is only one God revealed in three persons. I am a preacher, a book editor, and a teacher. Hence, a human trinity in your humble servant.

7. *“. . . A teacher of the Gentiles in faith and in truth;”* i.e., faithfully and truly.

ARGUMENT V. — DOMESTIC GOVERNMENT.

8. *“Therefore I wish the husbands to pray in every place, holding up holy hands without wrath and doubt.”* This is a high standing in domestic life required of the husband. Perfect love is the only salvation from the malevolent affections, and perfect faith the only antidote for doubt. *“Nothing but entire sanctification can give us perfect faith and love, and enable us to hold up holy hands.”* The

hand moves responsive to the heart. Hence, the only way to have holy hands is to make the heart holy; *i.e.*, get sanctified wholly. So you see this husband, on whom God confers the supremacy of the home, is sanctified wholly, and will certainly do to trust. As we read repeatedly in the Pauline epistles, these things are in the Lord.

9. *“Likewise, ye wives, in comely apparel adorn yourselves, with modesty and prudence; not with braided hair, gold, or jewelry, or costly clothing;*

10. *“But that which becometh women, professing godliness through good works.”* Our money all belongs to God. Hence, we have no right to prodigalize it in dress or any other way. We should avoid all unnecessary expenditure of the Lord’s money, lest we prove unfaithful stewards. Hence, we see gold positively forbidden as a personal adornment. God says, “The gold is mine and the silver is mine.” He needs it as a circulating medium. We have no right to take it out and appropriate it to feed our pride. That is the cause of all of our present financial trouble, which, it has been feared, will wreck our Government. If the people will take the gold off their persons, and the silver out of their cupboards, and turn them back into the circulating medium, we will have plenty of money.

11. *“Let the wife learn in silence, in all subordination.”* She can well afford to be subordinate to the sanctified husband described in the eighth verse.

12. *“But I do not permit a wife to dictate nor usurp authority over her husband, but to be in quietude.”* The Greek dictionary gives teach, direct, and dictate, as meanings of *didaskein*. It is here homogeneous with *authentain*, usurp. Hence, I translate “dictate.” The same word is translated “masters” in E.V. (James 3:1.) The apostle is expounding domestic government, which, like all others, must have a head. God, in his wisdom, has appointed man to the head ship of the home government. But you see here (verse 8) the man is to pray in every place, holding up holy hands, without wrath and doubt. That kind of a husband will do to rule the home. If the husband is where God commands, the wife will never feel the weight of a feather under his rule, because it will be the reign of perfect love.

13,14. Do we not find here a Divine retribution on the woman for her leadership in the transgression in consequence of which she is subordinated in the home? If so, like labor and physical death, it has been so triumphantly redeemed as to be turned into a blessing in Christ. (Romans 5:20; 8:28.)

15. *“But she shall be saved through childbearing;”* not as in E.V., “in childbearing.” In this way our Savior came into the world. Hence, we here have a terse allusion to Christ, who, as above written, has saved woman even from the Divine retribution consequent upon her precedence in sin. So, in the wonderful redemption of Christ, in whose incarnation woman was instrumental, she is even saved from the curse of subordination, because the grace of God in Christ through sanctification of the husband, makes his supremacy a blessing to his sanctified wife. *“If they may abide in faith, Divine love, and sanctification with prudence.”* This, with the plural form of the word, takes in all, husband, wife, and everybody. If your faith is all right, you receive the Divine *agapee* in regeneration. This love—the Divine nature—is poured out (Romans 5:5) in a heart corrupt by the fall. Like the delicious fruit-trees of the Holy Land, brought here to California and planted, the soil

must be subsequently purified of indigenous filth, fertilized, and irrigated, or the valuable tree of the Orient will droop and die. So your heart-soil must be expurgated, fertilized, and irrigated, if the tree of paradise, panted in regeneration, would prove a success. Not only must you be sanctified; but here it says, “*in sanctification with prudence*” (E.V., sobriety). This prudence, enjoined by the Holy Ghost, is a guaranty against fanaticism. You must stick to the main trunk line of holiness to the Lord, and suffer nothing to deflect, sidetrack, or ditch you. Follow your Holy Bible, and let your battle-cry ever go up, “Holiness to the Lord.” Divine healing is all right, but do not make it a hobby. The Lord’s coming is all right, but do not make it your hobby. Shall I have any hobby? Yes. The Bible makes holiness a hobby from alpha to omega. All of the prophets, apostles, and martyrs made it their hobby. Keep your eye on Jesus, and he will keep his hand on you. Stick to the great trunk to the New Jerusalem, which is holiness to the Lord.

CHAPTER III.

ARGUMENT VI. — THE NEW TESTAMENT EPISCOPACY.

The New Testament knows nothing about the modern bishopric, such as prevailed in the dead national Churches of the Old World, a separate and distinct ecclesiastical order. It was the fatal point of departure from apostolic simplicity, developing into priestcraft, progressing into prelacy, and culminating in the papacy. These high ministerial orders, unknown in the New Testament, are awful temptations to ambition, and enemies to sanctification; as you can not be sanctified in a candidacy for anything but heaven. Well does the Methodist simply apply the term superintendent, recognizing the so-called episcopacy as no separate order from the eldership. Good Lord, fortify Methodism against the Oriental episcopacy! So when you read about the bishop in the New Testament, understand the meaning is simply the leader of those little houseless, moneyless, and persecuted holiness bands, by the Holy Ghost denominated Ecclesia; *i.e.*, the people called out of this wicked world and separated unto God, *“to await his Son from heaven,”* thus representing the ascended Lord during his absence, hated, despised, and maltreated by the world as he was. Bishop is the Greek *episcopos*, from *epi*, over, and *skopeo*, to see. Hence, it means a shepherd overseeing his flock. The Latin translation is pastor, which has been adopted into the English language, and is now correctly used as a translation of the Greek *episcopos*. Hence, bishop in the Pauline epistles, as well as throughout the New Testament, simply means the pastor of the church, or circuit, or district. Hence, the New Testament episcopacy is simply the pastorate.

1. *“It is a faithful saying, If any one desires the episcopacy, he is seeking after a beautiful work.”* It is perfectly laudable and right in the sight of God and man to desire and seek after the pastorate as a laudable work, in which to save souls and glorify God. Aspiration to the modern episcopacy would be ambitious and condemnatory in the sight of God and man.

2. *“Therefore it behooveth a bishop to be blameless.”* The code of Lycurgus, the great Spartan lawgiver, remained in force fourteen hundred years, thus surviving every other human code in the world’s history. When out in life’s evening, he secured a pledge from the people that they would obey his laws, at least till they heard of his death. Then he went into lonely exile, never seen nor heard of again, leaving the people thus obligated to obey his laws forever. Prominent in the Lycurgian code was the law that no man could be senator till he had passed his sixtieth year, and sustained an irreproachable character. (Under that law, I fear, we would have to import our senators.) Here we see the Holy Ghost requires an irreproachable character, appertaining to every pastor. *“The husband of one wife;”* *i.e.*, polygamy prohibited. *“Watchful.”* The faithful shepherd must stand on his watchtower, and see that none of his flock go astray, and neither wild beast nor robber purloin nor slay. *“Prudent.”* The pastor is to have a well rounded Christian character, amply fortified against fanaticism, carnal oddities, and eccentricities. *“Orderly.”* He is to be a man of order; having everything in its right place, prompt in all of his duties, and a good organizer. *“Hospitable.”* His habitation is the retreat of the homeless, widows, orphans, and all in distress. *“Competent to teach.”* The pastor is *ex-officio* the teacher of his Church, the school of Christ. Hence, he is to be so cultured by the Holy Ghost as to be competent to teach his people the Holy Scriptures. O what an awful

delinquency on this important line of pastoral duty this day! How few Churches are really the school of Christ! *“Not given to wine!”* At that time Satan had never taught the people how to manufacture alcoholic wine. Coffee had not been discovered and brought into use. The people used wine on their tables, like coffee and tea at the present day. The ordinary sweet wine was harmless, nutritious, and reviving; simply the expressed juice of the grape. (Acts 2:13.) E.V., *“These men are drunk on new wine,”* is erroneously translated, the Greek being *gleukous*, fermented wine, the only sort that would make them drunk. *“Not a controversialist.”* An old schoolmaster in the administration of discipline to his fighting pupils made it a rule to hit the one who struck the second blow twice as many licks as the aggressor who struck the first, alleging that it was not the first lick that caused the fight, but the second; for if a boy gets mad and strikes another, and he does not strike back, the aggressor gets ashamed, and strikes no more. Hence, there is no fight. So it is the second lick, retaliatory of the offense given, that really brings up the fight. The meaning of this Scripture is, that the pastor is not to strike back, but meekly to bear assaults and insults for Jesus’ sake. If he preaches the truth, the ecclesiastical pugilist can not overthrow it. If he should preach error, it will be a great blessing to him and to others to have it overthrown. Hence, like his Master, meek and lowly, he is to retaliate nothing. *“Gentle.”* A good case of salvation invariably makes you a model gentleman. You need not read Chesterfield nor go into the society of the world to learn politeness. At the feet of Jesus, taught by the Holy Ghost, you soon become a model gentleman. *“Peaceable.”* The pastor of the Church must not only have the peace of God in his own heart, but God wants to honor him as a peacemaker throughout his bailiwick. *“Free from the love of money.”* This is a deadener on the money loving and salary-seeking pastors of the present age. They have all missed their calling. God does not want them in the pastoral charge of his Churches. They ought to read Ezekiel 44 and 1 Peter 5, consider the irreconcilable disharmony of their attitude with God’s Word, and either wallow in the straw till God sanctifies out of them every vestige of money love, or go out of the pastorate forever.

4. *“Ruling their own family in the beauty of holiness, having their children in subordination with all gravity.”*

5. (*“But if any one does not know how to rule his own family, how will he take care of the Church of God?”*) These two verses sweep many a metropolitan pastor out of his stilted pulpit. The Bible is a plain book, and, with candor and honesty, easily understood. If a man can not save his own home, he is incompetent to fill the office of pastor; from the simple fact that the wicked example of his own ungodly family will rear a Popocatepetl between him and his people. Despite all he can do, they will stumble over the profligate example of the pastor’s family headlong into hell. Let such a man labor as an evangelist, seeking his field beyond the influence of his own incorrigible and ungodly family. Remember the Bible makes no mistakes. Hence, it is the inalienable duty of God’s people to enforce all of these restrictions, and see that the pastor is in full harmony with the laws of God regulating his ministry.

6. *“Not a novice”* (Greek, a new shoot). The old Methodists strictly obeyed this injunction, never committing a pastoral charge to a young preacher but always sending him out as the junior of a senior pastor. In these times, in which we sadly see the rapid apostasy of the Churches on all sides, so fearfully fulfilling the latter-day prophecies, the fallen worldly Churches are everywhere clamorous for juvenile pastors, whose inexperience and worldliness will be to them a guarantee of loose administration and carnal pleasures. Good Lord, help us back to first principles lest, having

been puffed up, we may fall into the condemnation of the devil. “What is so calculated to inflate a boy preacher with vanity, foster egotism, inflame carnal passions of lust and covetousness, and expose him to Satan’s lasso, as to promote him to the pastorate, thus giving him authority over people old enough to be his grandparents, and exposing him to the attractions of the giggling girls and carnal youths who constitute the devil’s choir! Though he does not fall into public scandal, he simply apostatizes from God;” thus falling into the condemnation of the devil, becoming a cultured, popular pastor, but shorn of his spiritual locks, he spends his life grinding in the mills of Dagon.

7. *“It behooveth him to have a good report from outsiders, lest he may fall into reproach and the snare of the devil.”* Satan’s people have more sense than we give them credit for. In a revival where many were getting saved, I finally got a hard rowdy in the rear of the audience down on his knees, and prayed for him. When he consented for me to go to the altar, and bring a preacher back there to pray for him (as this occurred in my boyhood), I said, “Which one?” “Bring old Thompson, for he has got more religion than all the balance.” Depend on it, the outsiders measure up every pastor in your town; they don’t miss the mark; if you are money-loving, worldly, cold, formal, and unspiritual, they find it out. What a deplorable pity that every Church on the globe does not enforce the laws of God relative to the pastorate! If it had been done, the world would have been conquered long ago, and our glorified Lord, in the splendors of his millennial glory, reigning from the rising of the sun to the going down thereof. The holiness movement is God’s relief train, sent to the Churches wrecked by the world, the flesh, and the devil. God help us to be true and stick pertinaciously to the letter of the law! Do that, and you will come out right every time. The enforcement of the positive law of heaven here revealed would de-episcopate the great majority of the Churches in all lands. But God would raise up pastors in harmony with his Word to supply them all. The Protestant Churches have really gone into the wildest fanaticism on the subject of pastoral education. If a man has a collegiate diploma, and passes through the prescribed theological course, he is admitted with a clamorous welcome, though he be radically deficient in the qualifications here laid down by the Holy Ghost through the apostle Paul. The truth of it is, they will admit him and promote him to a metropolitan pulpit without so much as having investigated this inspired catalogue of indispensable pastoral graces. God help you all to study, appropriate, and do your utmost, by the grace of God, to confer them on every candidate for the pastorate!

ARGUMENT VII. — THE DIACONATE.

The organization of the New Testament Church is wonderful for its simplicity. The greatest mistake of the ages has been the departure of the Church from that beautiful original. O that all would come back to it! Human institutions, alien from the inspired original, have built mountains on the visible Church too heavy to be borne. Hence, they weight her down to carnality and diabolism. The Gospel Church has but two offices in her organization; *i.e.*, the pastorate, conservatory of her spiritual interest; and the diaconate, the temporal. The union of these two offices in the same person is out of harmony with the original economy. It is all right for the deacon to preach with the evangelistic fire and vehemence of Philip in Samaria, and Stephen amid the stony shower, as God wants to fill us all with the Holy Ghost, giving us tongues of fire and turning us loose against the devil. But the deacon is the official custodian of the local institution, whose duty it is to look after every temporal interest—the house, the finances, the pastor, the widows, the orphans, the poor, the meetings, etc. The Alma Mater Church at Jerusalem had seven deacons; of course, little

organizations would frequently need but one. The diaconate is an office of most vital importance, involving the very existence of the local Church. Fortunately, we here have a graphic delineation of the qualifications required by the Holy Ghost in the deacon of a Gospel Church. While we deplore the departure of our predecessors from the New Testament organization, God help the holiness people in all lands to profit by the mistakes of our predecessors, and ever stick pertinaciously to primitive simplicity! The moment you create a human office, you open a door and invite carnality to walk in. Then the devil always comes in uninvited. In Methodism the deacons, in Bible phraseology, are called stewards, the diaconate having been transferred to the pastorate. The Baptist economy is Scriptural at this point.

8. *“Likewise let the deacons be grave;”* i.e., sober, sedate, not given to hilarity, jocosity, or frivolity, or trivial things grievous to the Holy Ghost. The deacon should be filled with the Holy Ghost, who will not stay with people if they indulge in vanity and folly. *“Not double-tongued”*—Greek, double-worded; i.e., having two kinds of language to suit his company. When with the worldly he speaks the language of Ashdod; but with the saints, the language of Canaan. The tongue is the exponent of the soul, which goes out at the end of the tongue, visits the world, and comes back the same way. Paul’s double-tongued man is identical with James’s double-souled man (E.V., double-minded). The sinner has but one soul, and that is a bad one. The sanctified man has but one soul, and that is a good one. The double-souled and double-tongued are the unsanctified Christians, having the two natures in them belligerent with each other. Hence, we see that the New Testament deacon must be sanctified wholly, thoroughly expurgated from the carnal mind, and having only the mind of Christ. Then he will no longer speak the language of Ashdod, but that of Canaan only, having but one mind and one language. *“Not given to much wine.”* The grape-juice in the Holy Land is exceedingly delicious and nutritious; though ordinarily innocent, the temptation to a farmer in the “land of corn and wine” to partake excessively justifies timely admonition. *“Not fond of disgraceful gains”*—E.V., *“greedy of filthy lucre.”* All accumulation out of harmony with perfect honesty is disgraceful in the sight of God and all good men. Here is an unanswerable argument in favor of the entire sanctification of the deacon, as this is the only grace that perfectly saves him from filthy lucre. O how we need such men to officer the Church of God!

9. *“Having the testimony of faith in a clean conscience.”* The Holy Ghost is here powerfully explicit for the sanctification of all the deacons, knowing that this is the only way to keep the Church loyal to God. If once the deacons are caught by the devil, it will be very hard to keep him from lassoing the Church, as he has sadly done in myriads of cases. The soul, heart, or spirit (as these terms are used interchangeably in pulpit and pew), consists in the conscience, will, and affections. The conscience is the only spiritual element that survived the fall, thus constituting a medium through which God can speak to the soul. Without this survival of the Edenic original, man would be hopeless as a devil. Through the conscience God speaks, convicting the sinner. The will is the king of humanity ingeniously subordinated, manipulated, and utilized by the devil in human damnation. In conversion, the will is wrested out of Satan’s hands, and turned over to God, who subsequently rules the man through his will. Still a terrible civil war rages in the deep regions of the affections, till everything disharmonious with the Divine will, and heterogeneous to the character of God, is extirpated by the cleansing blood, and exterminated by the consuming fire of the Holy Ghost in entire sanctification. Here it is enjoined upon the deacon to have a clean conscience, and

witness to it. The conscience is a constituency of the heart, the specific for the generic, involving the unequivocal conclusion that the deacon must have a clean heart; *i.e.*, be sanctified wholly.

10. *“But let them first be proven, then let them exercise the office of a deacon, being irreproachable.”* As the deacon is the custodian of the local Church, there is a great risk in his office, lest he let the devil in. Hence, no one is to be entrusted with the office of deacon till he has been thoroughly tested on all lines of these specified qualifications. After he has given ample proof, then he shall he solemnly consecrated to the office of deacon with fasting, prayer, and the imposition of hands.

11. *“Likewise let the women be grave, not tattlers, vigilant, faithful in all things.”* This verse describes the qualifications of the women, who shall be entrusted with the office of deacon. You see they are substantially identical with the preceding already described, with the single exception of “tattling.” As women are much about houses and in company, and thus exposed to extraordinary temptations in the direction of loquacity, perhaps the additional warning is given to avoid all gossip, talking only for Jesus.

12. *“Let the deacons be the husbands of one wife, ruling their children and their own houses in the beauty of holiness.”* Here we see the same restriction laid on the deacon as on the pastor. If a man’s family are not an example and an inspiration to the Church, and thus an auxiliary to the deacon or the pastor in his momentous and responsible leadership of souls, such a one shall not be trusted with either of these responsible offices. They must be content to work for the Lord without thus jeopardizing the spiritual interest of the Church. Bear in mind that the Holy Ghost, through his servant Paul, emphatically specified this prohibition in case of both pastor and deacon, the only officers of the New Testament Church, that their families, the inmates of their houses, must be faithful examples for the members of their Churches, cooperative with them in their responsible work as officers representing the Church of the living God.

13. *“For those who have administered the office of a deacon in the beauty of holiness, appropriate to themselves, beautiful progress, and much boldness in the faith, which is in Christ Jesus.”* Certainly the person enjoying all the graces here required in the experience of a deacon, augmented constantly by the wonderful means of grace incident to the faithful performance of official duties, will make rapid progress in the Divine life, growing into spiritual giantism, and becoming a tower of strength in the Lord’s war. What can we do to bring the Churches back to the glory, simplicity, beauty, and victory of the New Testament organization, disencumbering her of the unscriptural human institutions which weight her to death? If she would only return to first principles, the earth would tremble and quake with pentecostal revivals.

ARGUMENT VIII. — THE CHURCH, GOD’S FAMILY.

15. *“I write these things to thee, hoping to come to thee more speedily.”* Evidently Paul’s plan was to spend the oncoming winter at Nicopolis in Southern Macedonia, and return to Asia the ensuing spring. This he never did; but saw Timothy no more till they met in bright glory. Instead of spending the winter at Nicopolis, he was arrested, carried to Rome, and incarcerated in that filthy old Mamertine prison; out of which he was led to Nero’s bar, and thence to the executioner’s block. *“But*

if I delay, in order that you may know how to deport yourself in the family of God, which is the Church of the living God, the pillar and support of the truth.” The Greek, *oikos*, so frequently in the New Testament translated “household,” is the regular word for family. It is used constantly in reference to Abraham, who never owned a house, but spent his life in a movable tent; “house of Abraham,” simply meaning his family. The apostolic Churches had no houses, and never built any till A.D. 150. Since the devil turned on the Church such a flood of idolatry—*i.e.*, ecclesiolatry; *i.e.*, Church worship—I sometimes think it would have been better if the Church never had built a house. Let the edifice burn down, and the pastor defraud the bank and run off, the whole congregation feel they have no religion, and surrender to the devil. Here it says “at the house of God;” *i.e.*, the family of God, not the building—for they had entrusted none—the Church of the living God. So, if you want to know whether you are in the true succession of the apostolic Church, you have but one question to settle: Does the Spirit himself bear witness with your spirit that you are a child of God? If you can answer this question solidly in the affirmative, you can shout down all the pretentious hierarchies and ecclesiastical tyrants in all the ages intervening between you and Paul’s sermon on the Areopagus. Here we see positively revealed the identity of the apostolic Church with God’s family. We also have the affirmation that the Divine Ecclesia—*i.e.*, the New Testament Church—is the “pillar and support of the truth.” Hence, we see the immeasurable responsibility, the illimitable enterprise, and the ineffable glory of the holiness people, as the only true and faithful custodians of the truth in all the world, on whom God can depend to preach it unequivocally and unreservedly, fearlessly of men and devils. We can not depend on the creed-bound and priest-ridden Churches to do this work, so grand and noble that the archangels would vacate their thrones to enjoy the privilege. The holiness people, though identified more or less with all of the various Churches, are the only people in the world who take the Bible as their only authority in all matters appertaining to the kingdom of grace and glory, unencumbered by human creeds and uninspired authorities. Let any others go out preaching, and they will mix up their creeds and humanisms with the gospel. Hence, the latitudinous and longitudinal opportunities and responsibilities of the holiness movement. The Churches became so corrupt that God could no longer rely on them to proclaim his unadulterated truth to all the world. Hence, he called out, and is still calling, his true and humble saints of all nationalities, sects, and races, and separating them unto himself, that he may make them the faithful custodians of his truth revealed in the Bible, and send them out to preach it to every nation. Consequently he is raising up great armies of evangelists in every land and nation, to carry this gospel to the ends of the earth. We have this glorious heavenly treasure in these frail earthen vessels. The available material is so scarce, in proportion to the demand, that God will take you without regard to age, sex, or race, if you will only meet the conditions; *i.e.*, come out of the world and separate yourself unto him, so he can manage you in his own way.

16. *“Confessedly great is the mystery of godliness.”* It is certainly great, for that mystery is none other than the Incarnate God-man, who came in the lowly manger, and was nailed to the cruel cross to redeem you and me from sin, death, and hell, and is coming again in glory unspeakable to redeem the world, taking the devil out of it, judging the wicked, and inaugurate his glorious millennial kingdom. *“Who was manifested in the flesh.”* The incarnation of Christ in his first advent is the great centralizing event of the world’s history the last six thousand years, fulfilling the old dispensation, and inaugurating the new. *“Was justified in the Spirit.”* Christ needed no justification from sin, but he was abundantly justified in the sense of approval by the Holy Ghost, who descended on him in the form of a heavenly dove when John at the Jordan consecrated him to his official Messiahship,

speaking aloud, "This is my beloved Son, in whom I am well pleased," thus filling him for the great work of preaching his gospel to the world. "Was seen of angels." They called the shepherds from the fields of Bethlehem to recognize him in the manger; meanwhile hovering over him, they sang their song of triumph. They ministered to him after the devil's temptations, accompanying him in all his earthly life, one hundred and twenty thousand gathering over Mount Calvary, administering comfort and anxious to interpose in his rescue. "*He was preached among the Gentiles.*" Christ was truly the herald of the gospel to all nations during his first advent, verifying all the types and shadows of Levitical restriction, and unfurling the banner of his redeeming love to all the nations of the earth. "*Was believed on in the world.*" While haughty Jew and warlike Roman alike rejected the incarnate Christ, diabolically uniting in his crucifixion, he was not left without witnesses, many true hearts having believed on him in his peregrinations through Galilee and Judea. "*Was received up in glory;*" not into glory as R.V. reads, as if he had to go up to heaven to receive his glory. But the Greek says, He received it right there on Mount Olivet when his body was transfigured, eliminating mortality, and rising, ascending triumphantly into heaven amid the contemplative multitude. The moment his feet vacated the summit of Olivet, he entered the glorious transformation, then and there receiving again the glory which he had with his Father before the world began. Thus invested with his transfiguration glory, leaving the world, he ascended up to heaven.

I TIMOTHY

CHAPTER IV.

ARGUMENT IX. — DEMONIAL POSSESSIONS OF THE PREACHERS IN THE LAST DAYS.

1. *“The Spirit positively says, that in the last time certain ones will depart from the faith, giving heed to seducing spirits and the teachings of demons,*

2. *“Speaking lies in hypocrisy, having been cauterized as to their own conscience”*. Multiplied millions of demons throng the air, all doing their best to find a home in some human heart. They constantly transform themselves into angels of light, and pass themselves on Christians for the Holy Ghost, and on Spiritualists for their dead relatives, thus deceiving the world by wholesale. A preacher stands in the pulpit, and a demon behind him gives the message and the utterance, passing himself for the Holy Ghost. It does not mean that the conscience of the people is seared with a hot iron, but that of the demons. Hence, their hopeless reprobacy. As the powers of Satan increase upon the earth in the last days, these demons literally flood the fallen Churches, inundating the pulpit. What is the remedy? Nothing but entire sanctification, in which dispensation we live, and for which we are especially responsible to God. The baptism of the Holy Ghost and fire burns out all of the jungles of inbred sin and all the morasses of depravity, leaving the demons no hiding-places, so they can no longer play off on you. You should always follow Jesus, led by the Holy Ghost; as these demons have no incarnation, they can not counterfeit Jesus, but as the Holy Ghost has no incarnation, they can counterfeit him. The Divine leadership is triple,—the Word, Spirit, and Providence. If you are true to this threefold leadership, you will never get sidetracked by these demons. I am satisfied they manipulate many pulpits and rule Churches not a few this day. I am in the forty-fifth year of my ministry. O what a fearful apostasy in my recollection! Entire sanctification is the only attitude in which you can securely avail yourself of the Divine leadership. If you will not have it, you must take chances among the demons.

ARGUMENT X. — EATING AND DRINKING.

3. *“Forbidding to marry.”* Here is a prophetic allusion to popery and other prohibitions of Christian wedlock. Marriage is God’s institution, old as Eden, and lies at the bottom of Christian civilization, not only the source of all the untold bliss of the Christian home, but a breakwater against floods of sin, which engulf millions in hell. Hence, we should be careful how we “forbid to marry,” lest we fall under this condemnation, as well as the Romanists. The Savior is plain, permitting divorce for adultery, a breach of the matrimonial covenant. This is for the defense and benefit of the injured party. (Matthew 5:32.) *“Whosoever may marry the divorced woman”* [E.V., is a wrong translation; it should read, Whosoever may marry the cast-off woman; *i.e.*, cast-off without a divorce, and consequently still the wife of the cruel husband] *“commits adultery.”* If the woman had been legally divorced according to Scripture, it would be all right to marry her. This erroneous translation has led many astray. The balance of this verse, 4th and 5th, are on the meat question, which is so clear as to hardly need comment. *“Everything is good and nothing to be rejected, being received with thanksgiving, sanctified by the Word of God and by prayer.”* Certainly we have large liberties under

the broad banner of the New Covenant. You can eat and drink anything you please in harmony with the moral and hygienic laws, the old ceremonial law of clean and unclean having fulfilled the period of symbolism, is now transferred to the spiritual man. Of course, all poisons—*i.e.*, intoxicating drinks, opium, tobacco, etc.—are to be rejected for moral and hygienic reasons. In the boundless department of edibles, which God, in his merciful providence, has provided, we must somewhat discriminate hygienically. *E.g.*, the meats are all too heavy for my constitution; consequently, as a rule, I prudentially abstain especially from swine, though I do not Judaize. Do not get into legal bondage about anything. We live in a dispensation characteristic of large liberties. At the same time we should all live hygienically, for which no rule can be given, in view of the infinitesimal constitutional diversity peculiar to different persons. I am glad I do not know the taste of coffee, though I have rather a favorable opinion of it. But I find it masters some who drink it, so they are out of kilter without it. As I want to be always loaded and ready to shoot for God, I use no coffee nor tea. Use the good sense God has given you; live hygienically, do not Judaize nor run into legalism.

ARGUMENT XI. — GODLINESS IS EVERYTHING.

7. “*Common and foolish fables reject.*” “Profane,” in E.V., here is utterly misleading, as there is no such an idea in the Greek. This phrase is so frequently used by Paul to these young preachers as to become proverbial. What does it mean? The word, translated profane in E.V., means common, rustic, uncouth, uncultured. “Old wives” (E.V.) is *graodeis*, from *graus* — an old woman. Among heathen the women are not educated. Hence, they are very ignorant and superstitious. When old and in the imbecilities of second childhood, they become very silly and foolish. These ignorant, silly people, in all countries, believe all of the foolish stories they hear, and become dupes of superstition. So, what are these “common and foolish fables?” They are all of the silly notions, sayings, and superstitions of an ignorant people; *i.e.*, they are everything in religion except the truth of God revealed in the Bible and experienced in the heart. So they take in all humanisms of every kind; everything on the line of uninspired authority— your creeds, whether written or oral, everything that is not authenticated in the Word of God. “*Exercise yourself unto godliness.*” Go for holiness within and without with all your might.

8. “*For bodily exercise is profitable unto little.*” You receive some benefit from physical labor, and it is all right in its place. “*But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.*” Labor with your hands, and God will reward you with a living in this life. Go for godliness; *i.e.*, for holiness with all your might, looking a million of miles above everything that glitters and jingles, and God will give you a living and all you need in this life, and a crown of glory unfading in a world of everlasting bliss. Hence, let godliness be everything, and God will attend to everything in this world and that which is to come. Poor Brother B—, living in an Ethiopian tenement, wanted sanctification in my meeting, but thought he could not keep it, because he had to drive Dr. S—’s mules for his daily bread, which were so contrary he thought no one could keep sanctified and drive them. I told him sanctification was the very thing needed to drive the mules. So he went for it, entering Beulah-land with tremendous shouts of victory; drives the mules all day, and comes to the night happier than a lark, and says: “O Brother Godbey, I do believe the mules have got it too. This is the happiest day of my life. I have been shouting on the wagon all day.” I saw him no more for six years. I found him proprietor of a rich farm, living in a mansion, going to meeting day and night, and entertaining the Lord’s people. How did it come to pass? The

Lord took his sanctified wife to heaven, leaving him with three little children, and not worth a dollar. His bright face and jubilant look won a rich old maid, who gladly took his hand in wedlock, and was delighted with his beautiful little children. When I saw them last, she too was sanctified, and O how grateful to God for her good husband and sweet children! While I lived for this life, failure and bankruptcy hounded my track. When I gave it up altogether, and lived only for God, he wonderfully supplied all of my temporal needs, and has been astonishing me ever since, not only by the magnitude of his grace for my soul, but the munificence of his providence for my body. The man who lives for heaven, gets this world and heaven too. The man who lives for this world, as a rule misses both, and gets hell on earth and in eternity.

10. “—*We have hope in the living God, who is the Savior of all men, really of those that believe.*” God is, in fact, the Savior of all men; but only believers receive him as their Savior, while all others defeat him in his saving capacity. The blackest ghost of hell torment is the horrific remembrance: “I had an Omnipotent Savior, who came all the way from heaven to suffer and die to save me; yet I broke his heart by contemptuously rejecting his salvation. So I die as the fool dieth.” This dismal ghost will never down, but haunt you through all the flight of eternal ages.

ARGUMENT XII. — TIMOTHY’S MINISTRY.

12. “. . . *Be an example of the faithful word.*” Greek is *logos*, the Divine Word, and not *rhema*, man’s word. Hence, Timothy was to speak only “as the oracles of God.” In deportment—not conversation, as E.V.—the Greek means every turn he makes with soul, mind, and body. The gospel ministry takes in the whole man “*In Divine love.*” This is the very quintessence of the Christian religion, and must be lived every moment. “*In faith.*” This is the basis of all salvation, and must be ever unshaken as Gibraltar. “*In purity.*” This is the climax of ministerial as well as Christian character. Hence, Timothy must abide in entire sanctification forever.

13. “*Give your attention to reading, exhortation, teaching.*” The great work of the preacher is to read God’s Word to the people, teach them the meaning of it, and exhort them to obey it. The modern sermonizing was unknown in the apostolic age. Paul utterly discarded it, lest the faith of the people might stand in the wisdom of men, rather than in the power of God. Really sermon-making is no part of gospel preaching, but a modern science, cunningly and adroitly manipulated by demons, thus wearing out the preachers and wasting their time, which is so much needed in soul-saving labor. The man who preaches all the week, day and night, with the Holy Ghost sent down from heaven, simultaneously making a hundred pastoral visits, only in the interests of souls, carrying his Bible, reading a paragraph ever and anon, and studying it as he runs, and expounding it to the people, will preach infinitely better sermons on Sunday than his neighbor, who spent all the week with his books, crazing his brain to manufacture a heterogeneous conglomeration of all science, history, literature, and theology, with a ten per cent admixture of gospel truth. This is no exaggeration. I am satisfied I have heard sermons which had cost much hard study and great investigation, and did not contain one per cent of simple gospel truth. This is the reason why our metropolitan Churches are dying by the wholesale, and nearly all now in a north pole climate, while our poor little Churches in the mountains, piny woods, and deserts are like blooming oases in the great Sahara. They are served by our poor little preachers, who never rubbed against a college. Therefore, they know nothing but their Bibles and their experiences. Consequently they either have to preach the gospel, or keep their

mouths shut. The issue of the matter is, that these penniless rustics and uncouth pioneers get the pure, unadulterated gospel, and lots of it; for these illiterate preachers are delighted to preach all day instead of thirty minutes, and souls flourish like trees planted by the riverside. On the contrary, the collegiate pastors of the rich city Churches only preach fifteen to thirty minutes, and have to give the people a variety of everything they have on hand. Consequently they don't get gospel enough to make soup for a sick grasshopper. Of course, they starve to death and go to hell in platoons, from the simple fact that a little bit of science, literature, and theology has no spiritual nutriment. The shepherd goes out on Sunday morning with a bag on his shoulder to feed the sheep, all running and huddling nearly starved to death, many so poor they have to lean against the fence to bleat. Here comes the shepherd and strews the meal in the trough; but, behold! it turns out to be sawdust and chips and cockle-burrs, with a very slight admixture of meal, which the sheep can't get for the trash; and if they could get it all, there is not enough to keep one in a hundred from starving to death. The simple truth of this mournful problem looks me squarely in the face; our large and popular Churches are everywhere dead and dying of starvation for the want of the plain, nutritious gospel bread, which, I am sorry to say, they are not getting. As in my peregrinations I preach afternoon and night every day, I frequently, on Sunday morning, slip away and hear some great metropolitan pastor. Hence, I know whereof I affirm. We live amid the sad fulfillments of the woeful latter-day prophecies, and contemplate with horror this distressing "famine of bread." The eye of God is on this appalling state of things. In condescending mercy he is raising up an army of evangelists, regardless of race, rank, culture, color, or sex, and sending them out to do just what Paul here commands Timothy, "*Give attention to reading, exhortation, teaching.*" Fortunately these preachers have no sermons, and few of them are competent to make any, and they have gumption enough "to keep their hands off the ark." Therefore, unencumbered with "dry-bone" sermons, they go out with their Bibles in their hands and the Holy Ghost in their hearts. They read God's Word, exhort the people to receive it, and teach them how to get religion, spend nights of prayer, and God puts his seal on their labors of love. Do you know that this is the very preaching commanded in the commission? To preach simply means to proclaim; not a sermon which we have made, but God's truth revealed in the Bible. Satan has so utterly captured the modern pulpit as to humbug the preachers out of the very definition of gospel; *i.e.*, "*the dynamite of God unto salvation to every one that believeth.*" Hence, where there is no spiritual dynamite to blow sins and devils out of the people, there is no gospel. O how the dead Churches do need this blowing up! In harmony with these facts, our Savior selected "unlearned and ignorant men" when he gathered around him the inspired twelve to head the gospel army going forth to conquer the world. If he had selected collegiate graduates, they would most likely have mixed up human learning with the gospel. All collegiate learning is good if baptized with the Holy Ghost and fire; but without it, a bad investment for the preacher, and a dangerous thing.

14. "*Do not neglect the gift which is in thee, which was conferred on thee through prophecy, with the laying on of the hands of the Presbytery.*" Prophecy is laid down in the catalogue of extraordinary spiritual gifts. (1 Corinthians 12.) These gifts constitute the Christian's panoply, and qualify the sanctified for their great and responsible work of saving others. Here we have an allusion to Timothy's ordination, which simply consisted of the intercessory prayers of the older and more spiritual members of the Church; meanwhile their hands are laid on him. There is an indescribable and a mysterious impressibility in the human organism, and an indefinable transmissibility of graces from one to another. When you pray for a person you will augment the efficiency of your petition by the imposition of the hand. Successful altar work utilizes the hand as well as the heart. Human

ecclesiasticisms have long ago appropriated the New Testament ordination, and subsidized it to clerical intrigue. In its original simplicity it was simply the environment of candidates for gospel work with the elderly and more spiritual saints, and a union of prayer with simultaneous imposition of hands for the coming of the Holy Ghost on the candidates, and the impartation of his extraordinary gifts, the only available enduement for soul-saving work. Paul and Barnabas at Antioch were thus consecrated for the evangelization of the Gentiles.

15. *“Meditate on these things, live in them, in order that your promptitude may be manifest to all.”* The Lord’s preachers make an awful mistake when they try to fill up their heads with everything. John Wesley said that sanctification made him *“homo unius libri, a man of one book.”* So was Timothy. At this point Satan sidetracks the preachers by wholesale. I preached fifteen years unsanctified, studied myself almost to death to make a preacher. In sanctification the preacher died, and I was perfectly willing to give up preaching and everything else for Christ’s sake. Then the Holy Ghost so filled me as to make me a preaching machine, a regular automation, never to stop again. So, for the last twenty-nine years I have been every moment ready to preach and to die. When presiding elder twenty years ago, I preached nine hundred sermons a year.

16. *“Take heed to yourself and to the teaching; abide in these; for, doing this, you will save both yourself and those who hear you.”* O the emphasis Paul lays on the teaching of God’s Word! What a mournful contrast with the diluted, humanized, despiritualized, and degospelized, misnamed gospel of the present day—little manufactured sermonettes substituted for a glorious banquet of God’s blessed, sweet, inspiring, reviving, convicting, converting, reclaiming, sanctifying, and uplifting truth! Paul here tells Timothy that it is by teaching the people God’s Word, the way of salvation, and a holy life, that he shall save both himself and those who hear him. How I tremble for the preachers in the judgment-day who have neglected their opportunities to preach the gospel, and let the people slip through their fingers into hell! As a rule, city pastors do not preach as much clear, straight gospel truth in a whole year as they could and should preach in a week. Good Lord, have mercy on them, and alarm their guilty fears before they face the great white Throne, and hear the bitter wails of their people as they sink into hell! Read the prophecies and look around, and you will conclude with me that the woes of the great Tribulation make haste.

ARGUMENT XIII. — WIDOWHOOD IN THE APOSTOLIC CHURCH.

1-16. Primitive Christianity is all luminous with spiritual wisdom. Widowed saints over sixty years were utilized in the Lord's work, "spending night and day" in prayers and supplications, and, of course, receiving temporal sustenance as beneficiaries of the Church. As they spent all of their time in prayer and soul-saving labor, they must be supported by Christian benefaction. This organization of venerable widowed saints, unencumbered with temporal affairs and devoted to incessant prayer, is a lost institution of the apostolic age, which should by all means be revived. The superficial religion of our day is poorly competent to appreciate this apostolic institution. Up in the mountains of West Virginia, years ago, a Methodist Church flourished, and shed her light over all the land. Ere long some of the members went to heaven, others to the wild West, and others to the devil, leaving a few to transfer their membership to other Churches. However, Aunt Peggy says she is too old to go off to meeting, and she will finish her pilgrimage alone in old Mount Tabor. The house is neglected, chinking out, chimney fallen down, and roof caving in, but Aunt Peggy spends the Sabbath there on her knees, often getting happy and arousing the citizens by her shouts. One Sunday afternoon, some mischievous juveniles say, "Let us go and scare the old woman." Halting in hearing distance, and listening to her supplications, behold! she is pleading with God to save the wicked young men of the neighborhood. Smitten by the thunderbolts of conviction, they come in, fall on the floor, and ask her to pray for them. This was the beginning of a great revival, resulting in hundreds converted and house rebuilt. Dr. Finney used to carry around with him a simple-hearted, illiterate old man, who had power with God to pull down salvation on the people. He would stay in his room, and pray while Finney preached. The Doctor said he could tell while he was preaching how the old man was getting along in prayers. As you who read the "Life of Finney" will certify me, frequently the power came on his congregations, knocking the people down on all sides, till they would lie prostrate for hours crying to God. The world gives Finney credit for these mighty works, when God did them in answer to the prayer of that old saint. O how we need to revive our praying bands of sainted widows in every Church! "The power of prayer is actually unknown in the popular Churches of the present day."

2. "*Elderly women as mothers, younger women as sisters in all purity.*" God help us all to heed this admonition! I have been lied on from every point of the compass; beaten with dirt, stones, frozen potatoes, and eggs; mobbed, threatened with immediate death, and twenty-six years ago hauled out of my circuit as a crazy man, and repeatedly rejected and forced to travel; but never was a scandal raised against me. I have been astonished that Satan did not utilize this powerful weapon against me; perhaps it is because I have always observed Paul's injunction here to Timothy, Treat the "*younger women as sisters in all purity.*" Do not forget this. You can not be too careful in your deportment toward young women. Many an innocent man has been ruined influentially by mere indiscretion.

4. "*If any widow have children or grandchildren,*" they should take care of them, thus relieving the Church.

6. *“But she who is wanton living is dead;”* i.e., she is backslidden through wantonness, and spiritually dead though physically alive.

8. *“But if any one provides not for his own, and especially the inmates of his home, he has denied the faith, and is worse than an infidel.”* This is a terrible condemnation on lazy people who do not provide for their homes. God is so good pouring out the bounties of nature into the hand of industry on all sides, that almost any person with a very small effort can provide temporal sustenance. In Washington they claim to grow eight hundred bushels of Irish potatoes per acre. A person can live well on the potato and a little salt. This verse covers all the ground, and turns condemnation on all who do not provide for their families.

10. *“. . . If she has washed the feet of saints.”* Here Paul lays down foot-washing in the catalogue of Christian benefactions. In Oriental countries, Palestine, Egypt, Syria, and Arabia, they do not wear shoes but sandals, to protect the bottoms of their feet from the burning sand. On arrival, hospitality greets the guest at the door, removes the sandals, and washes the feet. When Jesus was washing Peter’s feet (John 13), responsive to the remonstrances of the latter, he said, “What I do thou knowest not now, but shalt know hereafter.” Peter did know that Jesus was washing his feet. So that was not what Jesus was doing, but teaching him a profound lesson in Christian humility, which he could only receive after the consumption of all his blinding depravity by the fires of Pentecost. This statement of the Savior, and the historic fact that the primitive Church did not practice foot-washing, is demonstrative proof that it was not an ordinance of the Apostolic Church, like baptism and the eucharist, but simply an impressive lesson in humility, deduced from a long-standing custom of Oriental hospitality, now paralleled (especially in our northern latitudes, where sandals are not used), by blacking the shoes.

11-13. These verses refer to the sad fact of apostasy on the part of young widows through wantonness, whose provided remedy, along with the grace of God for keeping or reclamation, is matrimony.

14. Here Paul advises the younger widows to get married; as this institution is a blessed Christian privilege, and a powerful fortification against temptation and sin.

16. *“If any faithful woman have widows, let her support them, and let not the Church be burdened, in order that she may give her attention to those who are widows indeed. If your mother, daughter, or sister is left in widowhood, take care of her, thus relieving the Church.”* This paragraph on widowhood is characterized throughout with good common sense, prudence, and wisdom. O that the Church would heed it, coming back to first principles!

ARGUMENT XIV. — MINISTERIAL SUPPORT.

17. *“Let the elders, who stand before you in the beauty of holiness, be considered worthy of double remuneration, especially those who labor in word and teaching.”* This does not mean simply a ruling elder, as in E.V., but the teachers and preachers of mature years, experience, and learning. The Greek, *proestotes*, in E.V. translated “rule,” is from *pro*, before, and *istemi*, to stand. Hence, it simply means standing before you in the attitude of a teacher. *Kalos*, “well” in E.V., literally means

beautifully. Therefore the elderly brother and sister who stand before you preaching and teaching, adorned with the beauty of holiness, are to be counted worthy of double pay for their service. *“Especially those who labor in word and teaching.”* Preach means simply proclaim the Word of God as revealed in the Bible, while teach involves the deep subtleties of exposition. As the Bible was written in Oriental languages not now used by any living people, we must be educated and thus prepared to go down into the dark mysteries of these dead languages, and haul up the sparkling gems of inspired truth, that they may dazzle the illuminated eye of the faithful inquirer, exploring the deep things of God. In view of the time, money, and labor needed in the qualification to labor in “word and teaching,” the Holy Ghost here enjoins double remuneration in behalf of the elders, who *“labor in word and doctrine.”* In this and many other instances the E.V. bends the translation into favoritism with ecclesiastical authority, which at that time was so prominent in the Episcopal Church. But this passage has no intimation of official rank or prerogative, but simply exhorts the people to confer double remuneration on the elderly brothers and sisters who *“stand before them in the beauty of holiness, laboring in word and instruction,”* while hundreds of others around, with no costly education nor long years of experience, may preach the living Word with a small remuneration.

18. *“For the Scripture says, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his hire.”* This verse is confirmatory of the preceding. When I was in Egypt and the Holy Land, I saw the oxen, everywhere I went, going round on the threshing-floor, treading out the wheat and barley and other grains (there never having been any American corn in that country). Why don't they use steam threshers? The iron horse is there, thundering along the railroad. Why do they not let him thresh out their wheat? The customs of the patriarchal age must abide there, witnesses to the truth of the Bible, till the Lord comes. Why do they not have steam mills to grind their wheat and manufacture their flour? Still, two women sit down on either side of the little hand mill, and grind flour for dinner. They are waiting till the Lord comes for his Bride, taking up the one and leaving the other.

19. We have no right to conclude that this is only an official elder, as the original meaning of the Greek is simply of mature years. As people get old, extraordinary deference is due them. Hence, we should go slowly in their accusation and condemnation, keeping quiet till we can prove the allegations by two or three witnesses.

20. *“Convict those who sin in presence of all, in order that the rest may indeed have fear.”* O how plain and explicit the duty of the preacher is here specified! In the great congregation, God requires him to lift up his voice like a trumpet, sparing neither friends nor foes, but exposing all sin, and convicting all sinners. The word which I here translate “convict,” is *elegche*. It is the Greek word for the sentence of the criminal judge, when he gives his verdict against the accused, condemning him for the penitentiary or the gallows. It is the strongest condemnatory word in the Greek language. Do you know that condemnatory preaching is rapidly becoming a lost art, as very few Churches have the grace to tolerate it, and equally few preachers the heroism to give it?

21. *“I testify before God and Christ Jesus and the elect angels, that you may guard these things without prejudice, doing nothing according to partiality.”* You see Paul solemnly obligates Timothy before God and the angels sent forth to help him, and the people to whom he preached to secure their heavenly election, that he will guard all these truths like a soldier standing sentinel, as that is the

word here used. It was a penalty of death for a Roman soldier to go to sleep on guard. Every preacher is God's sentinel under the eye of Omniscience and the elect angels standing to guard immortal souls against the invasions of the devil. Woe unto the pastor who permits the Lethian slumber so to somnify him that he shall fail to sound the alarm on every approach of the enemy! "Prejudice" is one of the meanest things ever hatched in hell. It is from the Latin, *pre*, beforehand, and *judicium*, judgment. Hence, it means a verdict given before the evidence is heard. I heard of a judge in the Emerald Isle who said he always gave his decision when he heard one side of the evidence; for if he waited and heard the other side he would get puzzled so he would not know how to decide. We have no right to have prejudice against anything, not even the devil; for God is going to give all the devils a fair trial in the judgment-day. Prejudice killed Jesus and two hundred millions of his faithful followers. All the opposition to holiness is the work of Satan's prejudice. John Fletcher well says, "Perfect love is an angel so lovely and beautiful that the devil can't get his hell-hounds to chase it till he covers the amiable form with a bearskin." Then they will go for the bearskin, but not for the angel; so all the hell-hounds barking on the track of holiness are just after the bearskin, which the devil has thrown on it. "*Doing nothing according to partiality.*" To this Paul solemnly adjures Timothy. No wonder our Lord required even his own apostles to get sanctified wholly as a qualification to preach the Pentecostal gospel, as nothing but the fires of the Holy Ghost can burn the prejudice and partiality all out of the heart.

22. "*Lay hands suddenly on no one, lest you participate in the sins of others.*" This is very appropriate admonition. When they sent out men and women to preach, they gathered around them, laying hands on them, and invoking the descension of the Holy Ghost on them, with his extraordinary spiritual gifts, to empower them for the responsible conflict with sin and Satan, invariably incident to soul-winners. Before we thus commission people for responsible posts of duty, we should test them thoroughly, and be satisfied that they have a genuine case of personal salvation, lest they prove traitors, and bring reproach on the cause of God. "*Keep yourself pure.*" "Pure" in this charge not only includes experimental holiness, but emphasizes personal chastity, so preeminently imperative in the preacher of the gospel.

23. "*Drink no longer water, but use a little wine for the sake of your stomach and frequent sickness.*" While Timothy was an exceedingly valuable preacher, he had a feeble constitution and a weak stomach. In my camp-meeting tour I traveled through the great South every summer and fall, where a diversity of febrile diseases are constantly prevalent, and ever and anon the pestilential yellow-fever visits the land. When he comes, I always pay him the courtesy of an orderly retreat. In case of all the other fevers, I stand my ground so far as possible, ceasing to drink the ordinary waters, which are frequently warm and malarious, but resorting to the medical springs, which, in the goodness of God, prevail in that country, determining the location of almost every camp; having never yet yielded to the importunities of the natives to use coffee as an anti-malarial. The word used by Paul means neither fermented nor alcoholic wine, but the unadulterated fresh juice of the grape, which is nutritious, reviving, and sanitary. Mark the specification here, "*Use a little wine;*" *i.e.*, not much. No person acquainted with the facts in the case can criticize Paul in this advice. Doubtless the water in that country at that time was not first-rate, and the atmosphere malarious.

24. "*The sins of certain men are manifest beforehand, going before to judgment, but to certain people, indeed, they follow afterward.*" This is a plain statement of universally prevailing

occurrences. The two most prominent men in your village are your pastor and your saloon-keeper. All enlightened people condemn the latter, and deplore the evil employment in which he spends his life, not only poisoning and killing the bodies, but destroying both soul and body in hell. Not so with the pastor. All believe he is spending his life for the good of humanity. At the judgment he turns out to be a Judas Iscariot, who sold his Master for filthy lucre. A preacher in Brother Carradine's revival was on his knees at the altar seeking sanctification. An ecclesiastic passes by, stoops down, and, putting his hand on his shoulder, whispers to him, "If you do not get away from there, you go to the piny woods." He arose, and left, never to return; for he was in a fifteen-hundred dollar station. He beat Judas one hundred-fold, as he only got fifteen dollars.

25. You can hide your works here, and pass them for good when they are bad; but you can not hide them when we all stand before the great white Throne.

I TIMOTHY

CHAPTER VI.

1,2. The world was full of slavery in Paul's day. While the gospel provides for every relation in this life, it puts the plowshare down deep, and plows out all evil in due time. Rapidly is human slavery evanescent before the advancing light of Christian civilization.

ARGUMENT XV. — HERESY.

3. *“Teach these things and exhort.”* These constitute the work of the preacher. We must teach the people the truth of God and exhort them, in view of death, judgment, hell, heaven, and eternity, to obey these momentous commandments, and walk in the light of these grand and inspiring truths. *“If any one teaches otherwise, and does not give heed to the hygienic words of our Lord Jesus Christ, and the teaching which is according to godliness.”* Hygienic is the Greek, so frequently used to describe the Word of God. While regeneration raises you from the dead, sanctification cures all of your spiritual diseases, makes you healthy, and qualifies you to live in harmony with all the laws of spiritual hygiene, so you will never again contract spiritual malaria and get sick. Heterodoxy is a Greek word, and simply means “another opinion” different from God's plain Word.

4. *“He is puffed up.”* Spiritual pride lies at the bottom of all heresy. The man is proud, and wants his own way. Salvation makes people humble and teachable. You can not teach a proud man, because he thinks he knows it already. If he does not get rid of his pride, he will have to be taught in the flames of hell. *“Knowing nothing.”* This heretic, who will not accept the plain Word of God as the umpire in every case, is really a miserable idolater, worshipping his poor little creed, and so blinded by the devil that he has never received the beautiful light of God in regeneration. He knows nothing about God and his blessed saving truth, but much about questions and word battles. I have frequently met this miserable character in my travels, always ready for dispute. They are ignorant of God, and so blinded by Satan that they constantly handle the Word of God deceitfully. They will talk you to death, and say nothing. It is all a senseless clatter. Nuisance is no name for them.

5. *“From which [these disputes and controversies] come envy, strife, blasphemies, evil surmisings, and disputations of people, corrupt as to their mind and turned away from the truth, thinking that gain is godliness.”* They think if they gain a proselyte, they have achieved a victory for God; whereas it is for the devil, as they really serve the devil, thinking he is God. The scribes (the popular pastors in our Savior's time) and the Pharisees (the official members of the popular Churches) were on this line, even *“compassing sea and land to make one proselyte, and making him twofold more the child of hell.”* He still had his own old sins, and now he joins them, adding the sin of hypocrisy, and doubling the mess for hell. Look out for these deluded people! Their name is legion. They make all sorts of professions, and possess but an evil heart. How can I know them? If you have much acquaintance with God's Word, you will have no trouble to identify them. Their peculiarity is, they are wedded to a poor little creed, and want to bend the Bible to it. In this you can readily detect them. They are not willing to take the Bible for their only guide. They explain away the plain Word of God. They are objects of pity; having been caught in Satan's lasso, they are faithfully working for him.

6. *“Godliness with contentment is great gain.”* If we have godliness, and are perfectly content with godliness alone, we have great gain, because God gives heaven and earth. If we are not contented with godliness, we will lose all in the end.

ARGUMENT XVI. — THE DANGER OF RICHES.

7. *“We brought nothing into the world, because we are not able to carry anything out.”*

8. *“Having food and raiment, we shall be content with these.”* I am sorry for my rich friends. They are slaves to their possessions. O how free I am, possessing nothing!—still get as much as the rich. I am as sure of a coffin and shroud as they are.

9. *“Those wishing to be rich fall into temptation and a snare, and many injurious and hurtful lusts, which drown people in destruction and perdition.”* Could you uncap hell, and hear the mournful wails of the countless millions who have been drowned in the bottomless abyss of unquenchable fire through the allurements of riches, you would surrender forever your cherished aspirations after wealth. I knew a man, already rich, to kill his own dear brothers, and appropriate their part of the estate. What will not fallen man do for money? Nothing but entire sanctification can make you as dead to money as to oyster shells. Hence, you are never safe without it. Satan is watching for a chance to throw the lasso of money love about your neck.

10. *“For the love of money is a root to all evils.” “The root of all evil,”* E.V., is not in harmony with the Greek, nor with the facts of universal observation. Many evils come from other sources than the love of money, and are really antagonistical to it; e.g., drunkenness and debauchery, which, instead of loving money, entail swift bankruptcy in earth and hell. *“Which certain ones seeking after have erred from the faith, and pierced themselves through with many sorrows.”* The love of money is a wooden horse carrying Satan’s Greeks into the Churches of the present day. Why all these projects, causing wholesale apostasy? It is to get money, scandalizing the Christian’s God as if he were poor, when he is so rich that he needs none of these things. Preachers and people thus backslide together, hunting money. It ruined poor Judas, and nearly ruined Jacob. Look out, preacher, lest you prove a follower of Judas. You do not need any of these money-raising fandangoes. God’s ravens are not all dead. God open your eyes to see your members going to hell in platoons! You need a revival, instead of a festival.

11. *“O man of God, fly from these things!”* What things? Doctrinal heresies—i.e., all anti-holiness teaching; for godliness is everything—and from the love of money. Be God’s freeman, and not man’s hireling. Good Lord, give us the spirit of Elijah, who stood alone for God! *“Pursue righteousness, godliness, faith, Divine love, patience, and meekness.”* Let us appropriate these beautiful graces in their perfection!

12. *“Fight the good fight of faith, lay hold on eternal life.”* When the sinner is not willing to be led captive by the devil at his will, he fights his own fight, and gets whipped all the time. When converted, it becomes a partnership fight between him and Jesus. But when he gets sanctified, then he fights the fight of faith alone, sweetly resting in the arms of Jesus, and shouting all the time over the victory which he receives by faith, even in anticipation; meanwhile Jesus does all the fighting

for him, and gives him an everlasting victory. "*Lay hold on eternal life.*" Timothy was gloriously saved and sanctified long before this was written, and, of course, had the life of God in his soul. Yet he was still on probation, and liable to forfeit that life by apostasy; so Paul exhorts him to "lay hold on eternal life;" evidently, as we see from the context, referring to his admission into heaven at the end of probation. A man does not "lay hold on" what he already possesses. Hence, there was a sense in which Timothy did not then possess eternal life. What is that sense? Why, he did not at that time possess it in a non-forfeitable sense. There are no non-forfeitable blessings here. Let us take God's Word as it is, and not trust to our creed, or trust that of another. This Scripture is decisive on this question. Lord, save us from controversy and creedism, make us to receive thy plain Word as the umpire in every case, and never bring our poor little ratiocination against thy *ipse dixit!*

ARGUMENT XVII. — IMMORTALITY.

"*You testified a beautiful testimony in presence of many witnesses.*" Timothy was all right on experience and testimony, always ready to ring out clear and straight.

13. Here we are assured that our Savior was always prompt and bold on testimony, even in the presence of Pilate, the world's ruler. Of course, this occurred during his arraignment, and doubtless on other occasions, as he preached three years under the administration of Pilate.

14. "*That you keep the commandment spotless and blameless unto the appearing of our Lord Jesus Christ.*" We see Paul and his preachers were not looking for death, but for Jesus. That is the true attitude of New Testament saintship. O the brightness it would flash over the gloomy escutcheon of the howling wilderness of Christianity of the present age, if they would exchange the anticipation of the old grim monster for the glorified Savior!

15. "*Whom the blessed and only Sovereign King of kings and Lord of lords will reveal in his own times.*" The Son sits at the right hand of the Father, awaiting his time to send him back to this world, while his faithful Bride, toiling and suffering, is waiting her Lord's return to reign in his glory. The shepherds on the plains, old Simeon and Anna, Zacharias and Elizabeth, Joseph and Mary, were vividly anticipating the first coming; yet the time was known only to the Father.

The spirit of prophecy is still prevalent among the saints of God, in proportion to their proximity to the Throne, revealing to them the crowning climax of the world's history; *i.e.*, the return of the glorified God-man to take charge of this world, casting out Satan and his myrmidons.

16. "*Who alone hath immortality.*" As this clause has become the battle-cry of the soul-sleeping heresy, it is pertinent that it receive our especial attention. Perhaps you are apprised that the above heresy despiritualizes you altogether, leaving you without a soul, and simply conceding physical immortality to the saints only, leaving final annihilation for the wicked. Thus it brutalizes humanity, depriving them of their immortality. It has even had the audacity to tinker with the inspired original, the very words of the Holy Ghost, and change the punctuation of our Savior's words to the dying thief, so as to read, "*I say unto thee this day, thou shalt be with me in Paradise,*" thus making our Savior commit a solecism, as if he were not speaking to the thief in the present tense. They are constrained to make this silly change to save their idol, their poor little creed, which, like all other

creedists, they worship as a god; since the true reading, which I here have in the Sinaitic manuscript, the oldest Greek Testament in the world, reads, "*Truly I say unto thee, This day thou shalt be with me in Paradise,*" revealing clearly and unequivocally the existence of the thief after his body was dead, and proving positively from the Savior's lips the soul's immortality. The rich man and Lazarus (Luke 16) both existed in all the consciousness of their immortal being, after their bodies were dead and their souls had left this world, illustrating the soul's immortality beyond the possibility of cavil, on the responsibility of our Savior himself. This irrefutable testimony they utterly discard as legitimate proof, because they say, "*It is a parable.*" If it were a parable, it is perfectly authentic as proof of the soul's immortality, even on the hypothesis of parabolic truth. However, it is not a parable, but a positive and infallible history of two literal men, who lived and died in a bygone age, each surviving his body, the one reporting from Abraham's bosom, and the other from a place of fire and torment in Hades; both seen by the retrospective eye of the omniscient Savior. These and all other cases proving the soul's immortality, they must encumber all their wits to darken and pervert, in order to save the life of their poor little idol. In Isaiah 14:9, 10, we have his inspired testimony to the arrival of Belshazzar, the last Chaldean monarch, in hell, and his salutation by his royal predecessors—rather a wholesale confirmation of the soul's immortality. Let us drop back to their hackneyed battle-cry, "*He alone hath immortality.*" The word here for immortality is *athanasia*, from *a*, not, and *thanatos*, death. Hence, it means freedom from death. Of course, this is a great primary truth; *i.e.*, God alone is free from death and its liabilities. All finite beings are in some way susceptible of death and liable to it. God alone is light and life. Yet he imparts light and life to whom he will. Life in all finite beings is exotic from the Creator, and not indigenous in the creature. In their helter-skelter application of this passage to the nullification of the soul's immortality, they palm off a lot of occult sophistries on unthinking and uninvestigating people, thus blinding their eyes, stupefying their consciences, and degrading their spiritual aspirations, to accept their brutalizing heresy, despiritualizing them and actually letting the unregenerate down to the level of the brute creation, and offering the saints of God nothing but physical immortality in the restored Eden of this world; thus sweeping away the very existence of heaven and hell. You would be astonished at the prevalence of this specious heresy in the different States of the Union. They adopt all sorts of stratagems to scatter their pestilential literature clandestinely over the land. At this you need not be astonished. It is peculiar to all heretics, as Jesus said, to compass sea and land to make proselytes, and to make them twofold more the children of hell. A man will die for his god. Their pusillanimous little creed is their god, for which they will cheerfully labor, suffer, and die. The power of religion is wonderful, and an awful instrument of destruction when in the hands of the devil. Now let me post you in the adroit sophistries which lie at the foundation of this heresy.

- (a.) They confound life and existence, which are entirely different things. They treat them as synonymous; *e.g.*, Satan died when he sinned, and is this day the dearest thing in the universe. Yet his personal existence is as real as that of God. So all the innumerable demons thronging the pandemonium and invading this world are utterly dead; *i.e.*, destitute of spiritual life. Yet these dead, lost, and miserable spirits have their actual, personal existence, as real as the angels. It is equally true of the soul of every sinner, though dead in trespasses and sins. (Ephesians 2:1.) His spiritual existence is as real as that of Paul.
- (b.) It is equally true of this heresy that it confounds death and nonexistence, which are utterly distinct realities. There is no such thing as annihilation. Burn a log of wood, and the ashes and

gases will weigh just as much as the log before it was burnt. Annihilation does not belong to the province of Omnipotence, which simply has all power within its sphere when it is merely a question of power. There are some things which God can not do; he can not lie; he can not antagonize his own character and attributes. If it were possible, I think it highly probable that God, in mercy, would annihilate the devil and all his myrmidons and all the human souls in hell. But, unfortunately for them, they received immortality from the creative fiat, which opened to them the widest door in the universe for enlargement, achievement, aggrandizement, glorification, and eternal fruition. All this they forfeited by the unhappy verdict of their own free will.

Good Lord, help us all to sink out of self, and die to everything but God and his truth, forever losing sight of all human creeds, and, like little Samuel lying on his pallet, meekly say, “*Speak, Lord, thy servant heareth.*” “Inhabiting light unapproachable, whom no one of men has seen nor is able to see.” We must keep in mind the glorious Trinity in Divine unity, not drifting off into the tritheistic heresy of three Gods instead of One; but still keeping constantly before our eyes the three distinct personalities of the glorious indivisible Divinity—*i.e.*, Father, Son, and Holy Ghost; remembering that God is revealed in the incarnate Christ. Hence, through the flight of eternal ages the glorified humanity of Christ, filled with the Divinity, will be the inscrutable majesty and magnetism of the celestial universe, thus exalting our redeemed and transfigured humanity above all other created intelligences.

17. “*Command the rich in the present age not to think about exalted things, nor to trust in uncertain wealth, but in God, who conferreth on us richly all things for our enjoyment.*” The proud people rush madly after the golden apples, which Satan everywhere waves in the air to attract their deluded gaze, which, the moment received, turn to the ashes of Sodom on the disappointed lips. Meanwhile the humble poor, forsaking all the world and desiring nothing but God, are surprised unutterably and astonished ineffably, not only at the unearthly fruitions of his grace giving them a heaven in which to go to heaven, but lost in incomprehensible bewilderment to find their bodies literally flooded with the munificence of his providence, giving them more than heart can wish.

18. “*To do good, to be rich in beautiful works, to be free givers, ready communicators,*

19. “*Laying up for themselves a beautiful foundation for the world to come, that they may lay hold on eternal life.*” Paul again, as in verse 12, uses the powerful Greek compound verb, *epilambanoo*, which means to receive unto yourself “eternal life.” Let these two clear statements by the inspired apostle forever settle all controversy on the problem of eternal life, revealing positively the forfeitability of that life during probation, and sweeping away the Satanic subterfuge into which many a poor backslider has fallen, and been lulled to sleep by the diabolical lullaby, “*O you know you were once converted, and you can’t lose eternal life, so take another nap.*” So Satan sings another tune while he goes fast asleep till the devil can dump him into hell. Here, in the twelfth verse, Paul exhorts Timothy to be courageous, “*fight the good fight of faith, lay hold on eternal life;*” *i.e.*, when he enters the pearly portals. In verse 19 he pours his burning exhortation on these paragon saints, whose lives have been flooded with holy philanthropy, thus “*laying up for themselves a good foundation for the world to come, that they may lay hold on eternal life;*” thus clearly confirming the conclusion that none of us receive eternal life in a non-forfeitable sense till we pass our probation

and enter heaven. These Scriptures confirm beyond the possibility of controversy the great Bible truth of our probation and liability to fall to the end of life. This truth should be proclaimed upon the housetops, as the only available antidote to the devil's soporific incantations, "once in grace, always in grace." If this dogma be true, there is not a solitary backslider in hell; whereas, the very contradictory is true. Hell is for none but backsliders, Satan to begin with, who was once an archangel. (Isaiah 14:12.) And as the devils were created angels, as God never made a devil nor a sinner. They were all on probation as we are, and, unfortunately, "they kept not their first estate." (Jude.) By the glorious redemption of Christ all the human race are born in the kingdom of God like the prodigal son, and only get out by sinning out. Hence, it is an undeniable fact that instead of no backslider going to hell, none go but apostates; all the devils being fallen angels, and all human souls having enjoyed infantile innocence, were justified in the Father's house before they turned prodigals.

20. "O Timothy, guard the trust!" The Greek word here is the verb form of *phulake*, strictly military; as when a Roman soldier stood sentinel the lives of the army and the cause of his country were entrusted to his keeping; if he went to sleep, the penalty was death. The preacher is God's sentinel on the walls of Zion. "*Son of man, I have made thee a watchman to the whole house of Israel.*"

"O watchman, what of the night?
The myriad foe come on to try thee with their might.
If thou shalt fail one note thy trump to sound,
I will hang upon these battlements the watchman on his round"

During the pioneer Indian wars, a man was killed every night at a certain post. After several nights had elapsed, the notoriety of that dangerous post so spread throughout the army that no one was willing there to stand sentinel. Hence, they have to call for a volunteer. A stalwart backwoodsman enlists, and is sent to the post. About midnight he sees a large hog rooting round among the leaves. He observes the animal moving about, but getting near. He calls out to the hog, "Give me the countersign!" He calls the third time. No answer comes. He fires on the hog, and out wallops an old Indian. So God's sentinel is to take no risk; but fire on the innocent hog when there is good reason for suspicion. God help us to be true sentinels! "*Avoiding common empty talks.*" "*Profane babblings*" in E.V. does not really convey the idea of the original. The above translation is literal from the original. You observe that Paul repeats this phrase over and over. Hence, it must be exceedingly important. Every speech, exhortation, sermon, prayer, testimony, and song, without the Holy Ghost, is empty. The Greek *kenophoonias* is from *kenos*, empty, and *phoonee*, voice. Hence, it literally means all empty utterances. Our voices belong to God, and should only be articulated for his glory. Therefore all of our utterances without the Holy Ghost are empty. At this point Satan utterly sidetracks the preachers, and gets them to preach, pray, sing, and talk without the Holy Ghost, simply utilizing their intellect and learning. I have known preachers who actually served as a clown for the entertainment of their members. Whenever without the Spirit, we are empty, burning our powder for mere fireworks. "*Be ye filled with the Spirit*" is a positive commandment of God. True to that commandment, you will never speak empty words in the pulpit nor out of it. O how obedience to these plain commandments would bring cyclones of power into the pulpit, and Niagaras of salvation into the pews, and "oppositions of science falsely so-called!" Satan's people have always been trying to array science against the Bible. Bob Ingersoll arraigns Moses for his mistakes on the

days of creation; because geology reveals that the earth passed through long periods during its formation. Hence, these demiurgic days were not twenty-four hours, but unknown years. It so happens that the mistakes turn out on Bob's side of the controversy, as the Bible says (2 Peter 3:8) that God's day is a thousand years, thus beautifully harmonizing with geology. Of course, these were not man's days, as he was not in existence at that time, neither were the solar days, as there was no sun to measure them till the fourth day. Hence, they were God's days, embracing the period of an indefinite thousand years, in harmony with the Hebrew word *yom*, translated "day," which means a period of time, as we say Paul's day. Heaven in R.V. is always singular, as the translators seem to take no stock in astronomy; while the Greek is generally *ouranoi*, plural, corroborating strikingly the astronomical discoveries of innumerable worlds, and some of them tremendously magnitudinous, constituting the celestial universe.

21. *"Which certain ones proclaiming have made shipwreck concerning the faith."* O how cunningly and magnitudinously is Satan this day, using these "common empty talks" and misnamed "opposition of science" to sidetrack and wreck deluded millions! *"Grace be with you."* See what a sweet, nice little benediction Paul here gives us, and how convenient when brevity is in demand.

II TIMOTHY

PROLOGUE.

This letter is by all the critics located in the Mamertine prison at Rome. It is immediately contiguous to the old judgment-hall, where Nero sat upon the world's tribunal, and tried the apostle for his life, condemning him to decapitation, the more honorable punishment of a Roman citizen in contradistinction to the ignominious crucifixion inflicted on aliens. The judgment-hall is immediately west of the old Forum, where Cicero spoke and Cæsar bled; the Mamertine prison on the north, and the Coliseum on the south. In a former letter Paul speaks of his plan to spend the winter at Nicopolis. This the critics believed to have been interrupted by his arrest "as an evil-doer," and his transportation to Rome and incarceration in the Mamertine prison, out of which he was led, perhaps, before the ink with which this epistle was written was dry, arraigned before Nero, and led away to the bloody block about one mile out from the western gate of Rome. When I was there in 1895, I visited all these places, following him from the Mamertine prison to the judgment-hall, and thence about two miles through the streets of the city to the west gate, which is still standing, the wall, gate, and stone pyramid on each side being preserved to this day, as mementos in the tragical history of the beloved apostle. From the west gate it is about one mile to the spot where he was beheaded. St. Peter's Cathedral, built exclusively of the finest marble transported from Africa, and costing fifty-five millions of dollars, now occupies the spot where the ruthless Roman soldier drew the sword and severed from the body the noblest human head that ever moved heaven, earth, and hell. In the altar containing the tomb candles burn incessantly, radiating constantly every tint and hue of the rainbow, resultant from the decomposition of the light by the many valuable diamonds, emeralds, sapphires, and other precious stones encompassing the tomb of that eminent saint. I am satisfied Dean Alford, with other eminent critics, is correct as to the second Roman imprisonment of Paul. On his first arraignment at Nero's bar, doubtless some time in A.D. 63, he was acquitted, from the simple fact that there was not a solitary allegation against him, recognized as criminal in Roman law. This verdict had been given by Lysias, Felix, and Agrippa in Palestine, and afterward corroborated by the emperor, who, consequently, released him. Pursuant to his promise to the Asiatic saints in Ephesians and Colossians, and to the Europeans in Philippians, after his release he returned to Asia, visiting and establishing the Churches. In 65, crossing the Ægean Sea, he again visits the Churches in Macedonia; meanwhile he dictates to Luke, his faithful amanuensis, the first epistle to Timothy and the epistle to Titus. You see the chronology dates this letter in A.D. 66; doubtless in the beginning of the winter he had expected to spend at Nicopolis in Southern Macedonia, where, having been arrested pursuant to the imperial edict, condemning all the Christians in the world to die for burning Rome, he is again carried in chains a prisoner to the world's metropolis, no longer charged with trivial allegations of Jewish superstition, but the high crime of burning Rome, the Eternal City, sacred to all the gods. As Paul was not at Rome at the time of the conflagration, of course they could not accuse him of having personal connection with it (Nero himself causing the conflagration that he might lay it on the Christians and have an excuse to kill them all); but, as a prominent leader of the Christians, of course he was implicated, and one of the first to start that river of martyrs' blood which flowed on three hundred years, finally arrested by the conversion of Constantine.

II TIMOTHY

CHAPTER I.

2. *“To Timothy, a beloved child.”* Here we have the same tenderly affectionate epithet used in the introductory of the first letter.

3. *“I give thanks to God, whom I serve from my ancestors in a clean conscience.”* This is clear profession of a clean heart, as the conscience is the constituency of the heart, the specific for the generic.

5. *“Receiving the remembrance of thy unhyprocritical faith, which dwelt in thy grandmother Lois and thy mother Eunice, and I am persuaded that it is in thee also.”* No wonder Timothy was a paragon preacher! How could he help it under the benedictions of a sanctified mother and grandmother? The promises of God never fail: *“Train up a child in the way he should go, and when he reaches maturity, he will not depart from it.”* The saddest phenomenon of the deplorable religious apostasies of the present day is the relaxation of parental discipline, the collapse of domestic government, the desolation of family altars, the dereliction of home training, and the consequent incorrigibility of the rising generation.

ARGUMENT I. — REVIVAL OF LIFE AND FIRE.

6. *“On account of which cause I remind thee to revive and refire the gift of God, which is in thee by the laying on of my hands.”* Regeneration gives life to the dead soul, and sanctification fire to consume all the surviving *debris* of the old carnal nature. Here we see that Paul reminds Timothy to revive and refire. The word “stir up,” E.V., is *anazopurein*, from *ana*, again, *pur*, fire, and *zoe*, life. Hence, you see it literally means to revive and refire the “gift of God, which is in thee by the imposition of my hands.” The normal place of the *charismata*, which denotes the extraordinary gifts of the Holy Ghost, is with the sanctified. (1 Corinthians 12:31.) *“Covet earnestly the best gifts.”* The Holy Ghost confers on sinners the gifts of illumination, conviction, repentance, contrition, and faith, in order to their conversion. Then in sanctification Christ imparts the gift of the Holy Ghost himself (Acts 2:38) to come into your heart, not only sanctifying you, but abiding perpetually as an indwelling Comforter. After this it is our privilege to receive these extraordinary gifts of the Spirit, which constitute the Christian’s panoply, thus arming and equipping us to press the Lord’s war and save others. We see that Timothy already had the *charisma*, having received it in his ordination to preach the gospel. Yet Paul reminds him to revive and refire it, illustrating the fact that we all need revivals, showers of life from the heavenly rivers to fall on us in copiously reviving irrigating floods, and showers of fire from the heavenly altars, consuming all carnal rubbish that may linger in our way, and quickening us into racehorse speed for heaven and souls.

7. *“God has not given unto us the spirit of cowardice, but of dynamite.”* Perfect love casts out fear, and makes us brave enough to fight a regiment of devils, while it is our glorious privilege to be so filled with heaven’s invincible dynamite, that *“one shall chase a thousand, and two shall put ten thousand to flight.”*

8-10. “. . . *Destroying death, and bringing life and purity to light through the gospel.*” Life and immortality in E.V. are monotonous. Immortality is *aphtharsian*, from *a*, not, and *phtheiro*, to corrupt. Hence, the word means incorruption; *i.e.*, purity; giving us a clear presentation of this great double salvation wrought by the Holy Ghost in two distinct works of grace, the one giving life to our dead spirit, and the other imparting spiritual purity.

12. “*For I know whom I have believed.*” This is a positive affirmation of Paul testifying to his personal acquaintance with Christ. This is the real deficiency in the Christian experiences of the present day. They only know Christ historically, and not really and personally. They know Jesus like they know Paul and Peter, but not as they know their comrades in life. “*And I am persuaded that he is able to keep my trust unto that day.*” Christ is not only our Omnipotent Sanctifier, but our infallible Keeper till he comes in his glory.

13. “*Hold fast the form of hygienical words.*” The very words of God are meat and drink, and all spiritual pabulum needed in the maintenance of soul life, and at the same time the panacea abundantly competent to cure all our spiritual ailments, simultaneously fortifying us against all malaria and epidemics to which we are exposed in this land of sin and sorrow.

14. “*Guard the beautiful trust through the Holy Ghost dwelling in you.*” All you have to do is to be courageous; *i.e.*, keep saved from all cowardice (Joshua 1), and the Holy Ghost will do all of your fighting for you.

15-18. We see Satan was busy in Paul’s day decoying away the disciples. Here Paul reveals a deplorable apostasy.

II TIMOTHY

CHAPTER II.

1. *“Therefore, my child, be filled up with dynamite in the grace which is in Christ Jesus.”* If we will only heed these Pauline admonitions, to be filled with the dynamite of our Omnipotent Savior, we will all the time be more than a match for the devil.

ARGUMENT II. — THE TRANSMISSION OF THE DIVINE ORACLES.

Here is all you can find in the Bible on the boasted apostolical and ecclesiastical succession.

2. *“Whatsoever things you have heard with me through many witnesses, commit these to faithful people, who shall also be competent to teach others.”* We all have these same inspired oracles, transmitted from sire to son through successive generations. The great mistake of the age is in not going to the inspired originals, and drinking in the same identical words which Jesus, Paul, and Peter preached. Neglect of the originals is among the sad phenomena of the current apostasy. A metropolitan pastor is not longer required to be “mighty in the Scriptures.” Good Lord, succeed me by a thousand exegetes of the inspired Word more able than I have ever been! This is the great rallying-point of the holiness movement; back to the inspired oracles all along the line.

4.5. The lawful fight of the Christian soldier, to fight with all the power of soul, mind, and body, armed only with the Lord’s panoply.

7-9. *“According to my gospel, in which I suffer affliction as an evildoer, even unto bonds.”* Evildoer, *kakourgos*, a very strong word; from *kakos*, evil, and *ergao*, to work. Hence, it means a “doer of evil.” This would not apply to Paul in his first imprisonment, for simple disharmony with the Jewish institutions, which was not at all criminal in Roman law. Hence, the word is certainly an argument in favor of the conclusion of the critics that he was arrested on the charge of burning Rome, which was a high crime.

ARGUMENT III. — THE ELECT.

10. *“Therefore I suffer all things for the sake of the elect, in order that they indeed may receive the salvation which is in Christ Jesus with eternal glory.”* The Greek, *eklectoi*, is really double election. It is from *ek*, out, and *lego*, to select. Hence, means “selected out of the select.” God chose the seed of Abraham in the old dispensation to be his holy peculiar people chosen out of all nations the honored custodians of the Divine oracles, to prepare the world to receive his Incarnate Son, and preach him to all nations. While they failed by unfaithfulness and missed their blessing, the elect few—*e.g.*, old Simeon, Anna, Zacharias and Elisabeth, Joseph and Mary, and the shepherds on the plains—proved true, and received the blessing. So now the entire Christian Church are the chosen people of God, honored and blessed as the custodians and propagators of his truth, and the recipients of their returning King. But like their predecessors, they are proving unfaithful. But the sanctified, corresponding with the inspired Word, *eklectoi*, “the elect out of the elect,” are going to verify Paul’s prayer in this passage; *i.e.*, “receive the salvation which is in Christ Jesus with eternal glory;” *i.e.*,

enter the glorified transfiguration, joining with angels and archangels in the coronation of their Lord, King of kings; *i.e.*, King of the nations, Satan, their present king, having been taken out of the world.

ARGUMENT IV. — RIGHTLY DIVIDING THE WORD OF TRUTH.

Here we have emphatic warning against logomachy; *i.e.*, word war, tit-for-tat disputation; not an organized debate, which does good. So never argue; but, like Jesus and Paul, teach your opponents in a loving, uncontroversial manner, at the same time rightly dividing the word of truth. Lord, save us from the ignorant quackery which will give the medicine to the wrong patient, killing instead of curing, casting the pearls of holiness to the swine of carnality. Unsanctified preachers are utterly incompetent to rightly divide the word of truth. They mix it all up into a heterogeneous mass, giving toothless babies bacon and beans, and Herculean stalwarts gruel. Good reason to *“tarry at Jerusalem till endued with power from on high.”*

16. But “common empty talks avoid.” Everything without the Holy Ghost is “empty.” This is really a hackneyed phrase of the apostle. Hence the inestimable importance of keeping your soul stayed on God, your heart in constant prayer, so your words, whether in conversation, sermon, exhortation, prayer, testimony, or song, will be freighted with the Holy Ghost. For they shall proceed to more of ungodliness; *i.e.*, freeze out more and more and get farther from God, till you fall into hell. Once you get rid of the Holy Ghost, and you are adrift, floating away on the dubious sea of carnality, whose ultimatum is the bottomless pit.

17. *“Their word shall eat as a gangrene;”* *i.e.*, a cancer. “Empty utterances” are the ruin of the age. They will soon eat up the spiritual life of a Church. We see them all around us, eaten up by these spiritual cancers. What is the remedy? Fall down on the altar, and all cry to God till he pours on you the Holy Ghost, the only possible antidote for spiritual death.

18. Hymeneus and Philetus are examples of fallen preachers, who have lost the Holy Ghost, the only Conservator of orthodoxy, and gone off into the Swedenborgian heresy, which denies the physical resurrection and spiritualizes it. Many heresies emanate from spiritualizing the literal, and literalizing the spiritual. We must not tinker with God’s Bible; we must let it stay where he has put it, or we will have an awful account. (Revelation 22.) What about the thousands of preachers in the Protestant Churches who spiritualize the premillennial resurrection? (Revelation 20.) They are certainly semi-Swedenborgian, and close on the track of Hymeneus and Philetus. If the first resurrection is spiritual, so is the second, because the Holy Ghost uses the same language to reveal both. All this is to evade the plainly revealed truth of the Lord’s millennium, and his pre millennial coming.

20,21. These long verses describe two classes of people in the same great house; *i.e.*, the visible Church. Some vessels of gold and silver; *i.e.*, fireproof, and others wooden and earthen; *i.e.*, evanescent. Then, if any one will purify himself from these—*i.e.*, “wooden and earthen”—he shall be a vessel unto honor, having been *“sanctified and acceptable unto the Lord.”* This is too plain for comment. The sanctified are vessels unto honor, represented by gold and silver. The unsanctified are vessels unto dishonor, represented by wood and earth.

22. Corroborates the preceding in behalf of all who “*call on the Lord out of a clean heart.*”

ARGUMENT V. — THE VICTORY OF THE LORD’S SERVANT.

23. “*Avoid foolish and unlearned questions, knowing that they gender strifes.*” The great Spurgeon said when his members backslid they always became much concerned to know who Cain’s wife and Melchizedek were. Satan uses all sorts of silly, foolish, and worthless questions to tangle weak Christians and attract their attention from Christ, and plunge them into hell. These foolish questions are not answered in the Bible, from the simple fact that they are not worth answering.

24. “*It does not behoove the servant of the Lord to strive, but to be gentle toward all, competent to teach, enduring evil.*” Never argue with any one. You see here you are positively forbidden to contend with any person. Be thoroughly posted in God’s Word, and competent to teach the people; but be sure you teach them in an uncontroversial way. Utterly ignore their spirit of controversy. Like a Christian gentleman, teach all you meet the simple truth of God in a kind, frank, and uncontroversial spirit. These disputers are all idolaters, worshipping their creed, and trying to bend the Bible to it. They need your prayers for personal salvation, instead of the cudgel of controversy. Teach them the Word of God; patiently endure all their abuse for Christ’s sake, and pray for them with your might.

25. “*In meekness instructing the opposers, lest at some time God may give unto them repentance unto the perfect knowledge of the truth.*” We receive knowledge of the truth in regeneration and perfect knowledge; *i.e.*, we reach experimental certainty in sanctification. John Wesley preached the “*repentance of Christians.*” In that case we call it consecration, which is but a continuation of the repentance we began when a sinner, both being generically identical; *i.e.*, a giving up; *e.g.*, the sinner giving all of his bad things (for he has nothing else) to the devil, where they belong, and leaving him and his sins with him forever, and the Christian giving up all of his good things (in consecration) to the Lord, to be used for his glory forever.

26. “*They may escape from the snare of the devil, having been led captive by same [servant of the Lord] at his will;*” *i.e.*, the will of this servant of the Lord. (See R.V.) Of course, these wicked disputers have been captivated by the devil and led away, but this “*servant of the Lord,*” in patience, love, and kindness, suffering all their abuses and persecutions by the grace of God out generals the devil, captivating them and leading them away from Satan to God, and receiving a crown of glory for saving them, which he never could have done if he had antagonized them in controversy.

II TIMOTHY

CHAPTER III.

ARGUMENT VI. — APOSTASIES OF THE LAST DAYS.

1. *“But know this, that in the last days perilous times shall come.”* It is overwhelmingly patent to all Bible readers that we are living in the time of the end of the Gentile dispensation, the last preceding the millennial kingdom, even now conspicuously dawning on all the earth in the holiness movement belting the globe, the bright morning star heralding the swift approach of the glorious Sun of righteousness, destined soon *“to rise upon the earth with healing in his wings,”* forever expelling the black darkness with which Satan’s dismal night has enveloped the globe six thousand years, since the bright day of Eden suffered total eclipse.

2. *“For men shall be lovers of themselves;”* i.e., selfish lovers of money. Never in all the ages were money-loving and money-getting so rampant as at the present day, when the people are blind to what does not glisten, and deaf to what does not jingle. Paul says the covetous man is an idolater. According to that Scripture, pulpits and pews are filled with idolaters. *“Proud blasphemers, disobedient to parents.”* O how sadly are these dark adjectives everywhere verified! How fearfully is parental authority rejected by the proud and incorrigible! *“Ungrateful, unholy.”* Preachers in solid platoons, with the Holy Bible lying before them, have the diabolical audacity to preach against holiness, to please and captivate their proud, worldly, and wicked members for the sake of filthy lucre. *“Without natural affection.”* Not only are family relations ignored, but murders, especially infanticides, are common. *“Covenant breakers.”* It is no trouble to join any of the popular Churches without so much as a conviction of sin; solemnly obligating themselves in the presence of God, angels, and men, *“to renounce the devil and all his works,”* they never even think of giving up Satan’s frolics, fandangos, and the pleasures of sin, thus not only falsifying but perjuring themselves, and sadly verifying the words of Jesus, *“Making them twofold more the children of hell.”* *“Devilish, incorrigible, furious.”* What awful adjectives to apply to Church members. For he is not speaking of aliens, but professors of Christianity. I have been personally notified of a number of preachers committing murder and other high crimes. Only ten days ago a Church member in this State was hung for murder. *“Opposed to the good.”* God’s true people meet their most terrible opposition in the ministry and membership of the popular Churches.

4. *“Traitors, headstrong, puffed up, lovers of pleasure, rather than lovers of God.”* The Church members of the present day sadly verify these dark adjectives. Despite all that can be done, they will have the pleasures of sin, showing predominant love of the world, its foolish amusements, silly pastimes, and carnal indulgences, and actually no love of God, pastors apparently powerless to restrain them, with folded arms giving way to the overmastering tide of sin and worldliness.

5. *“Having the form of godliness.”* This clause shows positively that the Holy Ghost is here describing Church members, for none others have the form of godliness. How rapidly we are sweeping to the end! I am a mournful witness to the sad verification of this black catalogue of sins in the Churches of the present day. Forty years ago these vices and follies were not tolerated in the Churches, excommunications constantly occurring in all denominations, thus keeping the Churches

expurgated of these wicked characters. Sad this day to see them in the majority, and ruling the Churches! *“And denying the power of the same”* (i.e., godliness). Justification brings us into the kingdom of peace, and sanctification into that of power. Without sanctification, an everlasting tide of internal strife with inbred sin sets hard against you, liable any moment to sweep you away into condemnation. John Wesley says: “Justification saves us from evil habits, but sanctification from evil tempers.” On all sides myriads of preachers and millions of members, representing the influential denominations, are denying sanctification, which is the *“power of godliness.”* I do not mean that they verbally deny it. But really they ignore and reject it, some evading altogether, by identifying it with conversion, others postponing it till death, and still others running it into vague gradualism, denominated growth in grace, and thus eliminating the very possibility of the experience, all like Pilate and Herod uniting in the crucifixion of the holiness movement, God’s relief train, which he has sent to the rescue of the wrecked. *“And from these turn away.”* This is too plain to need comment. It is the positive commandment of Almighty God to turn away from all religious people who deny the power of godliness, which is sanctification. John Wesley advised the people, when a preacher spoke against Christian perfection, to retire from the congregation, but go back to the next meeting, thus opening the door of reformation. “Brother Godbey, would you advise me to withdraw from the membership of a Church that fights holiness?” If you have not sufficient grace to serve as God’s faithful missionary (for certainly such a Church is good missionary ground), to shine and shout among them courageously, holding up the banner of holiness to the Lord, I would certainly advise obedience to the above commandment of the Holy Ghost, *“From such turn away.”* One thing is certain: if you do not draw them, they will draw you, dragging you into hell with them. You can not possibly participate in their frolics, festivals, and worldliness, and keep your experience. Millions of young converts have been frozen out, and dragged back into the world by frolicking Church members. If you fall into their trend, you are gone, world without end. So you had better obey this commandment, *“From such turn away,”* unless you stay with them to pray, testify, exhort, preach, suffer persecution, shine and shout for Jesus, thus using the dead worldly Church as a missionary field.

6. *“For of these are those who are creeping into houses and leading captive silly women, having been laden with sins, led about by various lusts.”* How signally is this verse verified in the jealous proselytic rivalry everywhere prevalent among the fallen Churches! For this reason discipline has become a lost art. They fear the excommunicated will join their neighbor, giving a numerical majority to their competitor. Not only have they ceased to excommunicate the wicked, but all sorts of subterranean stratagems are indulged, as Jesus says, “Compassing sea and land, and making him twofold more the child of hell.” “Silly women” is a translation of *gunaikaria*, a diminutive from *gunee*, a woman. Hence, it means little women. As the word is in the neuter gender, it means men as well as women. Among heathen the women have never been educated; consequently they are proverbial for their ignorance and liability to abduction in all sorts of ways responsive to the intrigues of designing demagogues. Hence, the idea conveyed by the Greek in this passage is that these uncultured, ignorant, feeble-minded people become a prey to ecclesiastical proselyters. Certainly this prophecy is now receiving its literal fulfillment.

7. *“Always learning, and never able to come to a perfect knowledge of the truth.”* This floating element manipulated indiscriminately by the proselyting sects, they profess and join in every protracted meeting. Perhaps, in the mercy of God, they sometimes get converted, but instead of

progressing into holiness—*i.e.*, a “perfect knowledge of the truth”—collapse again, and fall a prey to another proselyter. If they could only once get sanctified and settled in Christ, their floating would cease.

8. *“In which manner Jannes and Jambres withstood Moses, so these also resist the truth, men corrupt as to their mind, reprobate concerning the faith.”* These proselytic pastors and custodians of the fallen Churches are here compared to Jannes and Jambres, those Egyptian magicians, Satan’s preachers, who antagonized Moses, by the power of the devil counterfeiting his miracles, turning their rods into serpents. But the serpent transformed out of Moses’ rod devoured those of Jannes and Jambres, illustrating the superiority of God’s power to that of the devil. Satan in all ages has wrought miracles, by ancient sorcery, Egyptian magic, medieval witchcraft, and is now doing a big work through spiritualism, Christian science, and hypnotism. The devil is so much wiser and stronger than men that he can do any amount of works miraculous in human estimation, because beyond our comprehension. Yet you must remember that Satan is a finite being, and can not perform omnipotent miracles, which belong only to God. I doubt not but multitudes of preachers at the present day, in fulfillment of this alarming latter-day prophecy, are literally manipulated by the devil, like Jannes and Jambres, and *“reprobate concerning the faith;” i.e.*, hopelessly given over to the devil.

9. *“But they shall proceed no farther.”* Soon our Lord is coming to execute terrible judgment and retribution on the wicked nations and fallen Churches. *“For their folly shall be made manifest to all, as theirs was also.”* Our Lord is coming in his glory to take up his saints, leaving the wicked world and Babylonian sects to the awful retributions of the great Tribulation, when the ancient of days will descend in flaming fire and execute judgment on the enemies of his Son, thus hackling out of the world everything that will not do for the coming kingdom. (Acts 3:23.) Then the counterfeit millions in pulpit and pew will all be revealed.

10, 11. Here Paul alludes to his terrible persecutions. At Lystra, where God gave him Timothy, they actually stoned him to death; meanwhile he went up and spent that memorable hour in heaven. (2 Corinthians 12.) Thus recapitulating his wonderfully eventful life of toil, privation, and persecution, he exhorts Timothy to be courageous and stand the storm.

12. *“And all wishing to live godly in Christ Jesus shall suffer persecution.”* The reason why none but the holiness people are persecuted at the present day, is the simple fact that the devil is not fool enough to waste his ammunition on dead game. He is as much opposed to genuine religion as in the days of the martyrs. The reason why the common Churchism of the day provokes no opposition, is because the devil has no objection to it. He is perfectly willing for you to take your choice between the inside and the outside way to hell. But if you go for real religion—*i.e.*, entire sanctification—with all your might, look out for the artillery of hell; it is sure to be turned against you.

13. *“But wicked men and seducers shall wax worse and worse, deceiving and being deceived.”* The ejaculation is vociferated from popular pulpits on all sides, “The world is getting better,” and they tell us the coming of the Lord is a great way off. Peter predicted these men, mocking and scoffing,

“Where is now the promise of his coming.” (2 Peter 3:4.)

I prefer to believe the Holy Ghost, who says the world will get worse to the end, the Gentile age winding up like the antediluvian, amid awful corruptions and terrible destruction. They call me a pessimist. I can afford to be called anything in company with Peter, Paul, and Jesus. They, along with all the prophets, old and new, are pessimists on sin, but optimists on grace. All finite beings are progressive, Satan himself no exception, with all of his people in earth and hell getting worse all the time. Every age has got worse to the end, winding up in terrible calamities; *i.e.*, Eden with the fall, the Antediluvian with the flood, the Patriarchal with the plagues of Egypt, the Messianic with bloody Calvary, the Mosaic with the destruction of Jerusalem, and Pentecostal now hastening its awful terminus in the great Tribulation. While the wicked are progressing fearfully in sin, it is equally true the righteous are making glorious progress in grace. Never did the true people of God understand the Bible so well as now. Never did the world know such missionary enterprise as at the present day. Millions of martyrs now tread the earth. All they need is some one to kindle the fire. They are ready to seal their faith with their blood.

14, 15. Here is another beautiful allusion to Timothy's godly parentage, which so eminently qualified him for the mighty work God permitted him to do.

16. *"All Scripture is God-breathed."* This beautiful word (E.V., given by the inspiration of God) is *theopneustos*, from *theos*, God, and *pneuma*, breath. Hence, it literally means God-breathed, or the breath of God. O what a wonderful Bible we have—*"the breath of God!"* While every translation is inspired in its integrity, really and substantially the message of God, the verbal inspiration is only in the original; *i.e.*, the Greek of the New and the Hebrew of the Old Testament. The holiness movement is destined to inaugurate a new era in the appreciation of the originals. Every young preacher should go straight to the Greek Testament and master it. As the Old Testament is all repeated and focalized in the New, and we are living under the New Testament dispensation, therefore the Greek of the New Testament is infinitely more important than the Hebrew of the Old. If possible, master and utilize the Greek Testament, giving sufficient attention to the Hebrew to handle it with dictionaries. O what a blessed privilege to read the very words which God breathed into the inspired writers, and enabled them to transmit to us! *"Profitable for teaching."* The school of Christ, with the Bible as the only textbook, is next door to heaven. It is a blighting shame that the Bible is not studied and taught in every Church. God says, *"My people perish for lack of knowledge."* How sadly do we see this truth verified on all sides! Outside of the holiness movement, Church members are shamefully ignorant of God's Word, and the fewest number of preachers competent to teach it, in consequence of their deplorable experimental deficiencies, since the Bible is strictly and preeminently an experimental book, which must go through our hearts if we ever walk through the city of God. *"For conviction."* Without conviction there can be no conversion, sanctification, nor anything else but damnation. Here is the radical deficiency in the popular ministry. As a rule, it is destitute of conviction, and very convenient for Satan to use as a greased plank over which to slide the people into hell. The true gospel, if faithfully preached, is the most stirring thing in the universe. It will burn people out or in; *i.e.*, either bring them to God, or drive them away. When did Paul ever preach at any place without raising a row? *"For correction"* The Bible is the straightedge by which every human life is to be regulated. In architecture everything has to come to the straight, or be thrown out. Hence, God's Word is the effectual cure for all sin and heresy. *"For instruction in righteousness:*

17. *“In order that the man of God may be perfect, having been thoroughly perfected unto every good work.”* “Perfect” is from the Latin *facio*, to make, and *per*, complete. Christ came to destroy the work of the devil, which is sin, thus restoring man to the image and likeness of God, and preparing him to do his will on earth as the angels do it in heaven. Hence, Christian perfection removes everything out of the heart impedimental to our full efficiency in the service of the Lord. We have Churches full of people dumb as the pews they encumber, deluded by the diabolical falsehood that they are excusable for their silly dumbhood and utter worthlessness in the Lord’s vineyard; meanwhile the Holy Spirit is grieved because they will not let him wholly sanctify them, and give them tongues of fire, thus making their religion enjoyable to themselves, profitable to others, and glorifying to God. Thus this beautiful grace of perfection qualifies you for every good work by eliminating all hindrances out of your heart, forever crowning every duty with delight.

II TIMOTHY

CHAPTER IV.

ARGUMENT VII. — THE ADVENT AND KINGDOM OF OUR LORD.

1. *“I testify before God and Christ Jesus, who is about to judge the living and the dead, both his appearing and his kingdom.”* The E.V. signally fails to bring out the great salient truth of this verse, *“His appearing and his kingdom”* are both in the accusative case (objective in English), the direct object of “testify.” Hence, we have the clear and simple statement of the apostle that he testifies both the appearing and kingdom of his ascended Lord. It is an irrefutable argument in favor of the millennium, inaugurated and administered by the personal Christ, in contradistinction to the millennium of the popular pulpits brought in by human agency and impersonal influences. The great fact of the Bible is, the world is not going to gradually improve until it reaches the millennium; but, as we see in these prophecies, it will deteriorate continually and ripen for destruction. The progression preached from the pulpits is nothing but the evolution of Ingersoll infidelity. The people are unwilling for Bob to preach in their pulpits, but they receive appreciatively Bob’s doctrine from their own pastors. The Bible millennium is to be the work of the glorified Jesus when he comes, as this verse says, to execute judgment, taking the devil and his incorrigible myrmidons out of the world, and girdling the globe with his glorious kingdom, to shine and shout forever.

2. *“Preach the Word, be instant in season and out of season, convict, exhort, rebuke, with all long-suffering and teaching.”* This verse is only separated from the preceding by a comma. Hence, this burning injunction of Paul to Timothy is to preach the appearing and the kingdom of his Lord, everywhere notifying the Lord is coming in judgment to set up his kingdom.

3. *“For the time will come when they will not endure hygienic teaching.”* This word “hygienic” is constantly used by the Holy Ghost where E.V. has “sound.” It is a sanitary word, and means soul health. Regeneration gives life to the dead sinner, and sanctification applies the precious blood, the infallible panacea of all human ills, to the soul, curing its hereditary disease, and imparting perfect spiritual health. Hence, this *“sound doctrine”* simply means holiness. You all know we are living in the last days, because this awful prophecy is everywhere now being fulfilled, in the alarming fact that the popular Churches will not permit the clear and forcible preaching of entire sanctification. This mournful fulfillment of latter-day prophecy has really come on the world in the last twenty years; so look out for His *“appearing and His kingdom.”* *“But according to their own lust they will heap to themselves teachers, itching as to their hearing.”* It is not, as you conclude from E.V., the teachers who have itching ears, but the people. Their ears are itching for nice smooth eloquence, which will not dig them up, and flattery to feed their vanity, really Satan’s trickery for their damnation. Since the great apostasy in the last forty years, the time has already arrived when the wicked people of the Churches, by their money as well as their numerical majority, rule them, dictating the character of their pastor, and thus literally fulfilling this awful prophecy. Satan’s deluded votaries in all ages have ignorantly fulfilled the prophecies. It is preeminently true nowadays, *“And they shall be turned unto fables.”* Everything except the pure *“God-breathed”* truth of the Bible is fabulous. That is precisely what is now going on. The nice little sermonettes preached by the popular pastors are mainly fabulous, having scarcely a scintillation of solid gospel truth. The people who are not right with God

are not willing to get right, despise the lightning truth of God, which rives into atoms the man of sin. Hence, they demand comfort from the pulpit, which can only be given at the cost of their damnation. God's truth makes good people feel good, and bad people feel bad; while Satan's lies make bad people feel good, and good people feel bad. This solves the problem, and explains the awful fulfillment of this alarming prophecy; *i.e.*, wicked people rule the Churches, "*heaping to themselves teachers (itching as to their hearing);*" *i.e.*, eager for the preacher to say something pleasing, thus helping the devil to blind them till they drop into hell.

5. "*Be sober in all things, suffer affliction, do the work of an evangelist, make full proof of thy ministry.*" We see that Paul believed in evangelistic work, notwithstanding multiplied thousands at the present day, who claim to be his gospel sons, are violently opposed to it. Preachers who do not preach the whole truth, don't want anybody else to preach it; from the simple fact that it takes their own heads off. There is no opposition to evangelists if they do not preach sanctification. Hence, all this opposition to evangelists is simply Satan's trick to keep the gospel out of the pulpit and feed the people on fables.

6. "*For I am now ready to be offered, and the time of my departure is at hand.*" Paul's valedictory is beautiful, brief, and profoundly significant. I believe the critics are correct in locating his martyrdom about A.D. 68, instead of 66 (E.V.), subsequent to the conflagration, and initiatory to the great imperial persecution, which rolled in rivers of blood three hundred years.

7. "*I have fought the beautiful fight.*" How true this dying testimony! From the time of his sanctification, at the close of his three years' exile with God in Arabia, when he "was pleased to reveal his Son in him" (Galatians 1:15), Paul was never known to flicker on the battlefield. Truly, he lived a hero and died a martyr. "*I have finished my course.*" His peregrinations over different countries of Asia and Europe, despite intervening seas, robbers, and persecutions, were really wonderful, considering the absence of public conveyance except their frail barks, steamless and compassless, floating over the seas, at the mercy of the winds and caprice of the billows. "*I have kept the faith.*" Amid every conceivable discouragement his own nation tracking him like bloodhounds, Gentile princes and potentates as well as the roaring rabble arrayed against him, his faith never wavered an iota from the moment the light of the glorified Savior flashed on him as he journeyed to Damascus till he laid down his neck on Nero's block. Paul is doubtless in all respects the champion of the world's history, a gigantic intellectualist, a double graduate, with a miraculous conversion and a sanctification which left not a vestige of Adam the first. In labors he was indefatigable, in sufferings invincible, and in heroism he casts upon the escutcheon of all ages a brilliancy throwing into eclipse the master spirits of the world's battlefields.

8. "*Finally there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me in that day, and not to me only, but to all them that love his appearing.*" Paul looked constantly for Christ to come to the end of his life, illustrating the true attitude of Saintship; *i.e.*, that of constant expectancy. Does not Christ come in death? He did not in case of Stephen, but stood and saw him leave the body and come to him. He sent the angels for Lazarus. Here we see a crown of righteousness awaits all who (as the Greek reads) "*have loved and still love his appearing more and more.*" Would you really be delighted to have the Lord return to the earth this day? Would you run to meet him with a shout? The clear affirmative answer to this question is transcendently important,

if you would join Paul in the blood washed through beyond the stars. He is anxious to see Timothy, but doubtless saw him no more till he joined him on the golden shore. As this is the last word we hear from him, evidently Luke, his faithful amanuensis, would have written again if he had lived. A part of the punishment of the martyrs in all ages was the suddenness of their execution. Perhaps Paul's head was off before the ink of this epistle was dry. In that they had no factories, and garments were scarce and valuable, a winter in that filthy old Mamertine prison will be awful. Hence, he wants the cloak he left at Troas, away over the sea. But he spent that winter in heaven. "*And the books, especially the parchments;*" i.e., the raw hides. These were the Scriptures. When Tischendorf found this wonderful Sinaitic manuscript I hold in my hand, in 1859, it was a roll of leather perhaps fifteen hundred years old.

14. "*Alexander the coppersmith did me much evil; the Lord will reward him according to his works.*" A simple statement of fact, and not an imprecation, as E.V., exhibiting, as alleged by infidels, a retaliatory spirit.

16. "*In my first trial no one stood by me, but all left me; may it not be charged unto them:*

17. "*But the Lord stood by me, and empowered me, in order that through me the ministry may be fulfilled, and all the Gentiles may hear, and I was delivered out of the mouth of the lion.*" As they were not allowed to cast a Roman citizen to a wild beast, the presumption is, that lion here symbolizes Nero. The preaching here mentioned as following his first trial favors the theory of the two Roman imprisonments. That would locate the first trial away back in 63, and on the hypothesis of his martyrdom in 68, it gives about five years for preaching in Asia and Europe. The presumption is, he was led from his second trial on criminal charge concerning the conflagration, directly to the executioner's block.

18. Paul gloriously triumphs to the end. "*I left Trophimus in Miletum sick.*" God healed the old king of Malta, and many others there and elsewhere, through the ministry of Paul, but not Trophimus. But all do not get healed. If they did, no one would get to heaven. I have frequently been sick, and had faith to be healed, and was healed. If He tarrieth, the time is at hand when I will have no faith to be healed. Then I will get to go to heaven. As your faith is, so be it unto you, is as true of the body as the soul. We are saved by the grace of faith, and healed by the gift of faith (1 Corinthians 12), which is in me by the sovereign discriminating providence of God, and subsidiary to the spiritual interest. A Methodist in Kentucky fell at the cradle of his dying boy baby, and cried aloud to God to spare his life. Twenty years afterward, when he saw the sheriff tie the rope round his neck, he realized his sad mistake in not letting him go to heaven in his infancy. We should always crown our petition for bodily healing with, "*Thy will be done.*" It may be God's good time for us to go to heaven. Our perfect bodily healing is postponed till the transfiguration. Yet God, in his mercy, patches us up to finish our work. But let us remember, heaven is infinitely better than health.

II TIMOTHY

APOLOGUE.

These epistles to Timothy, Paul's favorite preacher, are of infinite value to all preachers, especially pastors, defining duty and responsibility in their diversified bearings. They are also of infinite utility to all deacons of Churches (among Methodists called stewards), specifying their qualifications and defining their responsibilities; and, through these offices, the constitution of every local Church relative both to the spiritual and temporal economy.

TITUS

PROLOGUE

This epistle was written about the time of First Timothy, during Paul's last visit to the Churches of Macedonia. We have no postscripts in the Greek, those in English all being spurious. The presumption is, both of these letters were written at Philippi, Thessalonica, or Berea, more probably at the latter, as on his arrival in Greece he would be anxious first to visit and preach to all of the Churches. Titus was appointed by Paul bishop; *i.e.*, pastor, of Crete, the largest island in the Grecian Archipelago, and belonging to Greece.

CHAPTER I.

“Paul the slave of God;” i.e., his love slave, as all sanctified people are; sinners being Satan’s slaves, the sanctified God’s love slaves, and the unsanctified hired servants in the kingdom of God; e.g., preachers for salary, etc., till sanctification blow the jubilee trumpet, and the faithful have their ears bored—i.e., old Adam crucified—becoming God’s love slaves, to abide with him forever, and the rest backsliding, because they reject holiness, go back into the devil’s kingdom, and make their bed in hell. *“An apostle of Jesus Christ according to the faith of the elect of God.”* The Greek, *eklectoi*, is from *lego*, to choose, and *ek*, out. Hence, it means the chosen out of the chosen. All Christians are chosen out of the world; but God’s elect are chosen out from the Christians to be his peculiar people, the Bride of his Son. This word by itself settles the second blessing. *“And the perfect knowledge of the truth, which is according to godliness.”* This perfect knowledge or experimental certainty we receive in sanctification.

ARGUMENT I. — THE PASTORATE.

5. *“Therefore I left thee in Crete, that thou mayest set in order the remaining things, and establish elders in every city, as I have commanded thee.”* Here we see that Paul gave Titus a general superintendency in the Island of Crete, like Wesley had in the British Isles, and such as he gave Asbury in America, and the Methodist Episcopal Church in 1876 gave William Taylor in Africa. These elders are identical with bishop in the seventh verse, “elder” being no official personage denotative of seniority and responsibility. The “elder” may be a pastor, a deacon, or a layman; however, in this case those mentioned in verse 5 are all bishops; i.e., pastors appointed by Titus.

6. *“If any one is irreproachable.”* Here we see that the Pauline qualifications of a pastor in Crete are identical with those in Asia under the superintendency of Timothy. *“The husband of one wife.”* As those Gentile converts had all spent their lives in heathenism, where polygamy always did prevail and is common to this day, it was very pertinent to give straight deliverances, corrective of that evil. *“Having faithful children, not in accusation of riot nor unruly.”* Here we see, as in 1 Timothy, the pastor of a Christian Church is positively required to have an exemplary home. This restriction, if enforced (and certainly it ought to be, for the Bible makes no mistakes), would exclude thousands of pastors at the present day, the incorrigible, reckless, and flagitious deportment of whose ungodly families is an impassable mountain between him and the salvation of others. Since the home is the nucleus of the Church, which is worse than a failure without home religion, we are not astonished at this restriction laid on the pastorate by the Holy Ghost. I have known whole Churches fearfully led hellward, and the pastor’s hands tied by the follies and vices of his unsaved family. If such a man can not be pastor, shall he quit preaching? By no means. Let him take his own home for his missionary field, and preach there until he gets them all saved; then he can enter the pastorate. Suppose his work in his own home proves an utter failure? Then let him, like John Wesley, leave his home, turn evangelist, and go preaching to the ends of the earth.

7. *“For it behooveth the bishop [i.e., the pastor] to be irreproachable as a steward of God.”* This restriction certainly would exclude the use of tobacco, which is now condemned by all physicians

as one of the rankest narcotic poisons on the globe, the progenitor of many dangerous bodily ailments, such as heart-disease and paralysis. At the same time it stupefies the brain, benumbs the sensibilities, and conduces to intolerable filthiness. What an awful example, a tobacco-using pastor to boys growing up under his ministry! I am glad the Methodist Episcopal Church has light on this important item, excluding all such from her itinerancy. *“Not self-willed;”* i.e., his will must be turned over to God, and lost in the Divine will, like the Sacramento River in the Pacific Ocean. You see plainly that the pastoral qualifications involve nothing less than the sanctified experiences, destroying the taste of tobacco and all other filthy narcotics, and utterly and eternally sinking the human will into the Divine. *“Not irascible.”* The meaning of this Greek word is a person whom you can not make mad. I have often seen pastors get mad in the pulpit. Bishop Bowman says this was his trouble till he got sanctified thirty-five years ago. He says he was personally conscious when his temper was taken out by the roots and utterly destroyed. Certainly the man that has not the complete victory over evil tempers is utterly incompetent to lead others in the way of purity and heaven. *“Not a wine-drinker.”* In Palestine and other Oriental countries (as coffee had not yet come into use) wine was a regular potable used while eating. Unfermented and free from alcohol, it was the simple, nutritious, and reviving grape juice. Of course, this restriction does not disqualify the pastor to use the grape juice as a potable, a substitute for coffee or milk; but it simply excludes the use of wine as a beverage. *“Not, a controvertist”* (E.V., *“no striker”*); i.e., the pastor is not to strike back; he resents nothing; he is not retaliatory, but seeks only the conquest of truth and love. He argues with no man, but in meekness and love teaches all the precious truth of God in an uncontroversial way. *“Not fond of filthy lucre.”* The New Testament pastor is gloriously saved from the love of money, the idolatry of covetousness having been thoroughly sanctified out of him. If poor Judas could only have survived the terrible temptations of “filthy lucre,” and received the pentecostal baptism of the Holy Ghost and fire, burning all the money love out of his heart, he would now, with Paul and Peter, be playing on his golden harp. You see the pastor must be saved from “filthy lucre.” In that case he is as dead to his salary, as Elijah in the cave fed by the ravens.

8. *“But hospitable.”* The Greek says, *“loving the stranger.”* He is the reliable friend of the widow, the orphan, the homeless, the beggar, and the friendless. *“Loving the good;”* i.e., he loves all good people indiscriminately, regardless of nationality, race, sect, or color. *“Prudent.”* An imprudent man will not do for pastor. He must not only have genuine Holy Ghost religion, but he must have good, solid, horse sense, and an ample supply of it. *“Righteous.”* This word means that he must have a clear experience of personal justification, consciously attested by the witness of the Spirit. *“Holy.”* Sanctification is the work of the Holy Spirit, by which he makes you holy; while holiness is the experience received in sanctification, and lived ever afterward in earth and heaven. Hence, you see that God’s law, given in the New Testament, positively requires every pastor to be in the enjoyment of the sanctified experience. *“Temperate.”* The Greek of this word is infinitely stronger than the English. It is *egkrate*, from *ego*, I, and *kratos*, government. Thence, it means self-government in harmony with the law of God, walking in all the light of his revealed Word, and exemplifying the same to all who come within his influence.

9. *“Holding fast to that which is according to the doctrine of the faithful Word, in order that he may be able both to exhort with healthy teaching, and to convict the opposers.”* Here we see the pastor is to believe and teach all of God’s Word, utterly dead to his creed. He is contending earnestly for the *“faith once delivered to the saints,”* preaching the whole gospel if the sword cuts off every

head in his pastorate. He is to exhort the people with hygienical (Greek) teaching; *i.e.*, the teaching qualified to give them perfect soul-health, which is none other than entire sanctification. Regeneration gives life to the dead soul, and sanctification cures all hereditary diseases. Medicine is for the living, as the dead can not take it. Hence, you must be raised from the dead, before you can be sanctified wholly. Children must be born before they can be treated for hereditary diseases. With the power of God's truth, he is to "*convict the opposers.*" The Greek, *elenchos*, "*conviction,*" constantly used in the New Testament, means the sentence of the criminal judge for the execution of the culprit. O how fearfully delinquent the pastors at this point! As a rule, there is no conviction in the popular pulpits. How awful to let the people slip through their fingers into hell by wholesale! Why does not every Conference, Presbytery, and Association in all the land enforce the law of God Almighty, here laid down for the constitution and regulation of the pastorate? Echo answers, Why? They have run so long and gotten such a multitude of unscriptural pastors on their hands that the enforcement of the law would produce a revolution, eliminating the great wing of the pastorate, who would simply organize, independently of every voice crying out for God's Word, and go on their unscriptural way. As the pastorate is the most important office in the Church, no one has a just claim to New Testament orthodoxy that does not adhere to the above restrictions revealed by the Holy Ghost through inspired Paul in these pastoral epistles to Timothy and Titus. The holiness people must watch and pray, lest Satan derail the movement at this important point. Certainly the enterprise is a failure if we do not go back to New Testament simplicity, and there abide. The departure of the Apostolic Church from primitive truth and simplicity, revealed in the New Testament, has developed the horrors of Romanism. The heroic spirits of Luther, Bunyan, Knox, and Wesley earnestly sought primitive truth and purity. But mournful is the confession, when we are forced to recognize the ingress of Babylon's fallen daughters, so influential in all the Protestant Churches.

10. "*For there are many incorrigible empty talkers and egotists, especially those of the circumcision,*

11. "*Whose mouths it behooveth to stop, who overturn whole families, teaching those things which it doth not behoove for the sake of disgraceful gain.*" In the apostolic age Judaism was the popular Church; though Divinely originated and honored with the holy lives and triumphant deaths of sainted myriads, having degenerated into dead formality and hollow hypocrisy and lost the Spirit and the power, even rejecting and crucifying her own Christ. "*Empty talkers.*" All sermons, exhortations, prayers, testimonies, and songs without the Holy Ghost are empty, "*sounding brass and tinkling cymbals.*" "*Disgraceful gain*" means not only the accumulation of money and property, but numbers and influence, which has always been the climacteric policy of carnal preachers and fallen Churches. "Misery loves company." Godless people, religious and secular, go for the crowd.

12. "*A certain one of them, their own prophet, said, The Cretans are always liars, evil beasts, slow stomachs.*" The native Cretan prophet of a bygone age here alluded to, is believed to have been Maimonides, the most celebrated philosopher in the history of the island. "*The Cretans are always liars.*" When I was in Athens, Greece, in 1895, an English minister told me that they were awful liars. The Cretans are the same people. "*Evil beasts.*" The Greek here is the word for bloodthirsty, carnivorous wild beasts, like lions, bears, leopards, and hyenas. Hence, this phrase means the wicked, unconverted people. "*Slow stomachs.*" The stomach is the great laboratory of the human system. When it is "slow" and inactive, indigestion, dyspepsia, biliousness, headache, and a thousand

ills supervene, disqualifying us for efficiency, whether on the line of manual or intellectual labor. Here the phrase, “*slow stomachs*,” means the unsanctified, sick, and nauseated with inbred sin, and disqualified for efficiency in the Lord’s work. Hence, those Cretans much needed this magnificent gospel of double salvation preached by Titus and his comrades, to convert the “*evil beasts*” and sanctify the “*slow stomachs*.”

13. “*This testimony is true.*” Here Paul confirms the testimony of Maimonides, the old Cretan philosopher, in reference to the perversity of the people. “*For which cause convict them keenly, that they may be hygienical in the faith.*” These hard, wicked people need the unsheathed, forked lightnings and smashing earthquakes of the Sinai gospel to convict them keenly, thus giving them the only true foundation of the judgment-day experience. With a true radical conviction and a sky-blue conversion, they will be “*hygienical in the faith*,” i.e., go for entire sanctification, which is spiritual hygiene.

14. “*Not giving heed to Jewish fables, and commandments of men turning away from the truth.*” The Jewish Church was full of human creeds, ordinances, and elderly traditions, just like the fallen Churches of the present and every other age, which always supply the absence of the Holy Ghost by human inventions, authorities, and institutions, like these men turning away from the simple unadulterated truth of God’s Word.

5. “*To the pure all things are pure.*” If you are pure from center to circumference, you are in no danger of contamination from without. If Satan can not put meanness into you, he is at the end of his row. You can preach all you will in saloons, to the ragged rabble in slumdom, and to the fallen in pest-houses. You can live and die in a fallen, Godless Church if you shine and shout for Jesus, using that Church as a missionary field. You can spend your life in Babylon preaching the everlasting gospel with triumphant impunity, if you do not let Babylon get into you. Rest assured neither Babylon nor the devil can hurt you from the outside. The ship floats with impunity mid ocean; but let the ocean get into the ship, and she founders speedily. “*But to the corrupt and the unbelieving there is nothing pure; but both their mind and their conscience are corrupted.*” The wicked are full of corruption, polluting both mind and heart. Thus they carry their hell in them in earth and in hell. Yea, if they should go up to heaven, they carry their hell in them, and there suffer the horrors of damnation. Nothing but entire sanctification brings a radical and sure cure for inward corruption.

16. “*They profess to know God, but deny him by their works, being abominable, unbelieving, and reprobate as to every good work.*” This picture is black as the walls of hell, appertaining to people doomed and reprobated; yet they are Church members and preachers. They are zealous proselyters, and stickleristic for their sect.

TITUS

CHAPTER II.

ARGUMENT II. — DUTIES OF PASTOR AND MEMBERS.

1. *“But speak those things which become hygienical teaching.”* O how the Holy Ghost rings changes on spiritual hygiene! He wants to sanctify us all holy, thus imparting and perpetuating perfect soul-health. He is overly anxious that his children live in the cloudless light, perfect freedom, and athletic elasticity of spiritual hygiene. Hence, he commands the preachers to keep this beautiful truth and inspiring theme constantly before the people.

2. *“That the elderly men be sober.”* Nothing but sin ever made the human soul drunk. Therefore entire sanctification is the only state of perfect spiritual sobriety. *“Grave.”* This is the antithesis of that triviality, frivolity, hilarity, and giddy joviality by which Christians so frequently inadvertently grieve away the Holy Spirit. *“Prudent, hygienical in the faith, Divine love, and patience.”* Faith is the human side of the entire salvation problem, and love the Divine, while perfect patience keeps all the linchpins in their places, so the salvation wagon can roll right along the King’s highway to glory. So, if you are prudent and healthy in these graces, you will come out all right.

3. *“Likewise let the elderly women be holy in their deportment, not tattlers, not given to much wine, teachers of the beautiful.”* This verse vividly describes the holy and exemplary mothers in Israel, as the preceding verse the fathers. This is the missing keystone from the fallen arches of apostate Churches, belting the globe in these latter days, when the premillennial prophecies hasten to their fulfillment, adumbrating the coming King. O how sad to see fathers and mothers in the Church ripening for the grave, and not ripening for heaven!

4. *“That they teach the young women to love their husbands, love their children,*

5. *“To be prudent, chaste, domestic, good, submissive to their own husbands, that the Word of God may not be traduced.”* O what a responsibility the devolving on the mothers in Israel in the faithful spiritual culture of the daughters of Zion! What a glorious field of gospel grace in which to win a crown of rejoicing that will never fade away! The Church is the family of God, in which the fathers and mothers are expected to walk in the clear light of the Throne, thus qualified by the indwelling Spirit to train up the juveniles for God and heaven. *“Likewise exhort the young men to be prudent concerning all things, exhibiting yourself an example of good works, purity, gravity, the hygienical, unanswerable Word in teaching.*

8. *“In order that the adversary be ashamed, having nothing evil to say concerning us.”* Titus was a young man (not a novice), and a beautiful example for all of the young men, preaching the whole gospel from Sinai to Pentecost, fearless of men and devils.

9. *“Let the slaves be submissive to their own masters, obedient in all things, not answering back,*

10. *“Not purloining, but shewing forth all good faith, that they may adorn the teaching of God our Savior in all things.”* In the apostolic age slavery was everywhere. The gospel is not a political, but a spiritual institution. The slave has fully as good a chance for perfect spiritual freedom as his master. To be sure in the grand ultimatum, when the “thrones are cast down” (Daniel 7:9), and the King of glory descends, he will forever smash all human and Satanic shackles; but we must wait the good time coming. While the Church thus waits her coming King, her militant organization perfectly provides not only for the sanctification, but the utilization of all classes and grades; fathers, mothers, young husbands and wives, damsels, juveniles, and even the slaves, all to live in perfect harmony in the Church of Christ, like the different members of a well-ordered family, beautifully symbolic of the heavenly state.

ARGUMENT III. — GRACE AND GLORY.

11. *“For the grace of God that bringeth salvation to all men hath appeared.”* This verse in E.V. is erroneously translated, *“hath appeared to all men,”* as if the gospel at that time had reached all the people of the earth, which was by no means true. R.V. gives the true reading of the critical Greek, which I hold in my hand, *“The grace of God that bringeth salvation to all men.”* Christ, who at that time had recently appeared incarnate, is that Grace. He was in the world from the beginning, the Jehovah of the Old Testament, who saved Abel and translated Enoch, stood before Moses forty days on Mt. Sinai, revealing the Pentateuch, appeared to Abraham under the oak at Mamre, sat at his table, walked by his side, and was seen by the Chaldean monarch in the fiery furnace with Shadrach, Meshach, and Abednego. Paul affirms (Romans 1:20) that all the heathen are left without excuse, having with them in all ages the Holy Ghost, who is none other than the Excarbate Christ; *i.e.*, the Spirit of Christ. He has been on the earth in all nations and in all ages, offering salvation to every human being, whether Pagan, Mohammedan, Papist or Protestant.

“He is the true Light, who lighten every man that cometh into the world.” (John 1:9.)

If all can be saved by the Spirit of Christ, now present with every soul on the globe, why carry them the gospel? We are commanded to do it. If disobedient, the devil will get us. Hence, we must evangelize the world to save our own scalps. Besides, we must go in the interest of the Bridehood, thus giving every nation a chance for the grandest privilege of worlds and ages.

12. *“Teaching us that, denying ungodliness and worldly lusts, we must live prudently, righteously, and godlily in the present age.”* Here we have the plan of salvation focalized in three beautiful adverbs: *“Prudently,”* signifying the moral, orderly, hygienic life, which we owe to our physical being, in order to the enjoyment of health, muscular and nervous activity, intellectual acumen, brilliancy and elasticity, and the greatest possible human longevity. All this we have in the realm of morality and philanthropy outside the kingdom of Grace, and appertaining to this world. *“Righteously”* takes in the entire purview of the justified experience and life, in which you do unto others as you would have them do unto you, thus irreproachable and free from condemnation in all your social relations and responsibilities, so no man in the judgment day can rise and testify against you. *“Godlily”* (in E.V. “godly,” which is not a correct translation of the Greek adverb, *eusebos*, because it is an adjective). The word means a godly manner; *i.e.*, living like God. Of course, none but godly people can live in a godly manner. The devil humbugs people with the vain delusion that

they can live holy without sanctification, which means the work of the Holy Ghost, by which he makes you holy. Thus the devil puts sheepskins on his dirty hogs, and supplies the Churches with them, passing them off for God's sheep; but they are sure to pitch into the first mud hole they come to, getting their sheepskins muddy, and proving to the world, after all, that they are really the devil's hogs and not God's sheep at all, for sheep will not go into a mud hole. The wonderful grace of God actually transforms the devil's hog into His sheep. All the devil's shams break down somewhere this side the pearly gate; so you had better not try them. Jesus has been on the earth, and taught us how to live and die; none but his disciples will ever escape hell. You can not follow him up to heaven unless you get like him in this world; not only did he commit no sin in thought, word, or deed, but he was perfectly free from evil nature; *i.e.*, had no inbred sin. Hence, we must be sanctified wholly in order to reach the experience of purity, and become like the man Jesus, our great Exemplar. Then, when we are godly we can live "*godlily*;" *i.e.*, in a godly manner, as the Holy Ghost here says. "*In the present age.*" Here we have the Greek *aion*, so frequently in E.V. translated world, which is not its meaning, but age, *e.g.*, end of the world (Matthew 24:3), instead of end of the age. As we are now living in Satan's age of the world, literally environed by the myrmidons of hell, nothing but the sanctifying grace of the Omnipotent Christ can enable us to live "*godlily.*"

13-14. "*Looking for the blessed hope, even the appearing of the glory of the great God and of our Savior Christ Jesus.*" We have many precious inspiring hopes revealed in God's Word; but among them all the hope of our Lord's return to the earth, to receive and transfigure his faithful Bride, waiting and suffering in longing anticipation, caps the climax, and is here by the beloved apostle denominated the "*blessed hope.*" O the losses of the visible church since Satan manipulated to take this blessed hope out of the pulpit, thus robbing the pews of the grandest of all inspirations to a holy life! Not one preacher in ten thousand is this day preaching this "*blessed hope*" of the personal return of the personal Jesus in glory and majesty "*filled with all the fullness of the Godhead bodily,*" to execute judgments on the wicked, sweep the reign of sin from the earth, actually take the devil and his innumerable armies out of this world, locking them up in hell, girdling the world with the glories of an unfallen Eden, translating the living saints like Enoch and Elijah, and thus inaugurate his glorious kingdom on the earth, which in common with millions of unfallen worlds will participate in the glories, victories, and felicities of the triumphant incarnate Christ forever, "*Who gave himself for us, that he may redeem us from all iniquity,*" not as myriads of preachers tell you "*some iniquity,*" and leave some in you, that you can't get rid of till you die. Glory to God! I take this just as he says, "*all iniquity.*" "*And purify to himself a peculiar people, zealous of good works.*" When Christ purifies us, he makes us "*peculiar.*" So, if you are going to heaven, you must die out to all sensitiveness on the line of oddity. You must be out of harmony with the world for Christ's sake. You will be criticized, misunderstood, and ignorantly censured and condemned for Jesus' sake. "*Zealous of good works.*" The peculiarity of the Lord's people is that they are constantly like their Master, "*going about doing good.*" Sanctified people are forever trying to get somebody saved.

15. "*Speak these things, and exhort and convict with all authority.*" We are to faithfully tell the people the truth as it is in Jesus, omitting nothing, however odious and unpopular. We must not stop there; but exhort the people to obedience. Amid all, we are to hold conviction before us as a beau ideal. Without conviction, there is neither conversion nor sanctification. Hence, we must persist till conviction settles down on the people. This conviction is wrought only by the Holy Spirit; but he uses human instrumentality, instruction, exhortation, and prayer.

CHAPTER III.

ARGUMENT IV. — REGENERATION AND SANCTIFICATION.

1,2. Here we are exhorted to be loyal to the government, *“peaceable, gentle, exhibiting all meekness to all men.”* That is all right; we are not to resist. So far as compatible with duty to God, we are to be loyal in State and Church, as enjoined by Paul. Yet we must remember that Paul himself lost his head for disloyalty to the Roman gods. All of this loyalty and obedience—secular, ecclesiastical, and domestic—is to be in the Lord. Otherwise we are to suffer for Christ’s sake as all of the martyrs did; for they had their option, Obey the heathen or papistical gods and live, or disobey and die. They chose the latter in harmony with their consciences, enlightened by God’s Word and Spirit.

3. This verse gives a black picture of life in sin.

4. *“When the goodness and philanthropy of God our Savior appeared.”* Pure, unearthly good and philanthropy, which means the love of man, led our Savior to vacate his Throne and come to this ruined world to die. Mortal language is literally beggarized in the attempt to reveal the infinite condescending of Jesus coming to this dark world to die. When Paul spent that hour in heaven while his body lay under the shower of stones at Lystra, he heard *“things impossible”* (not as E.V. has it, unlawful) to tell. The truth at the bottom of the redemptive scheme is too deep for revelation in mortal language, we must wait till we pass beyond, to explore the depths and heights, lengths and breadths, of redeeming love.

5. *“Not by works in righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and the renewing of the Holy Ghost;*

6. *“Which he shed on us richly through Jesus Christ,*

7. *“That, being justified by his grace, we may be heirs according to the hope of eternal life.”* This Scripture beautifully condenses the plan of salvation in a few simple words: First, our total depravity clearly and unequivocally stated in the hopeless and irretrievable ruin of the fall.

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

Secondly, all human works are utterly futile, and forever repudiated; not only worthless, but illusionary and manipulated by Satan, swift vehicles of damnation. Thirdly, we are saved by the mercy of God alone, *“through the washing of regeneration,”* and washing means a purgation. In regeneration we are washed in the blood, and purified from all the defilements wrought on the heart by personal transgressions. Fourthly, we are thoroughly renewed by the Holy Ghost. John Wesley

called sanctification “complete renewal;” *i.e.*, a completion of that renewal begun in regeneration—infancy giving way to manhood. Fifthly, all this comes down from heaven. Not an iota of the transaction is earthly. It is purely and unequivocally the work of God. Sixthly, it is abundant. Thank God, he is not poor! He does not stint his children, but he pours it on us abundantly. No apology for going hungry. His table groaneth beneath its load, burdened with all the luxuries of heaven.

8. God wants to transform us from pigmies into giants, and enrich us all with good adumbratory of the crown in glory, which accumulates new luster through the flight of eternal ages.

9. *“Foolish questions, genealogies, Church succession and authority, and strife and controversies about the laws, reject.”* The preacher has no time to fool away on nonessentials. Church questions, ordinances, and legalisms have nothing to do with your salvation.

10. *“A sectarian man, after the first and second admonition, reject,*

11. *“Knowing that such a one is turned out of the way, and is sinning, being self-condemned.”* Heretic and sectarian are synonymous—meaning a person who has been sidetracked by a human dogma, and so far tilted as to worship creed and sect, wresting the Bible to suit. He studies the Bible with reference to his poor little creed, perverting God’s Word to suit it. Millions of people and myriads of preachers are on that line, practical idolaters tied to their creed, and subordinated to their sect. The effect is to ruin them world without end. As Paul says, *“People of that kind are already turned away from God, and sinning self-condemned.”* We are advised not to waste time on them. Admonish once and again. Then, if they prove incorrigible, leave them to their doom, and devote our time to savable people. Church members are not all sectarian; but, sad to think, many of them are. There never was a schism in the apostolic Church till after the Constantinian apostasy set in. The Nicene Council, A.D. 325, made the first creed. Nothing but entire sanctification can ever save the Church from her creedistic and sectarian heresies, bringing back to God and the Bible. It is a significant fact that truly sanctified people are there now, being eye to eye in spiritual things, and cherishing God’s Bible as the only guide to heaven, and recognizing it as the only authority.

12. Nicopolis is on the southern border of Macedonia, where Paul had determined to spend the winter. As the curtain there falls, and we next hear of him in the Mamertine prison at Rome, we conclude he was arrested at Nicopolis, and carried away.

13. As hitherto in Northern Greece, he finds a great open door to evangelistic work. Therefore he requests Titus to send him Zenas, the converted lawyer, and Apollos, so distinguished for his eloquence, whom he had been using in the evangelization of Crete.

14. *“But let all of our people learn truly to excel in necessary enterprises, in order that they may not be unfruitful.”* People who are not aggressive soul-savers directly and indirectly, always lose ground spiritually, depreciating in their own experiences, and trending toward apostasy and damnation. During the Confederate War I asked an officer in General Bragg’s army, “Why have you Confederates invaded Kentucky, instead of contenting yourselves to operate on the defensive?” “Why? Because it is a groundhog case with us. We are forced either to invade, or be invaded; and,

of course, we prefer the former.” So it is with all Christians. If we do not invade the devil’s territory, and just give him all he can do to hold his ground, he is sure to invade ours.

15. “*Grace be with you all.*” See what a beautiful little benediction at the close of this epistle.

TITUS

APOLOGUE.

This epistle is exceedingly beautiful throughout, abounding in the fundamental truths of the gracious economy, exceedingly lucid on the marvelous latitudes, longitudes, and superlative altitudes of the redemptive scheme, actually reaching all human beings of all ages and nations with the simple reciprocation of a responsive free-will; simultaneously quickening the flagging hopes of all desponding saints with the near, certain, and glorious coming of our ascended Lord in the rapture of his Bride, judgments on the wicked, and his own glorious coronation King of kings and Lord of lords, in the ejection of Satan, and the inauguration of his own glorious kingdom, destined to brighten in millennial splendor and celestial glory forever.

PASTORAL EPISTLES

APOLOGUE.

These pastoral epistles; *i.e.*, the two Timothies and Titus; are of infinite moment and incalculable value to the Christian Church, evolving the whole problem of her pure and simple organization in the pastorate and the diaconate; the latter comprehending and administering all the temporal interests of the local organization and ecclesiastical polity, and at the same time at their option, like Stephen and Philip, “*preaching with the Holy Ghost sent down from heaven;*” meanwhile the former are the responsible custodians of the spiritual interests, the tender shepherds caring for the flock and feeding the lambs; disencumbered of temporal cares (which devolve on the deacons), they pray, preach, and run after souls night and day, keeping their eye on the Chief Shepherd, whose coming they anticipate every moment, when he shall give them a crown of life that shall never fade away. There is simply no apology for the elephantine and labyrinthine organizations of the different Churches. The moment you create an institution, you open the door to carnality, and Diabolus walks in. This is the solution of the awful ecclesiastical corruption, secularism, and diabolism this day belting the globe with the Briarean arms of Babylon, the mother of harlots. This is the fundamental exegesis of the lamentable absence of the Holy Ghost in the Church services. So long as we abide in New Testament simplicity, true to God’s Word, and recognizing the presence, supremacy, and leadership of the Holy Ghost, he abides with us. O that the Churches would only return to first principles, and adopt again the New Testament Ecclesia!

PHILEMON.

PROLOGUE.

Philemon was one of the few rich men, gloriously saved and supporting a Christian Church in his house. His fugitive slave, Onesimus, took refuge in the hiding-places of the world's great metropolis. Fortunately hearing of Paul, the spiritual father of his sainted Master, far away at Colosse, in Asia, he comes to the mission, gets genuinely converted, becomes a worker in the enterprise, and so thoroughly sanctified that he wants to go all the way back to Asia, see his Christian master, and make it all right with him, Paul favoring him and Philemon, his owner, with this beautiful letter, and complimenting him with the companionship of Tychicus, entrusted with the epistles to the Ephesians and Colossians, these three, all being written in Paul's hired mission in Rome, A.D. 61-63. This brief epistle is brimful of beautiful flashes of deep Christian affection and profound spiritual shrewdness, literally sparkling with heavenly coruscations.

1-3. This beautiful introductory is addressed to Philemon and Apphia and Archippus, the sanctified wife and husband complimented with a class-leadership in the Church organized in the capacious mansion of their sanctified landlord.

4-6. Paul testifies to the high Christian character and beautiful experience of Philemon, replete with Divine love and faith toward the Lord Jesus.

7. *“For I had much joy and consolation over thy Divine love, because the hearts of the saints have been refreshed by thee, O my brother.”* The lordly mansion of this wealthy Asiatic was the rendezvous of God's humble saints, where they worshipped in primitive simplicity radiant with the beauty of holiness, and enjoyed the generous hospitality of their kind host.

8. *“Therefore having much boldness in Christ to enjoin upon you the thing which is right, I the more exhort you for the sake of the Divine love; being such as Paul the aged, and now a prisoner of Christ Jesus.”* This letter is replete with unearthly beauty and inspired wisdom, modestly and shrewdly utilized in the interest of Onesimus, the bearer, now gloriously saved and returning to his Christian master, from whom he had fled away while a sinner.

10. *“I exhort thee concerning my child, whom I begot in my bonds, Onesimus,*

11. *“Who at one time was unprofitable to thee, but now profitable both to thee and to me, whom I have sent back to thee, him, that is my own heart.”* See the intense fatherly kindness, and the deep parental love and Christian affection in the Pauline references to Onesimus.

13. *“Whom I wish to have with me, in order that he may minister to me in thy behalf in the bonds of the gospel,*

14. *“But without thy consent I did not wish to do anything, in order that thy benefaction may not be according to constraint, but willingly.”* Onesimus, though when a sinner, doubtless a contrary and unprofitable servant in the house of Philemon, is now so gloriously saved that he is all right, either

for manual labor, servile drudgery, or the soul-saving work in Paul's city mission; yet the apostle, fully recognizing the claims of his master, sends him back to meet him face to face, rectify all past wrongs, and mutually participate the joy of the Lord in his conversion.

15. *“For he suddenly departed for an hour on this account, that you may receive him eternally,*

16. *“No longer as a slave, but above a slave, a brother beloved, especially to me, and much more to Thee, both in the flesh and in the Lord.”* Paul knowing the genuine Christian character of Philemon, and having all confidence in the glorious experience of Onesimus, is perfectly assured of his joyous reception by his Christian master, who will be so delighted with his thrilling testimony to the mighty work wrought in his heart, that, forgetting all about his former slavery, he will gladly receive him as a brother beloved in the Lord.

17. *“Therefore, if you have me a comrade, receive him as myself.”* Observe the triumphant spiritual boldness of Paul, having such implicit confidence in the testimony and character of Onesimus that he actually puts himself in his place.

18. *“But if he has done you injustice as to anything, or is in debt to you, set it down to me.*

19. *“I, Paul, have written with my own hand, I will pay it.”* See the wonderful faith of Paul in financial matters! Though a prisoner in bonds, and utterly disqualified to prosecute any remunerative employment, and not worth a nickel, he boldly assumes all financial responsibility in behalf of this poor fugitive slave, his son in the gospel. In all the great Pauline series he dictated to an amanuensis, except this brief letter and the epistle to the Galatians. “In order that I may not say to thee, that thou owest thyself unto me.” See what an adroit turn he makes on Philemon! “Though I go the security of Onesimus, and will pay all of his indebtedness to you, do not forget that you owe yourself to me. Satan had you by the throat, till I broke his grip and delivered you. Therefore you are indebted to me for saving your scalp. Hence, by the time you pay me all you owe me, I can well afford to pay the debts of Onesimus.”

20. *“Yea, brother, I rejoice over thee in the Lord; refresh my heart in Christ. Having confidence in thy obedience, I have written unto you, knowing that thou wilt do above those things which I say.”* Paul runs on Philemon the *argumentum a fortiori*, having asked so much of him in behalf of his restored fugitive slave—*i.e.*, his manumission and joyful reception in the brotherhood of Christ—he now climaxes all of these demands by the affirmation of his unwavering confidence in Philemon, not only to verify them all, but to go far beyond. With this triumphant conclusion of complete victory for Onesimus in the home of his old master, he now drops the subject, and proceeds to anticipate a happy visit that delightful Christian home, which, in the good providence of God, he doubtless enjoyed after his acquittal in his first trial at Rome, when he went East on his long farewell peregrinations among the Churches of Asia and Europe. Among the Christian workers in Paul's mission at Rome at the time of this writing we see Demas, who afterward, in the track of Judas, went back to Satan for filthy lucre. I awfully fear Judas and Demas have many clerical successors at the present day, alienated from the God they once loved and ruined by the love of money.

25. *“The grace of the Lord Jesus Christ be with your spirit.”* This benediction is exceedingly beautiful for its brevity and comprehensibility. I recommend it to you all. The saints of God have a rich treasure in these beautiful apostolic benedictions found at the conclusion of every epistle. In 1884, the last time I ever saw Bishop McTyeire, of precious memory (for he went to heaven that year), I heard him use this benediction in the dismissal of the Kentucky Conference.

PHILEMON.

APOLOGUE.

This brief epistle has a grand and beautiful symbolic signification. Philemon, a wealthy Christian gentleman, emblemizes God the Father; Paul, the Lord Jesus Christ; and Onesimus, man. Here we see Onesimus did badly, fled away from his master, and was found, reconciled, and restored to the delightful home of his offended lord by Paul. Thus man sinned and fled away from God, and was restored back to Divine favor and reinstated in the Father's family by the Lord Jesus Christ. O we are all restored Onesimi, happy fugitives in our Father's home.

EPHESIANS — PHILEMON

APOLOGUE TO VOLUME III.

The climacteric peculiarity and interest of this book is the fact of its purely Pauline authorship. The providence of God in the existence of Paul is miraculous, and in every way extraordinary. As an intellectualist, he is without a peer in all ages. I have ransacked all the world for books, and been a lifelong student at the feet of the master spirits, not only of Israel, but Greece, Rome, Germany, England, and America. Amid all the intellectual lights that flash along the ages from Moses to the present day, Paul is without a peer, like Pike's Peak amid the Rockies. While his intellect among the sages of all ages and nations is peerless, his learning is transcendent. The conversion of Paul in the splendors of its unearthly glory was adumbratory of our Lord's second coming, when the coruscations of his heavenly splendor and glory he will appear to all the earth, inundating the wicked with paroxysms of trepidation, transfiguring and translating his saints.