

A Brief Exposition
OF
GOSPEL DIFFERENCES,

GIVEN ACCORDING TO THE DIVINE LAW
OF PROGRESSIVE INSTRUCTION,

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INTRODUCTION

As all attempts to harmonize the Gospels have evidently failed, so far as a plain and satisfactory conclusion is concerned, it must be of interest to all Gospel students, to learn that a law of harmony exists in the very differences, which it has been the aim of so many to clear away.

The harmony of discrepancies in the Four Evangelists has become a study with a few ardent believers in the Divine purpose of teaching the man of the Church according to the state of his receptivity. A general view of this new harmony is, that the instruction contained in Matthew, Mark, Luke and John, is of an entirely progressive character; that it is according to the development of the Spiritual nature in man, as represented by the material growth from the infant to the man of mature age.

Taking this Spiritual law of progress as the foundation of their belief, these new harmonists build up a grand structure with the Divine stones of the letter of the Word.

From the nourishment of the "milk of the Word" for babes, in Matthew, they believe that we shall be able to assimilate at last the "Bread of Life," only mentioned in John. They consider that as Matthew was written for the infant in Spiritual things, it is filled with the simplest and most natural statements of these Spiritual things. Whereas, John being written for the man of wisdom, who can love and accept intelligently the interior declarations made there concerning the Divine Life and Light, we find in that Gospel only, that the Word descended from heaven (Chap.1.); that "I am the light of the world; that "I am the living bread that came down from heaven"; that "I and. the Father are one;" that "Verily, verily, before Abraham was, I am."

In no other but the Inmost state of Spiritual life could man comprehend these words, and, therefore, in no other Gospel but the Inmost, is this teaching given.

The Gospels of Mark and Luke, as intermediate between the infant and the old man of wisdom, they believe to be of the youth and of the young man, in the progressive intellectual quality, educated more and more fully, and thus developed as to the capacity of receiving more and more interior truths. They recognize Matthew's supreme quality as representing the infant love principle, which is altogether of affection for parents, companions, and the inanimate objects to which they often ascribe life. This love has no understanding connected with it in a rational way, for the infant depends upon what is taught him by others, and thus has no mental conclusions of his own to guide him, this corresponding to the Spiritual infant's state.

The progress from this dependence upon others to the independent thought of the advancing Spiritual youth, the harmonists illustrate by the following apparent discrepancy: -

"Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom". (Matt. xx. 20, 21, 22).

"And there came near unto him, James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on the left hand, in thy glory". (Mark x. 36, 37, 38.)

We see in Matthew, that the mother comes and speaks for her children; whereas in Mark she does not appear, but John and James speak for themselves. The mother says "in thy kingdom," the sons say "in thy glory," which is certainly more interior.

These students, in their reverence for "every jot and tittle" of the Word which "in the beginning was God," cannot for a moment entertain the thought that this discrepancy was of chance, or of the personal state of the Evangelist who wrote the words. They believe it to be of the Divine purpose to discriminate between the two external Gospels of Matthew and Mark, or between the external Love principle and external Understanding.

The two statements cannot be harmonized by any ingenuity of man; but when considered in the order of a progressive Spiritual teaching, they are wonderfully significant of a change from dependence upon others to independent thought and action.

We quote the following from "Noble's Plenary Inspiration":-

Will not all who venerate these sacred narratives confess that the Gospel of John treats more openly of the highest subjects of divine illumination, which are the true nature and character of Him whose true history it relates, and the necessity of love to His name? That the Gospel of Luke, with sweet delineations of charity and luminous statements of so many essential truths, ranks next to clearness? And that those of Matthew and Mark, though fully imbued with the same spirit, treat their subjects in a more external manner, or clothe them with a somewhat thicker veil?

The Order of the Gospels is Infinite in detail, because it is from the Infinite Love and Wisdom above all finite perception. We shall only attempt to give a rudimentary lesson, as it were, concerning the Divine teaching of the progressive Spiritual life found in the differences of the Four Evangelists, thus establishing a firm basis of the letter of the Word of God, upon which may be built up in us the temple and the tabernacle, of the Lord. In taking, as we do, all the clauses in Matthew as the foundation of our work, we apparently lose much that is in Mark, more that is in Luke, and mostly that which is in John. But as no other method could have been adopted without distraction from the preliminary purpose, this arrangement was decided upon.

When we have seen, and have lived this, we may be prepared for the Descending Order of Spiritual life from the Degree of John, when greater treasures of hidden things will be revealed to us.

In these pages there will be numerous allusions to Good and to Truth, which at the first reading may appear as meaningless repetitions. But it must be understood that there is nothing in Heaven, or upon the Earth, that has not reference to the affection for Good, or for evil; and to the thought of the True, or of the false. Also to Uses from these, which are of the outward works of life.

We must *Love*, we must *Understand*, and we must *Do*.

The highest source of Celestial, Spiritual, and Natural, Life and Light is of the Lord. His Life is Love, and His Light is Wisdom; from these are His Works, which are His Power. This is the Divine Trinity, - Love, Wisdom, and Power. From these three in One, all things are constantly created, formed, and made. From the Love we are created in His likeness; and from the Wisdom we are formed in His image, and from His Power we Act.

The highest Angels receive the Divine Love and Wisdom more immediately into their Wills and Understandings, than those of lower Spiritual attainments; therefore these are of the highest human form of accepted Love and Wisdom. Yet no two of these are of the same Celestial aspect and form, because no two have exactly the same acquirements of Good and Truth. It is from the infinite variety of reception that there is individuality in this Inmost Degree; and thus an infinite variety of the forms of Love to the Lord, and Mutual Love, which are of this Degree, as it's Good and its Truth.

On the next lower plane of Spiritual life in the Heavens, are those who receive the Divine Love and Wisdom more remotely, and become Forms of Charity and Faith. These do not love the Lord supremely, as do the highest Angels, but they *love the neighbour as themselves*, thus keeping the second commandment more faithfully than the first. Upon this lower plane, as upon the higher, there is an infinite variety of the qualities which form the life there, from the reception of Charity and Faith ; this being of the love of the neighbour. These are the Good and Truth of this Degree.

Upon a still lower plane of Spiritual life in Heaven, are forms of simple *Obedience* to the Divine laws of Good and of Truth. The Affection that is in this obedience is not of the love of the neighbour, neither of the Love of the Lord, but is that which is in external worship. And the Understanding is not of true Faith, or Inmost Wisdom; but both are of doctrine, taught in the Church to which one belongs, whether it be good or bad, true or false. It is believed in and loved because taught by one in apparent authority, and not studied by one's self from the Word of God.

Of the latter is the "great crowd which no man can number, out of every nation, and of tribes, and peoples, and tongues, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands." Rev. vii 9. Before these, were sealed the "144,000," with the sign of the living God upon their foreheads. These were all in the Interior Church of Israel, and representatively numbered as 144,000

The great crowd was evidently not of this Internal Church, but nevertheless received the white robes and palms, from the Good of the exterior life. The Word is written to warm the Affection, and to enlighten the Understanding upon all planes of reception. Its letter gives the appearances of Good and of Truth to the man who is Natural; its Spiritual sense concerning Charity and Faith is given to those who are in the Spiritual Love and Understanding of the Word, and do not rest upon the literal sense alone; and its

supreme Celestial sense is for those who recognize the Lord as the Divine "Bread that cometh down from Heaven, and giveth life to the world," which is found in John alone.

The Inmost Celestial sense of the Word is given in the form of John; the Spiritual sense is given in the form of Luke; and the Natural sense is given in the form of Mark and Matthew. Mark is the Spiritual of the Natural, and Matthew is the Celestial of the Natural, these two being the continents of the Spiritual and Celestial of Luke and John; Mark being the External of Luke, and Matthew being the External of John; these being one on the Natural plane (as the material sky and earth are one, yet distinct, of our material world), and forming the receptacles of the Understanding and the Will upon this Natural plane of appearances.

The Will of Matthew's Degree being without, because the affection, and not the thought, is first affected by nearness to the things of the world; as children indulge their emotions before they think intelligently.

Whereas, after "the birth from above," as given in Luke, the Understanding of Luke is influenced by the Love principle of John.

The two Orders of Ascending Truth, and Descending Good, are not alluded to in the following pages except in a general way. The effort has been to keep as close as possible to the subject of the Spiritual significance of the Gospel differences, and not to bring in the particulars of any other Order, so abstruse as that of the ascent of Truth, and the descent of Good. An allusion to this Order is made in the "Brief Exposition" of the Genealogy, in the endeavour to establish the distinction between the Spiritual heaven and earth; and is alluded to now, in order to have it understood that the law is first from Matthew to John in the progress of redemption from the false, but that the law is from John to Matthew in the regeneration from evil. For the Truth assists the Life in the ascent to the mountain of the Lord, and this work is going on perpetually.

The subject is not dwelt upon in the following pages for another reason: which is, that it would be difficult to give the distinction between the Ascending Truth and the Descending Good, and because it would be difficult to receive it.

We must say in this introduction that in each Discrete Degree of Matthew, Mark, Luke, and John, there is an Order of Degrees which is called Continuous, which is, again, of the Celestial, Spiritual, and Natural quality of life, connected now with each Degree. This Order proceeds from the centre to the circumference; and thus is given the full Order of twelve, belonging to the Christian Church, as the full Order of the twelve tribes was of the former Jewish Church.

To descend to Material things, we can understand from the Spiritual laws of Good and of Truth in their infinite variety, why the types of men are so distinct, and yet in each no two are alike, in the classes of nations, peoples and tribes. And, again, why in this great body of humanity, composed of men and women, no two are alike in feature, or in form.

We hope from all that has been said upon the subject of the various forms of Good, which are Truths, that it has been made in a manner clear; and that the numerous allusions to the distinctions between the vessels of the Will receptive of Good, and of the vessels of the Understanding receptive of Truth, may be considered of Divine Order from the Lord and Saviour of men.

M. B. H.

**THE ORDER OF THE GOSPELS
THE HEAVENLY DEGREE IN MAN**

JOHN	LUKE
The Internal Will principle; or, the Adult Man of Wisdom.	The Interior Understanding; or, the Understanding of the Progressive Man

THE EARTHLY DEGREE IN MAN

MARK	MATTHEW
The Exterior Understanding; or, the Understanding of the Youth in Spiritual things	The Exterior Will principle; or the Celestial Natural State of Infancy which is of the innocence of ignorance

BRIEF EXPOSITION

"Truth shall Spring out of the Earth; and Righteousness shall look down from Heaven." Psalm 85.

It can be clearly seen that this "Earth," and this "Heaven," are not of the material world; for "Truth," and "Righteousness," are Spiritual qualities, and one cannot spring out of the material Earth, neither the other look down from a material Heaven.

It is evident then that the Earth and the Heaven here alluded to are of a Spiritual state, and not of a material one. Where does the Spiritual system exist?

The words of Jesus Himself answer this question: "The Kingdom of God is within you." And this is the Heaven from which Righteousness looks down. And it is of confirming significance that this passage is only found in the Degree of Luke.

It is of equal significance that the following is only found in Matthew, which is of the Earthly Degree: "The meek shall inherit the earth"

Do the meek really inherit the earth? But the Lord has said it, and His words are those of Light and Life. There must be, from this conclusive testimony of the Divine Word, two grand Degrees of a Spiritual world within man, as there are two grand divisions of a material world without him.

The highest nature within man, called Heaven, must be the Degree of Life which is to be filled with Heavenly affections and thoughts; and the lower nature, which is called Earth, must be the Degree of Life within man which is to be filled with earthly affections and thoughts. The higher nature must have a Will principle for the reception of Heavenly *affections* from the Lord, and an Understanding for the reception of Heavenly *thoughts* from the Lord. The lower nature also must have a Will principle for the reception of Earthly affection, and an Understanding for the reception of Earthly thoughts.

The sun and moon of the material heaven are not more distinct from the land and water of the material earth, than the Heavenly qualities of the Internal Man are distinct from the Earthly qualities of the External Man.

The order is reversed as to the Will and Understanding of the External Man, because this latter Degree is more open to the world than that of the Internal; and it is owing to this that the love of the Will is affected more immediately by the world without. An earthly child is a type of the change of order; for he loves his parents before he understands them. A Spiritual child first loves without understanding, but afterwards loves from understanding. "Born again" in the Heavenly Degree of Luke reveals the Lord as Love through the opening of the Interior Understanding.

Man is at first born Natural. He loves the world supremely. He looks without and not within, for the delights of his affections and the subjects of his thoughts. This is the reason why the Gospel of Matthew is the most external of all. In his Spiritual progress man turns from the world without, and looks toward the Lord of Heaven within; and thus the Will principle of John becomes his Inmost acknowledged receptacle of real life.

THE OPENING OF EACH GOSPEL

JOHN	LUKE
In the beginning was the Word, and the Word was with God, and the Word was God.	It seemed good also to me, having followed along from above, all accurately, in order to write to thee, most excellent Theophilus
MARK	MATTHEW
The beginning of the Gospel of Jesus Christ the son of God.	The book of the generation of Jesus Christ, the son of David, the son of Abraham.

BRIEF EXPOSITION

If it were not for the Order of progressive Degrees, we should be surprised at the different statements made at the opening of each Gospel.

There are three general Degrees - the Celestial, the Spiritual and the Natural. The Celestial principle has a Natural for a foundation; and the Spiritual has also a Natural for a foundation; therefore the Natural Degree is distinctly of two, and yet they form a one.

"The Spiritual-Natural Angels and the Celestial-Natural Angels are distinct from each other, but still they constitute one Heaven, because they are in one Degree," H.31

And this Heaven is the lowest because something like the Natural still adheres to the Angels there.

The Celestial Degree of John communicates with the Inmost, or Celestial Heaven; the Spiritual Degree of Luke communicates with the middle, or Spiritual Heaven; Mark, of the Spiritual-Natural receives influx from the Spiritual Heaven through Luke; and Matthew, of the Celestial-Natural receives influx from the Celestial Heaven through John. Thus the Degrees of the Gospels are in correspondence with the Degrees of the Heavens. The letter is the form of the Divine Order within.

"The book of the generation," has reference to the Good of Matthew's Degree, and the "Beginning of the Gospel," to the Truth of Mark's Degree.

The opening of Luke is dedicated to Theophilus, the lover of God, as the name indicates; and it is written "in Order," that every lover of God might know "the certainty of those things wherein he has been instructed" in the Gospels of Matthew and Mark. The teaching of this Gospel "followed closely from above," as in the original, shows conclusively a more Heavenly origin than the opening verses of Matthew and Mark.

"The eye witnesses and ministers of the Word," are nowhere alluded to but in Luke; and they signify those who testify to the Spiritual and Celestial things of the Word in the Interior Understanding.

"It seemed (good) also to me, having followed (along) from the highest point, all accurately in order, to write to thee, best Theophilus, that thou mayest have full knowledge about which thou wast instructed by word of mouth." This is the phrase in the original Greek.

Supreme in John is the WORD ITSELF. "In the beginning was the Word, and the Word was with God, and the Word was God." This is the Divine Truth Itself the "verily, verily" (only given in John) and thereby the Lord. Here is the "Life" and the "Light;" the Life having reference to the Divine Good, and the Light to the Divine Truth. The Light shineth with such purity in this Gospel, with comparatively few historical references, that all else is put "under foot," or is consigned to the Natural Degree of the foot.

Thus the Word is of no human origin, and we shall see in our progressive study, how much Celestial and Spiritual instruction is found there concerning "the Bread of God which goeth down from heaven, and giveth life to the world." The Synoptic Gospels are not immediately of this living Bread, although their spirit is from the life of the Inmost Degree of John.

This *Logos* (the Word) *speaks* to all from John to Matthew.

"The Divine Being, or Principle in order to be heard, must become human and it becomes human when it passes through the heavens, and when it has passed through the heavens it is presented in a human form and becomes speech." A.C. 6982. This external speech is from the *Logos* of the Inmost Gospel of John, for the word includes thought and speech.

THE GENEALOGY

JOHN 1, 1-14	LUKE 3, 13-38.
1 In the beginning was the Word 14 And the Word became flesh.	23 And Jesus himself when he began to 24 teach, was about thirty years of age, 32 being the son (as was supposed) of Joseph the son of Heli. the son of Nathan 38 the son of David, the son of God.
MARK 1.	MATTHEW 1. 1-17.
1 Jesus Christ the son of God.	2 Abraham begat Isaac; and Isaac begat 6 Jacob; and David begat Solomon : and Jacob 16 begat Joseph the husband of Mary of whom was born Jesus

BRIEF EXPOSITION

The opening verse of Matthew is in the Order of the Gospels as to the Ascending teaching of Truth, which it shows first; but the Genealogy is of the true order of Descending Good in the Natural. One is from David (Truth) to Abraham (Good), whereas the other is from Abraham to David. and from David to the removal to Babylon, and from this to the birth of Jesus called Christ. These three form the Degrees of the Descending Order from Abraham to Jesus.

These generations are said to be of fourteen divisions each, but do not count so. They relate to the fullness of the three states from Abraham to David of the Celestial Natural; from David to the change of house or abode (as in the original for the removal to Babylon) of the Spirit Natural, and from this change to the birth of Jesus, which is of the Natural of these Degrees.

These are *remains* which are *begotten*, but not born. Remains are all things of Good and Truth, which flow into man from the Lord, and are stored up for progressive use.

In Mark the genealogy is given in the *Ascending Order*; being from Jesus Christ to "the son of God".

In Luke it is also of the *Ascending Order*; or from Jesus Christ to "of God," in harmony with the Degree of Mark. And here the astonishing lesson is presented of an entire new order of names, commencing in the Ascending Order with, "And Jesus when he began [to teach] was about thirty years of age, being the son (as was supposed) of Joseph the son of Heli," or Eli. In Matthew this Joseph was begotten by Jacob; In Luke he is of Eli. The difference is of the two Orders, - the *Descending* and the *Ascending*. Also they are not now begotten, but are of the order of *thirty years of full remains*. Jesus is also in the Order of Luke from Nathan of David, and not from Solomon begotten of David, as in Matthew. This is again from the change of Order. Nathan was a prophet, but Solomon was of the Spiritual-Natural Degree, one rich in all things of the earth; "he excelled all the kings of the earth for riches and for wisdom." But it came to pass, "when he was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father." Thus his greatness was of an external quality, and subject to changes.

The change to "Nathan of David," must signify the change from the earthly Will of Matthew, to the Interior Understanding of Luke. This Nathan, leading up to the God of Truth, is of prophetic importance. He lived in the house of David as a prophet, and is found in the genealogy of Luke in the Spiritual Degree.

In John. the Order, as in Matthew, is of the Descending quality. "In the beginning was the Word and the Word became flesh." Thus we see the two of John and Matthew to be of the Descending Order, and the two of Luke and Mark to be of the Ascending Order. The two of the WILL principle as to Good to be of the Descending; and the two of the UNDERSTANDING as to Truth to be of the Ascending Order. And this in accordance with the quotation from Psalms (Psa 85) given before : -

"Truth shall spring out of the earth, and

Righteousness shall look down from heaven."

Alford says in his Greek Testament that the harmony of the two has never yet been accomplished. Does not the doctrine of Degrees reconcile the two?

THE ANNUNCIATION

JOHN	LUKE 1. 26-38. 30 Fear not Mary; for thou hast found favor with God. And behold thou shall conceive in thy womb and bring forth a son, and shall call his name Jesus. And Mary said unto the Angel : How can this thing be? And Mary said, Behold the bond-maid of the Lord: be it unto me according to thy word.
MARK	MATTHEW 1, 18-25 20 But when he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife ; for that which is generated in her is of the Holy Spirit.

BRIEF EXPOSITION

John and Mark are profoundly silent upon the wonderful announcement of the coming birth. And why is this, if these two Evangelists are, with Matthew and Luke the true historians of the Lord Jesus Christ?

"Harmonists," so called, have given the reason for this silence, that the fullness of Matthew and Luke has been all-sufficient for the presentation of the Annunciation, to all the followers of Jesus, the Saviour of men. But why, then, do Mark and John give full accounts of other important events, in common with Matthew and Luke? For example, the account of the crucifixion and resurrection is given by all; and is not this annunciation of the birth of the Lord of equal importance with the record of his death?

In Matthew is the external Annunciation which is of the Ascending Order. hi

Luke the *Angel Gabriel* announces to Mary the conception of Jesus, with more Interior significance. Upon the earthly plane, External Good is of the mother principle; upon the Heavenly plane, the Truth which is from Good is of the mother principle, or brings forth to view that which is within, in true Heavenly Order.

The distinction is plainly seen between the Annunciation given upon the External plane, and that given upon the Interior. In the External Degree, Joseph receives the Annunciation in a dream in the Interior, Mary receives the Annunciation by vision from above. In Matthew, Joseph is told, "Fear not to take unto thee Mary thy wife: for that which is generated in her is out of the Holy, Spirit (according to the original) ; and he took unto him his wife; and knew her not until she had brought forth a son ; and he called his name Jesus." The obscurity of the dream is certainly suggestive of Matthew's Degree compared with the clear-sightedness of Luke's. How different is the account given in the Interior Gospel from that of Matthew. "In the sixth month, the Angel Gabriel was sent to Nazareth to a virgin betrothed to a man whose name was Joseph." She was told to fear not, for "thou hast found favor with God; "and to her was announced the coming of Him unto whom would be given "the throne of His Father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." The throne of His Father David is of the power of the Divine Truth, and the reign over the house of Jacob is of Natural Good. Jacob was afterwards called Israel, because Natural Good was conjoined with Natural Truth. Elizabeth, "thy kinswoman" hath conceived a son in her old age from the visitation of the Angel Gabriel to Zacharias; and thus the annunciation of the birth of John is given to Mary as well as that of Jesus, as of supernatural origin. In Luke, Mary answers the messenger, Behold the bond-maid of the Lord; be it unto me according to thy word."

In Matthew she is profoundly silent.

THE BIRTH

JOHN	LUKE 2, 1-20.
	6 And It came to pass while they were there the days were fulfilled that she should be delivered. And there were shepherds in the same country abiding in the field and keeping watch by night over their flock, and an angel of the Lord stood by them, and the glory of the Lord shone round about them. And the shepherds returned glorifying and praising God.
MARK	MATTHEW 2, 1-12
	1 Behold Magi from the East came near into Jerusalem. We saw his star in the East and we came to worship him. And lo the star which they saw in the East went before them and stood over where the young child was. They offered unto him gifts, gold and frankincense and myrrh. And being warned in a dream that they should not return to Herod, they withdrew to their own country another way.

BRIEF EXPOSITION

Again John and Mark are silent, the Birth, as the Annunciation, being of the external of each Degree.

Birth is the bringing forth of the spirit in form. Luke gives the Heavenly form of the Divine Spirit coming forth from John; and Matthew, the form of the Earthly man by a more External way. Luke's very words give testimony to this Spiritual view; and Matthew's words are so distinct from Luke's that they also give testimony to the truth of the assertion, that the Birth here is not of an Interior Degree. There is nothing of glory falling upon this relation.

We find in Matthew the Magi and the star that led them first to Jerusalem and then to the house where the young child was. We find here the troubled and treacherous Herod; and the warning dream that, after offering their gifts of gold and frankincense and myrrh, they were to return to their country "another way."

All the heavenly light upon the Magi's way to the new-born Lord was *from a star*, the most external form of revelation. In the Heavens the Angels of the higher Degree appear to those below as stars. Therefore the Angels are seen in the heavenly Degree of Luke; and the stars in the Earthly Degree of Matthew.

Let us raise our Spiritual eyes to Luke, and lo! all Heaven is resplendent with the Angelic host opening a pathway of glory, "of good tidings of great joy," from the Throne above, to the shepherds of the plain. There was praising God," and the saying,

"Glory to God in the highest, And on earth peace among men in whom he is well pleased."

And then the Angels departed, and the shepherds said among themselves, "Let us now go even unto Bethlehem and see this thing that has come to pass. And they came with haste, and found both Mary and Joseph, and the babe lying in a manger."

The Magi, who teach scientific things upon the lower plane of Spiritual life, are superseded now by the truer shepherds of the fold in Luke. These shepherds have been watching faithfully over their flocks, even in the darkness that precedes the glowing morning of the new birth in Bethlehem. No starlight fell upon them, but "the glory of the Lord shone round about them," for this was the second birth or "birth from above" (as in the original), into which all will come who desire to see the Lord in His Kingdom. For the ANGELS were there, coming down from Heaven, and returning again to Heaven.

The shepherds offered no external gifts, as the Magi did, but they made known the saying of the Angels to them, from their true reverence for all that was told them. They received no warning concerning the way they should return, but they went back "glorifying and praising God for all that they had heard and seen."

THE BIRTH

JOHN	LUKE 2.
	7 And she brought forth her first-born son : and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
MARK	MATTHEW 2.
	11 And they came into the house and saw the young child with Mary his mother.

BRIEF EXPOSITION *Concluded*

There is a wonderful difference between the statements of Matthew and Luke with regard to the Birth, when we consider the significance of the "house," and of the "manger." It is of great importance that this difference should be understood, for upon it depends the appreciation of the new-birth within us, or that birth which is of a Heavenly quality following the birth and education of the Natural Man. The two births are relatively of Heaven and earth.

In Luke, Mary "brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger." In Matthew "they came into the house and saw the young child with Mary his mother."

The house and the *manger* are the differing receptacles of the External Will and the Interior Understanding. A house, in the Spiritual sense, signifies the Will principle, and to build a house signifies to collect *scientifics*, and build up the External Man. It is the seat of a man's love. The "foes of his own household" are the evils and falses by which he is tempted. or the qualities of his own Will principle which have the power to hurt. That which a man loves is the house in which he dwells: he does not exist in what he *believes*. The child in Matthew was born into the affection of the Natural Will, from which he was to progress to the Interior Birth of the Heavenly Understanding, or to the Birth which was "from above."

It is said in Luke that the new-born was laid in a manger, "because there was no place for them in the inn." This word inn is, in the original, *kateluma*, whereas the word signifying a place of entertainment for travelers is *pandokion*. The latter word is used in connection with the teaching concerning the Good Samaritan, who brought the wounded man to an inn (*pandokion*), and took care of him."

The word *kateluma* is the same as the *guest-chamber*, made ready at the close of Luke's Degree, for the sitting down of Jesus with the twelve.

"Where is the guest-chamber (*kateluma*) where I shall eat the passover with my disciples? And he will show you a large upper room furnished, there make ready." But at first the newly-born was in swaddling clothes only, which were the first Truths of Innocence in this Degree. There was no *guest-chamber* made ready for this new-born in Luke; but in the progressive order, this *upper room* was "furnished and made ready," and then could the Lord eat with His disciples.

The manger represented Spiritual instruction to the little child of Innocence; for a horse that feeds therein signifies the Understanding, and its nourishment is of the manger. The white horse of Rev 19.2, signified the Word as to its Interior sense, for he who sat upon it was *Faithful and True*.

The opening of the Interior Understanding, shown in the Birth there, is in harmony with the presence of the Heavenly Host, and with their saying:-

"Glory to God in the highest";

to which was added the benediction upon the lower degree:-

"And on earth peace among men in whom he is well pleased."

THE FLIGHT INTO EGYPT

JOHN	LUKE
MARK	MATTHEW 2 : 13-15.
	13 An angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child and his mother and flee into Egypt and be thou there until I tell; for Herod will seek the young child to destroy him.

BRIEF EXPOSITION

Concerning the going down into Egypt there is no record excepting in Matthew. Nothing is ever said of Egypt in Mark, Luke nor John. It is a land foreign to the Spiritual experience of these Degrees, but a state in harmony with the Magi of Matthew, and the general external teachings there.

Egypt is afar off from the Holy Land of Canaan, the end of our Spiritual pilgrimage; it was the land of earthly riches, and from it the children of Israel went forth to seek the Heavenly treasures of a higher and more interior condition of the soul. Yet we must at first seek "the desirable things of Egypt," or the knowledges of the most external things of the earthly Degree, as a foundation for further instruction. We are commanded to "despoil the Egyptians," as we depart from them; to take of their "jewels of gold" and their "jewels of silver" and their "best raiment," before we start upon the progressive journey to Canaan. This means that we are to take from this exterior sensual state of Spiritual things all its Good and all its Truth, and all its external coverings of the best kind, for use in our travels from this state. For all things are founded upon the sensual of Egypt. And on this account we find the land spoken of in Matthew only. These knowledges are suited to the faculties of a Spiritual child.

I will go down with thee into Egypt, and I will also surely bring thee up." (Gen. 14, 4) "If ye go to Egypt to sojourn there ye shall surely die." (Jer. 42: 15, 16.) If the Lord goes with us into Egypt He will surely bring us up out of this most external state; but if we go to sojourn there, of our own inclination to live in mere sciences, we shall "surely die," from content in such an external state.

"For the land whither thou goest to possess it (is) not as the land of Egypt from whence ye came out where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs. But the land whither ye go to possess it (is) a land of hills and valleys (and) drinketh water of the rain of heaven" (Deut. 11: 10-12). The relative importance of the Exterior and Interior Spiritual states is given in this extract from the Old Covenant. Egypt is the land where the *seed is sown*, and is watered with the *foot*, and is a garden of *herbs*. Canaan is a land of *hills and valleys*, and it drinketh of the *rain of heaven*. The Spiritual significance of the two is very apparent.

It is relatively night when we go into Egypt to turn and advance by Degrees from the Innocence of Ignorance to the Innocence of Wisdom.

We must realize the importance of connecting the Gospel of Matthew with the Degree of Egypt. For without the knowledge of its Spiritual position, how can we understand this despoiling of the Egyptians?

The Spiritual signification of the Gospel of Matthew can alone open the meaning of the "going down" into Egypt and the "calling from" it.

The child was carried down to the lowest limit of Spiritual life, and then was called from this to the Ascending progression towards the Heavenly Canaan. It is in the same Order as that of the Hebrews of old. For the Lord has but one Law of Order, for all time, and for all Intelligences.

It is remarkable that in Matthew alone dreams are given. There are five dreams in the opening chapters, and there is one at the close, when the wife of Pilate sent unto him saying, "Nothing to thee and the just [one] for many [things] suffered to-day in dream through him."

SLAYING BY HEROD

JOHN	LUKE
MARK	MATTHEW 11. 16-18.
	16Then Herod. when he saw that he was mocked of the Magi, was exceeding wroth and sent forth and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the Magi.

BRIEF EXPOSITION

The silence of Mark, Luke and John upon the slaying of the male children of Bethlehem is again very significant. The teaching is of Herod as the self-will of the Natural Man, in the endeavor to destroy all Spiritual life which is of Innocence.

We are so in the habit of reading the Gospels in a mechanical way without regard to any Divine Order, that we lose a great part of the Spiritual teaching that is given in each.

How few, for instance, now realize that the Evangelist Matthew is the only one who presents this subject. And this because it appropriately belongs there. For her alone does Herod rule, and manifest desire to destroy the quality which is opposed to his dominion.

At the beginning of every Spiritual dispensation there is an effort made to put aside the first signs of progressive life by the opposite principle. But the good and true seed is hidden in Egypt, until the time arises for it to be called out thence into Israel. The old is always at first considered better than the new.

It is the Natural Will, or the lowest scientific principle which is active in the opposition, and therefore we can understand the silence of the other Evangelists upon the effort of Herod to destroy the male children. Both Bethlehem, and its borders, and "two years old and lower," according to the original, have reference to Good and Truth.

It is said in relation to this subject that "a voice was heard in Ramah, lamentation and weeping and much mourning; Rachel weeping for her children, and she was not willing to be comforted because that they are not."

Who was Rachel who was mourning for her children supposed to be slain by Herod? She is a prophetic character in the Book of Jeremiah. The statement closes therewith, "Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope of thy latter end, saith the Lord, and thy children shall come again to their own border." (31: 15.)

If the prophecy concerning Rachel is to be accepted as relating to the slaying of the children by Herod, why should not the whole of this prophecy be acknowledged, as well as a part?

Then is there not a promise to be fulfilled that "thy children shall return again to their own border?" This *border* is the Degree of Matthew, for this is the external limit of the Four Evangelists, and the teaching is only given here. It is a promise of renewed Spiritual life, to be given to the unwelcome Truths supposed to be destroyed by the self-love of the Natural Man.

In considering the statements of the Old Covenant in connection with the New, we must not take one part and leave the rest. For thus we use our own discretion to the loss of the Divine instruction.

RETURN FROM EGYPT.

JOHN	LUKE 2 : 22-39.
	39And as they ended all the things according to the law of the Lord they returned into Galilee, into their own city Nazareth.
MARK	MATTHEW 2 : 19-23.
	19But Herod having ended, a messenger of the Lord appeared to Joseph in Egypt, saying, Arise take the young child and his mother and go into the earth of Israel. But having heard that Archelaus reign upon Judea in the place of Herod his father, having being ordered in a dream he went away into the parts of Galilee, and settled down into the city called Nazareth.

BRIEF EXPOSITION

Archelaus now reigned in place of his father Herod, and this name signifies "a prince of the people," which has reference to the false of the Natural Man, as Herod represents the evil there. Joseph feared this false, and being warned in a dream he withdrew into Galilee. And thus was fulfilled "that which was spoken through the prophets, that he should be called a Nazarene." In the approach to the earth of Israel, or to the Spiritual state, this false could be discovered, and thus avoided.

The warning dream turned the state toward Nazareth. The "Nazarite in the Israelitish Church represented the Lord as to the Word, in its ultimate, which is its literal sense." And thus coming to the earth of Israel, the Lord as the Nazarene, represented the letter of the Word about to be received Spiritually by the Natural Man, in the Degree of Matthew. But it was not yet received as such, on account of the false that reigned.

In settling down in the city of Nazareth, that which was spoken through the prophets was fulfilled. There is no prophecy in the old covenant concerning Jesus Christ as a Nazarene; Samson was a Nazarene, and Samuel "had no razor come upon his head," and these two are referred to as the authority for the statements of the Prophet, "He shall be called a Nazarene." Both Samson and Samuel *represented* the Lord, the only true Nazarite. It is said in Luke that after the presentation of the infant Jesus in the temple they returned into "their own city Nazareth.

Alford, in his Greek Testament, says that "Matthew did not know probably that Joseph and Mary had formerly resided in Nazareth, as Luke seems to have known."

Could the Spiritual sense of the Word depend upon that which Matthew did, or did not know, according to the estimation in which he was held by Alford?

The account in Luke which precedes their return to their "own city" is exceedingly interesting. The child was openly presented in the Temple. It was taken into the bent arms of Simeon (according to the original) and Anna who served day and night in the Temple was praising God at the appearance of the child.

The child, as an infant was here presented in the Temple without an effort at concealment.

Where was Herod at this time, when it is said in Matthew that at the child's birth he was seeking to destroy him?

The unbelievers in the Doctrine of Degrees will endeavor to explain away this question by the declaration that the event in Luke must have taken place after the death of Herod, or after the return from Egypt.

Taken as it is written, this could not be supposed. "And when the days of their cleansing according to the law of Moses were fulfilled, they brought him up into Jerusalem to make him stand to the Lord."

It was after this that they returned to Nazareth.

THE APPEARANCE OF JOHN THE BAPTIST

JOHN 1.	LUKE 3 1-8
6 There came a man sent from God whose name was John.	2 The word of God came to John the son of Zacharias in the wilderness.
MARK 1 : 2-8.	MATTHEW 3 : 1-12.
4 John came and baptised in the the wilderness. John was clothed with camel's hair and a leathern girdle about his loins, and did eat locusts and wild honey.	1 Came John the Baptist preaching in 4 the wilderness of Judea. His raiment of camel's hair, a girdle of leather about his loins, and his food was locusts and wild honey.

BRIEF EXPOSITION

Luke and John give the Baptist's origin with a great distinction. Luke says, "The word of God came unto the son of Zacharias in the wilderness." John says, "[There] became a man sent off from God, name to him [was] John" (the original.). In the Gospel of John is the Inmost knowledge concerning his origin. The name of his father Zacharias is only mentioned in Luke, and this origin is relatively more external than that given in John, where it is said he was sent off from God. John's birth is only given in Luke, and this was from the union of Zacharias and Elizabeth, two "walking in all the commandments and ordinances of the Lord blameless," or progressing in all the truth and all the goodness of the Interior Understanding ; for they are mentioned nowhere else, and therefore belong to the opening of this Degree. John's birth was Miraculous, as was that of Jesus, for Elizabeth was beyond the age of bearing.

In Matthew and Mark there are two words for repentance; one implies a change of mind, and the other a change of heart. The former is used now, and is a *turning* of the mind to the contemplation of eternal life. There is no word for repentance in the Gospel of John.

John baptises in water, which is external Truth. Jesus was to baptise with Spirit and with fire, or with Interior Truth and Good. Mark omits fire, for this Degree is altogether *Spiritual* relatively to Matthew of the Will principle.

The raising of children to Abraham from "these stones" cannot refer to the children of the material world. These stones are natural truths, which can be raised up to be considered from an Interior origin.

In Matthew and Mark, John was baptising in the Jordan, the external boundary of the true country; in Luke he "came into all the region round about Jordan;" and in John, it was in "Bethany beyond Jordan, where John was baptising." Thus gradually leaving the Jordan behind, in the Progressive Order from the Natural to the Celestial.

The most prominent points in Matthew and Mark are the references to John's clothing and food. These most natural of appearances are only found in the most Natural of the Gospels. We find only in Matthew and Mark the "camel's hair," the leathern girdle," the "locusts," and the "wild honey." These are all of External Order and they do not belong to the Interior things of the Spirit and the Life, or to Luke and John.

The raiment of camel's hair signifies the external sense of the Word, or its letter; the leathern girdle signifies the intermediate bond which unites the exterior natural sense with the interior; the locusts, the Truth of the Natural; and the wild honey, its Good.

In Matthew John is in the wilderness of Judea, this being of the Natural Will principle. The others mention only the "wilderness."

It is interesting and important to notice the progressive order of quoting from the prophet Isaiah. Mark adds to Matthew, and Luke adds to Mark - Luke ending with, "And all flesh shall see the salvation of God." Signifying that Good and Truth are united.

In Matthew John was not "sufficient" to bear the sandals of the Lord; in Mark he was not sufficient to "stoop down to unloose the sandals;" in Luke stooping down is omitted; and in John it reads "not worthy to unloose." The "stooping" of Mark is very expressive, and "not sufficient" is exterior to "not worthy." John the Baptist could not unveil the Spiritual sense of the Word.

THE BAPTISM OF JESUS

JOHN	LUKE 3 : 20-22.
	20 Added this above all that he shut up John in prison. The heaven was opened and the Holy Spirit came down in bodily appearance as a dove upon him. Thou art my beloved son; in thee I took pleasure.
MARK 1. 9-12.	MATTHEW 3 : 13-17.
9 And was baptised of John in the Jordan and straightway going up out of the water. Thou art my beloved Son, in thee I was well pleased.	4 But John was hindering him. 16 Went up straight-way from the water. This is my beloved Son in whom I am well pleased.

BRIEF EXPOSITION

Only in the Degrees of the Natural Man is it said that Jesus came from Galilee, which is one of those Degrees. Only in Matthew is it said, that the heavens (in the plural) were opened; only there, that the Spirit of God as a dove "descending, and coming" upon him, and only there, "this is my son the beloved in whom I was well pleased; "only in Matthew and Mark did Jesus go up from, and out of the water.

The *descending* and *coming upon* him of Matthew is again of Good and Truth, and the *heavens* were opened, again distinguishes Matthew. But the most interesting peculiarity of the Natural Degrees is the going *straight out of the water*. For water signifies Natural Truth, which Luke in this case of baptism avoids mentioning.

The statement respecting the dove is given in a very remarkable way by Luke. "The Holy Spirit came down in bodily appearance as a dove upon him." The Holy Spirit here descends from the Divine, and takes the form of the holy principle of Faith; or that form which can be accepted by the Spiritual man of Luke. It is called bodily because receptive of charity, as its soul. "In everything spiritual there is an effort to clothe itself with a body. (D.L.W. 343)

In Luke, John was in prison, and nothing is said of his baptising Jesus in the Jordan, neither in John's Gospel. In the Inmost Degree it is said, (2 : 33), "and I knew him not ; and again in verse 33, "and I knew him not: but the one having sent me to baptise in water said to me, upon whom thou mightest see the Spirit coming down and remaining on him, this is the one baptising in Holy Spirit."

It is a remarkable testimony to the progressive quality of the Gospels that the voice from heaven at the close of this subject gives in Matthew, "in whom I was well pleased." But in Mark and Luke a more direct address, "in thee I was well pleased."

It is important to notice that in Matthew alone when Jesus came to John to be baptised of him, he said to Jesus "I have need to be baptised of thee, and comest thou to me?"

Jesus answered and said unto him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Or, this is the Order of the External Will principle of righteousness, which must be considered. Then John "suffereth him."

How can the silence of John and Luke upon this important point concerning the baptism be explained, or the declaration of John in the Inmost Gospel "I knew him not."

The statement is so explicitly made in Matthew of the relative position of John and Jesus, that no common explanation can satisfy us.

We see the progressive Order of the subject in the baptism given in the Jordan of Matthew and Mark ; in the fact that no Jordan is mentioned in Luke; and in the statement made in the Inmost Gospel (Chap.1 : 28) that John was baptising in Bethany beyond Jordan.

THE TEMPTATION

JOHN	LUKE 4 : 1-13.
	1 And was led in the spirit into the wilderness. If thou art the Son of God speak to this stone that it shall become bread. And the devil having driven him up into a high mountain showed him all the kingdoms of the (inhabited) earth in a point of time. But he led him into Jerusalem and made him stand upon the pinnacle of the temple.
MARK 1 : 12-13.	MATTHEW 4: 1-11.
12 And straightway the spirit casts him out into the wilderness. And he was in the wilderness forty days, being tempted by Satan, and he was with the wild beasts.	1 Then was Jesus led up into the wilderness by the spirit to be tempted by the devil. If thou art the Son of God speak that these stones shall have become breads. 5 Then the devil takes him into the holy city and makes him to stand upon the pinnacle of 8 the temple. Again the devil takes him into a mountain exceeding high and shows him all the kingdoms of the world and the glory of them.

BRIEF EXPOSITION

Page after page would have to be written in order to give an exposition of this wonderful subject. It is difficult to give it briefly.

In the first place we must take notice of the blank of John, which shows that the temptation given in all the Synoptic Gospels, could not reach to this Inmost Degree.

The devil of evil, and the satan of the false, could do no work in the Gospel of Love to the Lord. How could the silence of John upon this important subject be otherwise explained?

The *Holy Spirit* did not lead Jesus into the wilderness, but the *spirit*. In Luke it is said, "and Jesus full of the Holy Spirit returned from the Jordan, and was led in the Spirit into the wilderness." But in no other Gospel is it said that Jesus is full of the *Holy Spirit* after baptism. The state in Luke is progressive from the Natural Degree.

In Mark he was tempted by *Satan* and was with the wild beasts. Satan is of the false of thought, and the wild beasts in this connection, are of the evil of the affection, and both of the External Understanding. Beasts signify the affections of the Natural Man which are of his Will, but the wild beasts are affections of the Natural Man which are of his Understanding.

In Matthew bread is in the plural, in Luke it is in the singular. The plural is peculiar to Matthew as we shall see, and expresses both Good and Truth in the Will principle. Again the plural is given in Matthew with regard to the fasting, "and when he had fasted forty days and forty nights, he afterward hungered." In Luke it is "And he was forty days tempted by the devil. And he ate nothing in those days."

In Matthew the ascent from the city to the mountain; in Luke the descent: or both of the Ascending and of the Descending- Degrees. From the mountain in Matthew, He is shown "all the kingdoms of the world and the glory of them." From the mountain in Luke, He is shown "all the Kingdoms of the (inhabited) earth in a point of time." World has reference to Good, and earth to Truth.

"A point of time" has only a Spiritual significance, in relation here to the state of Luke. There could have been no sight of the Kingdoms of the material earth in a point of time.

"There are three things in general which perish from the sense of the letter whilst the internal sense is coming forth, namely, what is of time, what is of space, and what is of person." A.C 52, 53.

After the baptism of repentance comes the warfare and victory, in the struggle between the forces of earth and heaven within us, and in this Order the temptation follows the baptism. Matthew says "Then the devil leaveth him and behold angels came and ministered unto him." This was the victory that attended the first temptation in this Degree. Luke says "And when the devil had completed all temptation he departed from him until a season." This would signify that there to be another Order of temptation, which we shall see when we progress to this Order.

ENTERING GALILEE

JOHN	LUKE 4 : 14, 15.
	14 And Jesus returned in the power of he Spirit into Galilee. Being glorified of all.
MARK 1: 1-15.	MATTHEW 4: 12-17.
14 Now after John was delivered up, Jesus came into Galilee heralding the Gospel of the Kingdom of God. repent ye and believe in the Gospel.	12 Now when he heard that John was delivered up he went away into Galilee. 17 From then Jesus began to preach, and to say, Repent ye for the Kingdom of the heavens has approached.

BRIEF EXPOSITION

Matthew alone mentions the two in Galilee, *Nazareth* and *Capernaum*, and quotes from the prophet Isaiah concerning the land of Zabulon and the land of Naphtali, which have reference to the states of Good and Truth among the Gentiles. "The people which sat in darkness," or in the false, saw a great light," of Truth, "and to those which sat in the country and shadow of death a light arose to them." The country and shadow of death have relation to the states of Good and Truth of Zabulon and Naphtali, which were of the way of the sea, beyond the Jordan. The *sea* being peculiarly of Matthew's Degree. This was "Galilee of the Gentiles."

In the Greek studies of Alford, he says The light which went forth from Capernaum when Jesus dwelt there, is represented as sending bright beams over the Galilean sea, so that Zabulon and Naphtali by this could see the way leading along the other side of the sea," and this we consider a beautiful Spiritual view of the subject; when we know that the sea is of the Natural Man, which, when illuminated by the presence of the Lord, throws light upon the progressive way. And this becomes the *glory* of Luke; "being glorified by all."

Matthew says, "for the kingdom of the heavens has approached," Mark gives "the kingdom of God."

In Matthew "the kingdom of the heavens" is given thirty two times. In Mark and Luke it is never given; but it is always changed to "the Kingdom of God," as in the present case. How can such a universal and remarkable law be explained excepting that it is according to the law of Degrees? Mark and Luke, being of the Exterior and Interior Understanding must follow the Order of Truth which is *of the Kingdom of God*. Mark adds "and believe in the Gospel," which is also of the Understanding.

We have alluded to the mention in Matthew of Nazareth and Capernaum, cities of Galilee. These are distinct states in the progress of the Natural Man, and it is exceedingly interesting to see these progressive states as they are given in another form, in the Spiritual Man of Luke. "He came to Nazareth where he was brought up, and having been cast out of that city," He went down into Capernaum, a city of Galilee. And this is continuous with our present subject.

It was after this state of perception that he went into Capernaum. It is very interesting to compare the reading from Isaiah in Luke with the original as spoken by the Prophet, 61: 1, 2. The same things are omitted as in the Blessings which we will soon see, and the *eyes* are distinguished.

The Spirit of the Lord God is upon me... hath anointed me to preach glad tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.	And he opened the book and found the place where it is written, The Spirit of the Lord is upon me...he hath anointed me to preach good tidings unto the poor. He hath sent me to proclaim release to the captives, and recovery of sight to the blind. To set at liberty them that are bruised. To proclaim the acceptable year of the Lord. And he closed the book.
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Luke does not close with the "vengeance of our God."

THE FISHERS OF GALILEE

JOHN 21 : 1-13,	LUKE 5 : 1-11.
1 Jesus manifested himself again to the disciples at the sea of Tiberias. Cast the net on the right side of the boat and ye shall find. And for all there were so many the net was not rent.	1 He was standing by the lake of Gennesaret. They inclosed a much multitude of fishes and their net was broken. And when they had brought the boats to land they left all and followed him.
MARK 1: 16-20.	MATTHEW 4: 18-22.
16 And passing along by the sea of Galilee, He saw Simon and Andrew, and straightway they left the nets and followed him. He saw James the son of Zebedee, and John his brother, and they left their father Zebedee in the boat with the hired servants.	18 And walking by the sea of Galilee, He saw two bretheren, Simon and Andrew, casting a net into the sea. And they straightway left their nets and followed him. He saw the other two bretheren, James the son of Zebedee, and John his brother, and they straightway left the boat and followed him.

BRIEF EXPOSITION

The peculiarity of Luke's statement is that the Lake of Gennesaret is mentioned, and not the sea of Galilee as in the two Exterior Gospels. There were three names for this body of water. One, the "Sea of Galilee" (or the Natural) ; the "Lake of Gennesaret," (or the Spiritual) ; and the "Sea of Tiberias" (or the Celestial) ; therefore there is an Order of progressive Degrees in these names. John only gives the "Sea of Tiberias," which would establish its Celestial significance; Luke only gives the Lake of Gennesaret," thus the Spiritual significance is established; Matthew and Mark only the "Sea of Galilee." All this could not have been by mere chance, but must be of design in the Divine teaching, establishing the Order of Degrees.

Matthew and Mark say that Simon Peter and Andrew his brother, were "casting a net into the sea, for they were fishers," and Jesus said unto them, "Come ye after me and I will make you fishers of men." The reason why Peter and Andrew were first called at the Sea of Galilee was because Truth from Good in the Natural Man is thus represented. Natural light teaches nothing: but the Spiritual light that comes from Good this teaches first, and from this Peter and his brother Andrew were to become fishers of men. Andrew is the *obedience* of this Truth; therefore he is called the brother of Peter, but is so involved in the significance of Peter, as scarcely to be distinguished by itself, and is therefore seldom mentioned in the Gospels.

"And going on from thence he saw two other bretheren, James and John his brother," and these were *mending* their nets, or putting them in order for use, not mending, in our sense of the word. These were interior qualities of the Natural Man. The three of Peter, James and John often represent all the disciples, as Reuben, Simeon and Levi represented all the tribes of Israel. The Lord *called James* and John, but nothing is said about their becoming fishers of men. In Matthew "they straightway left the boat and their father and followed him." They left their hereditary scientifics and their hereditary Will principle for the service of the Lord. But in Mark it is added, "the hired servants" were left behind, or those principles which are inclined to service for the sake of pay, or reward, and not for the sake of simple obedience to the command of the Divine Master; and this is in Mark, of obedience. Neither in Luke nor John, is this account of the first meeting with the disciples given. But we have in Luke *the fishing all night without taking anything*, the promise henceforth "thou shalt catch men," and when they had brought their boats to land they left all and followed Him." This was the same *leaving all* and *following* which was given in the lower Degrees of Mark and Matthew. John raises the subject still more, not referring to it until after the Resurrection, when it is presented as the Sea of Tiberias. Here the fishing all night and taking nothing is given as in Luke, but the command is now given to "cast the net on the right side the boat," and now "they were not able to draw it for the multitude of fishes." The net was "rent" in Luke because the right side was not considered in this Degree. Good is of the *right side*, and when the command was obeyed, the net was drawn to land "full of great fishes, hundred and fifty three, and so many being, the net was not rent."

TEACHING, PREACHING AND HEALING

JOHN	LUKE
MARK	MATTHEW 4 : 23-25
	23 And Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of diseases and infirmity among the people

BRIEF EXPOSITION

There is no combination of three in any Gospel but that of Matthew. Teaching is the presentation of Truth; preaching is the presentation of Good; and healing is the spiritual health which proceeds from the reception of these in the soul.

Teaching is almost altogether connected with the synagogue. Preaching is given once in Mark 2: 39, "and he was preaching into the synagogues of all Galilee," and in Luke once, 4: 44, "and he preached into the synagogues of all Galilee." But the word is now into and not in, in both cases. Synagogue is relatively of doctrine and therefore of the Understanding, and not of the Will of which preaching is significative.

Diseases are of evil and sickness is of the false. In the future we must believe that diseases are to be cured by the Good of the Word, and sickness is to be healed by the Truth of the Word.

"The fame of him went forth into all Syria, and they brought unto him all that were sick, holden with divers diseases and torment, possessed with demons, and epileptic and palsied and he healed them." There are added here to the diseased and the sick (the evil and the false) several prominent infirmities. Vincent says in his "Word Studies of the New Testament," that disease expresses something stronger than sickness. He also says that suffering is emphasised in the word taken which is literally held-together or compressed. The same word is used in Luke 8 : 45 when the crowd pressed Jesus. The word for torments is test; or an effort to ascertain a person's real quality.

The possessed, the moon-struck (as in the original) and the palsied, are definite perversions of the Lord's gifts of health to the soul. The possessed are those who turn back the Lord's Mercy, the moon-struck are those who reject His Faith and the palsied are motionless as regards good works. We understand about those who are possessed. The moon corresponds to Truth or Faith, therefore those who are sick from the moon do not understand Truth, and we understand from the natural effects of palsy, that there is in it an inability to move in the performance of uses.

It is remarkable that only in Luke is the dropsy mentioned, which is a superfluity of water, or Natural Truth; and in the interior Understanding this would produce the Spiritual disease of dropsy. Why should this disease never be mentioned by any other Evangelist, excepting for Spiritual reason, according to the order of Degrees?

If Natural Truth rises to supremacy in the Interior Man where it should not rule, it produces dropsy. Therefore it is mentioned in Luke.

Water, wine, and oil are of Progressive Degrees. The water of Truth is efficacious in Natural disease; the wine of Spiritual Truth dissipates the sickness produced in the Interior Understanding by falses; and oil is the Holy principle of Good, or the inmost Truth connected with Good, which has been used by many for the anointing of the sick.

Only in Matthew is such a particular enumeration of diseases and sicknesses given. Only in Matthew is it said "When saw we thee sick and in prison and came unto thee?" And only in Matthew is it said, that Jesus "bore our sicknesses."

For here is the seat of Spiritual infirmities. We find very few diseases mentioned in John, because in the progressive action of the soul, it casts off the evils and the falses which produce the nearness to death, in the Natural Man.

SERMON ON THE MOUNT; AND PLAIN PLACE (prayed all night, up into mountain)

JOHN	LUKE 6 : 12-23.
	12 He continued all night in prayer to God, and having come down with them he stood upon the plain place. He lifted up his eyes on his disciples. 21 Blessed are the poor, blessed are they that hunger. Blessed are ye that weep now, blessed are ye when men cast out your name as evil. Rejoice in that day and leap.
MARK	MATTHEW 5 : 1-12.
	He went up into the mountain, and when he had sat down he opened his mouth. Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are they that hunger and thirst after righteousness. Blessed are the merciful. Blessed are he pure in heart. Blessed are the peacemakers. Blessed are they that have been persecuted for righteousness sake. Blessed are ye when men shall reproach you. Rejoice and be exceeding glad.

BRIEF EXPOSITION

There is no Sermon on the Mount, neither on the Plain Place in John nor in Mark. In Luke, the Order is *descending*, and in Matthew it is *ascending*, which appears to disagree with the Order given in the statement concerning the Genealogy. But there is no change of the law, only a different representation of it, for Truth ascends to Good, and descends from it. The rain of the natural world ascends from the earth, and then descends with vivifying power. It is always water in the ascent, and in the descent, which corresponds to Truth.

In Luke, "He continued all night in prayer to God;" and this caused the vivification of the Truth, which now becomes the Truth of Good, or Truth from Good in its descent. In the Genealogy there was not as yet any Good which could give life to the Truth, and thus the descent is not mentioned.

In Matthew "He went up into the mountain," and this is the Order of ascent to Good, which is represented by the mountain. The Genealogy which opens this Degree is of the Truth which first affects the Natural Man; but this is not the true Order of the Will principle which has been explained. "The Genealogy of Jesus Christ, the son of David, the son of Abraham." Abraham signifying the Good of this Degree towards which is the ascent.

In Matthew, "He sat down and opened his mouth;" in Luke, "He stood upon the Plain Place and lifted his eyes upon his disciples." Sitting is of Good and standing is of Truth. In Matthew, the first Beatitude relates to the kingdom of heaven; in Luke to the kingdom of God. The second in Matthew, gives those who mourn; in Luke, there are none that mourn. The third in Matthew, promises that the meek shall inherit the earth; in Luke there is no earth. The fourth in Matthew is concerning those who hunger and thirst after righteousness; in Luke there is no righteousness. The fifth in Matthew, relates to those who are merciful; in Luke there is nothing of mercy. The sixth in Matthew is of the pure in heart; in Luke there is no heart. The seventh in Matthew, relates to the peacemakers; in Luke, there are no peacemakers. The eighth in Matthew, relates to those who are persecuted for righteousness sake; in Luke, there are none such. The ninth in Matthew, is of them against whom men say all manner of evil; in Luke there is no evil. The tenth in Matthew, is "Rejoice and be exceeding glad;" in Luke it is, "Rejoice and leap."

All the particulars of Matthew are of the Will principle, and consequently, are omitted in Luke, of the Understanding. In considering the Beatitudes of Luke - the first, relates to the poor and the kingdom of God; the second, to those who hunger; the third, to those who weep; the fourth, to those whose names are cast out, and in the fifth, the command is given, "Rejoice and leap." The word leap is only found in Luke. It is also peculiar to Luke that one of the Blessings refer to those who weep, which is not given in Matthew, because it is of the eyes. An explanation of the "less" is given in A.C 9474.

The half as much not meaning spiritually less, but what was in accordance with the two Will principles to make a completeness." Thus in Luke's Degree we find half as many Blessings as in Matthew, according to this Divine law.

SERMON ON THE MOUNT (light of world, salt of earth)

JOHN 8.	LUKE 8: 6-17, " : 33, 14 : 33-35
12 I am the light of the world.	16 No one having lighted a candle covers it with a vessel or puts below a bed. 11: 33 No one when he hath lighted a candle sets it in a secret place, or under a bushel. 14: 34 Salt is fine but if the salt have become insipid.
MARK 4 : 21-23; 9:45-50	MATTHEW 5: 13-16
21 Is the candle brought to be put under the bushel, or under the bed? 9:49 Fine is the salt, but if the salt should become saltless.	13 Ye are the salt of the earth, but if the salt have become insipid. Ye 15 are the light of the world. Neither they light a candle and they put it under a bushel. That they may see your good works.

BRIEF EXPOSITION *Continued*

Salt has the quality of conjoining things and giving them a flavor. It also preserves things from decay, its natural use being from a Spiritual origin. It conjoins water and oil, these signifying Truth and the Good of Truth.

The opposite sense is of the wife of Lot, who turned her face toward Sodom and Gomorrah or self-love opposed to Good, and self-intelligence opposed to Truth. She became a pillar of salt. Cities that were no longer to be inhabited were sown with salt to illustrate the conjunction of the evil and the false.

The waters of Jericho were healed by Elisha, when he cast salt "into their going forth." Kings 2: 19, 20, 21, 22. Could these statements have been of sufficient importance to be mentioned in the Holy Word, if not of Spiritual significance?

The Lord's true disciples are "the salt of the earth," in the Gospel of Matthew, and nowhere else. This is of the earth. When there is no desire there for the conjunction of Truth and Good, the salt has "lost its savor," and it is good for nothing but to be cast out and trodden under foot of men." The foot also is of Matthew. Mark says, "every one shall be salted with fire." "Have salt in yourselves, and be at peace one with another." This is evidently an interior view of the subject. Luke says if the salt is not seasoned, "it is fit neither for the land nor for the dunghill; (men) cast it out." Nothing is said here of being trodden under the foot of man as in the lowest Degree. Land has reference to the false Church, and dunghill to the filthy fables from evil. Salt is affection for the truth. Without this affection the relish of life would be gone.

"Ye are the light of the world," is said in Matthew, as "ye are the salt of the earth" is said there. In no other Gospel are these given. They relate to the church of the Natural Man as to Truth and as to Good. "A city set on a hill cannot be hid," reads in the original "a city cannot be hidden above a mountain lying," and it means in Matthew, where it is found, that the church as to the Truth of doctrine and the love of Good cannot be obscured when there are united in it, Affection, Truth and Doctrine.

But it is only in John's Gospel that Jesus Himself is called "the light of the world." "He that followeth me shall not walk in the darkness, but shall have light of life." Both Mark and Luke speak of the candle is being put under the bed, thus signifying the doctrine of Truth. In Luke 18: 34, it is said that "on that night two (men) shall be in one bed" which signifies that two shall be in one doctrine, "one shall be taken and the other left," there will be a difference of Spiritual life in that which is of gain or loss.

"Good works" are not mentioned in the two Understandings. The Father is to be glorified in Matthew. Mark and Luke refer to the things which shall come to the light; Matthew alludes to these in Chapter 10, where they will be explained. Luke does not give these subjects in the sermon of the Plain Place, which is in Chap. 6.

SERMON ON THE MOUNT (the law)

JOHN 1.	LUKE 16. 16-17.
17 The law was given through Moses, the grace and the truth came through Jesus Christ.	16 The law and the prophets were until John. But it is easier for heaven and earth to pass away than for one tittle of the law to fail.
MARK	MATTHEW V. 17-20.
	17 Think not that I came to destroy the law and the prophets. I came not to destroy but to fulfill. Till heaven and earth pass away one jot or tittle shall in no wise pass away from the law.

BRIEF EXPOSITION *Continued*

"The law and the prophets" have particular reference to the Old Covenant; the law to the teaching of the Will principle, and the prophets to the teaching of the Understanding. These are more often quoted from in Matthew than in any other Gospel, because some of the old Jewish quality affected the Christian state in the infancy of Matthew's Degree. The other Evangelists do not give them in the same form. John says, "the law was given by Moses; but Grace and truth came by Jesus Christ." This is the essential difference between the Old and the New Covenant concerning the law.

By the coming of Jesus Christ, the Old Covenant with man was not destroyed, but fulfilled; as declared in Matthew. The old teaching was suited to a past state of the Jewish Church ; but the spirit of this teaching was to be brought out in a more perfect form, in the New Christian Church, so that man could live nearer to the Lord in the Love of His commandments, and in the Understanding of His precepts.

The Jews were External men; the Christians were to be Internal men. Everything would be accomplished in these two degrees of "heaven and earth;" when all the Law and the prophets would be kept in spirit, as well as in the letter, even in the Natural Man.

Any one who should, "break one of these least commandments and should teach men so, should be called least in the kingdom of heaven;" or those who were in the Spiritual Degree of the commandments should be called least, that is Spiritual ; but "whosoever shall do and teach them shall be called great in the kingdom of heaven," or, whosoever shall be in the Celestial Degree of the commandments, not only teaching but doing them, shall be called Celestial which is the signification of "great". Least has reference to Truth, and great to Good. If the keeping of these commandments of the Lord, should be merely external, without the Spiritual or Celestial quality, there could be no entrance into the kingdom of heaven.

Luke says, that "the law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it."

Here the word preached is used, which shows the subject is of the Good of Truth, which John represents here. All prophecies of the Old Covenant fail when John appears to preach the glad tidings of great joy in this Degree. Having this good of Truth preached to them in this Interior Degree of the Understanding, all entereth violently into this kingdom of God, or force themselves into an obedience to its precepts. Force is necessary, because it is against the unregenerated inclination to give up all things for the Lord. It is interesting to notice that Matthew uses the expression "one jot or one tittle," whereas in Luke only "one tittle" is given. The jot evidently relates to the Good which should not pass away from the law till all things are fulfilled, the tittle to the Truth. Both are given in Matthew as we so often see; but in the Degree of the Understanding the title of *Truth* is given only. This is certainly very peculiar.

SERMON ON THE MOUNT (not kill)

JOHN 1.	LUKE 12: 57-59.
	57 And why even of yourselves judge not what is right? Thou shalt by no means come out thence, till thou hast paid the very last mite.
MARK	MATTHEW 5 : 21-26.
	21 Ye have heard that it was said to them of old thou shalt not kill. Thou shalt by no means come out thence till thou hast paid the last farthing.

BRIEF EXPOSITION *Continued.*

"Ye have heard that it was said to them of old time," is now used six consecutive times in connection with the progressive subjects, commencing with *killing* and ending with *loving*; and always showing the distinction between the old External form of teaching, and the new Internal form, between the "Ye have heard that it was said to them of old time," "but I say unto you." There follows a reference of three degrees of Spiritual murder even if the External act is not committed.

The old taught that whosoever should kill, externally "should be in danger of the judgment." But the teacher of the New Covenant says, that the deadly feeling within this, shall be in danger of the judgment. As this is only Matthew, it relates to the Natural Man, which is promptly exposed to such an order of cause and effect. The opening of another Degree of life would bring greater safety, from the teaching of the Lord.

To be "angry," "to call his brother "Raca," and to say " Thou fool," have reference to the Continuous Degrees in this Gospel of Matthew ; the first to wrong thought, the second to wrong intention, and the third to a wrong state of the Will. The judgment, the council and the Gehenna of fire, correspond to these as the result of causes. They are not punishments from the Lord, but the orderly results of wrong doings. There are no punishments from the Lord, they are only called so by ignorant men. Raca means empty headed, and is an accusation of knowing nothing, and fool is the accusation of being like a brute, and thus destitute of natural affection, such as is in man.

The *brother* is only mentioned in Matthew, in this connection, and signifies the good affection of the Natural Man, to which harm will be done by this treatment. Sister is the affection of Truth in this Degree when the two are referred to in the literal sense of the Word. The altar is spoken of in Matthew only, in this connection and refers to the acts of worship in the Natural Man which are of External sacrifice, and not so much of Interior. The Interior must be considered as of the greater importance, and afterward the Exterior. The altar of sacrifice was the most External thing in the worship of the Jewish nation; all the commandments connected with it had relation to affection and thoughts; the animals represented affections, and the flour mingled with oil and wine, represented thoughts. These were External representatives of Interior things of the Will and Understanding. In the Old Covenant they were all sufficient for a people devoid of the faculty of understanding Interior things, because of their own willingness to live in these External representatives of a true Church. But the Lord could receive nothing of this, unless the offerings to Him were of the Inner Man living in harmony with "his brother," of the Natural Man. Yet the adversary of such a Spiritual life as this, should be met by the most tender consideration; "whiles thou art with him in the way," we must omit no opportunity to instruct, and help him, or we shall be in danger of coming by degrees into the states designated by the judge, the officer, and the prison. Matthew says that the last farthing shall be paid before being released, but Luke says the last mite. The farthing and the mite are small amounts, and signify that in each Degree there must be a return of all, even to the least of one's own, to repay injustice done to another; and each of these is of the Degree in which we find the word.

SERMON ON THE MOUNT (adultery)

JOHN	LUKE
MARK	MATTHEW 5 : 27-32.
	27. Ye have heard that it was said, Thou shalt not commit adultery, and if thy right eye causes thee to stumble cast it out. And if thy right hand causes thee to stumble, cut it off.

BRIEF EXPOSITION *Continued*

All forms of adultery are the perverted forms of the Divine marriage of Good and Truth. There are all degrees of adultery in connection with the Word of God; all degrees of adultery in the connection of man and woman, and all degrees of adultery in the mercantile doings of men. If hatred is murder, lust is adultery. To kill is to destroy the principles of spiritual life in ourselves or others, to commit adultery is to pervert and profane them. The receiver of the mere literal sense of the Word adulterates its true significance. The Jewish quality is called by the Lord "of an evil and adulterous generation," or of an evil and false reception of the Word of God. All such in the Christian Church, who take it as it reads without considering the life and spirit within, are of this adulterous generation.

The world is full of adultery today, with regard to the marriage of man and woman. There are few who regard the Interior union of souls in their matrimonial designs. There are few who marry with the view to procreate offspring as forms of their own Good and Truth from the Lord, in order to build up the Church in the world. And the world is full of adultery with regard to the character of articles bought and sold among men. There is little regard for that which is purest and best in return for the price paid.

The beautiful type of the Divine marriage fails to be recognised in all these Degrees, and consequently all evil and adultery of spirit follow.

The Old Covenant said; Thou shalt not commit adultery." This was of External authority. The New Covenant penetrates within; every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." We find the right eye, and the right hand brought in between the two clauses relating to adultery without any apparent connection with the command. But they are really in conjunction. For there are three clauses to this subject; the lust, the eye, and the putting away.

The right eye has relation to the Understanding of Truth from Good in its true sense; and the right hand has relation to the Power which comes from this Understanding.

The adultery of these is to have them in such a perverted condition as to cause "thee to stumble." This adulterous condition of the eye and hand should be plucked out and cast away lest the whole Spiritual condition should be defiled, and the putting away of the wife follows. The adultery before the eye and hand are mentioned was of looking at a woman with lust. The eye and hand are mentioned by Mark and Luke in a different connection, and will be explained hereafter. The right eye and the right hand are mentioned in Matthew, and in no other Gospel.

Both adultery and fornication, are mentioned in the last verse. The lust of fornication is not the lust of adultery, therefore the two are given. The former relates to affection and the latter to thought. This affection commences in the flesh and advances to the spirit; the true marriage relation commences in the spirit and extends to the flesh. If separation were to take place for any other cause than fornication, then Good, deprived of the protection of Truth, might unite itself with some false principle and so be profaned. But if the evil is established, then Good is put away and can have no connection with the false.

SERMON ON THE MOUNT (oaths)

JOHN	LUKE
MARK	MATTHEW 5 : 33-37.
	33 Again ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

BRIEF EXPOSITION *Continued*

The old teaching is, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;" the new is "swear not at all." The Jews and Israelites (opposite to the Good and the True) were such External people that they were permitted to confirm anything they thought to be true by oaths. Therefore we see this instruction given in the Old Covenant, and referred to in the most External Degree, of the Natural Man.

Interior men can confirm things by reasoning. The highest intelligence of

Matthew sees that it is only necessary to say "yea, yea; and nay, nay." External men confirm what they believe by the appearances of things, or by the laws of science; Internal men establish Inmost or External things, from Internal evidence, and then confirm these by the laws of science. Therefore the latter take no oath upon any Interior subject, neither argues about it; for they have received an understanding of the subject from within, or through the Interior Spiritual sense of the Word. They delight to teach others from the Word, for they have gained from this their instruction ; but they are not willing to receive any asservations from outside sources, that man of himself can confirm any Truth. He must go to the Word as the "yea, yea; and nay, nay," for this is the voice of the Lord to man in the External Degrees.

It is said in the letter of the Word that the Lord swears, but this is not possible. When the Divine Truth descends to the very ultimates, to meet the poor condition of men, the confirming principle appears in this relation as an oath; but never does it so appear to Internal men.

It is said that a man should not "swear by heaven, for it is the throne of God, nor by the earth, for it is the footstool of His feet, nor by Jerusalem, for it is the city of the great King," and these are of the three Degrees of the Church in Heaven, the Church on Earth and the doctrine of the Church which is the ultimate. The throne, the footstool, and the city, refer to these alone. There must be no confirmation of these from External things, but confirmation by External things from Internal.

"Neither shalt thou swear by thy head, for thou canst not make one hair white or black." He cannot declare by himself that Truth is Truth, or that the false is false; his own intelligence is no true guide. White is Truth, and black is falsity, and the hair is the ultimate of the head.

"Let your speech be yea, yea; nay, nay; and whatsoever is more than these is of the evil (one)." Speech must be of Truth, and to this only can we say "yea, yea;" for anything of self connected with it is of the evil (one.) All reasoning arises from the fact that some degree of obscurity is connected in others with the Truth we discuss, and this obscurity originates in a defect of the Will principle; for light is from love. Thus it is, that in John's Gospel alone is the "Verily, verily" which is the fullness of Matthew's "yea, yea." These are -never found in any other Gospel. When we reach the confirmation of Truth in John, we shall be far removed from both the oath and the reasoning of the External and the Interior Man.

SERMON ON THE MOUNT AND PLAIN PLACE (smite on cheek)

JOHN	LUKE 6: 29-31.
	29 To he one who smiteth thee on the one cheek, offer also the other, and from him that taketh away thy cloak withhold not thy coat also.
MARK	MATTHEW 5: 38-42.
	38 Ye have heard that it was said, an eye for an eye, and a tooth for a tooth. But whosoever smiteth thee on thy right cheek, turn to him the other also. And if anyone would go to law with thee and take away thy coat let him have thy cloak also.

BRIEF EXPOSITION *Continued.*

This is the first extract from the sermon of the Plain Place since the subject of the Beatitudes, which it almost immediately follows; but there is nothing said of the "eye for an eye and the tooth for a tooth," which Matthew refers to as in the Old Covenant. This giving of an eye or a tooth cannot relate to the material eye, or tooth, any more than the casting out of the eye in a former subject. The present teaching is of retaliation, and it was permitted the Natural Man to think it was proper to give a like return of treatment for injustice received. An eye signifies the understanding of Truth, and a tooth the sense of Truth, or the sensual idea of Truth in the Natural Degree. An interior view of this can be seen in the Gospel of Luke, where the sermon of the Plain Place was prefaced by lifting up the eyes. In Matthew the sermon was prefaced by opening the mouth. The tooth, or teeth are mentioned seven times in Matthew but only once in Mark and Luke. Both Matthew and Luke now mention the cheek-bone, for this refers to Interior Truth. The smiting has reference to hurt intended to be done. In the New Covenant this is not to be resisted, for it is impossible to injure those who are in the perception of Truth from Good. In Psalm 3 : 7, it is said "Thou shalt smite all thin enemies on the cheek-bone, thou shalt break the teeth of the wicked," and this also in other places. The Spiritual significance of this is, that false shall be destroyed with the evil, for these destroy themselves.

We cannot literally do the things that appear to be commanded; we are to understand the subjects Spiritually or not believe that Jesus Christ taught Heavenly Truths. This present subject teaches that in all the efforts of the evil and the false towards ourselves or others, we are never to be antagonistic. If the attack is upon the cheekbone, we are to trust to the Lord, that the perception and understanding of the Interior Truth we hold shall not be injured. That if anyone will sue at the law (in Matthew) and is willing to take away the coat that belongs to us (Interior Truth) in this Degree, that he should be allowed to appear to take our cloak also (External Truth) ; and if the effort is made in Interior Understanding of Luke the same law should be followed. (The coat and the cloak there are reversed). The good and the true , can never be injured by the efforts of the evil against them, they being under the controlling Providence of the Lord; the hurt is unfortunately for those who would attempt the evil. Let them take what they please, the Good and the True have lost nothing. It is only those who resent evil who meet with a loss.

Whosoever shall compel thee to go one mile, go thou with him twain" is of the same significance with the difference of Degree. The mile signifies the same as way and means the effort to lead astray from the Christian course. Matthew says, "Give to everyone that asketh thee; and from him that would borrow of thee turn not thou away." Luke says "Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again." Some ask to be instructed for the sake of perverting. But if they insist upon the instruction, give it; for in giving is gain to the giver; and may be a gain to him who asks.

SERMON ON THE MOUNT AND PLAIN PLACE (love your enemies)

JOHN	LUKE 6: 27, 28, 32-36.
	27 But I say, unto you which hear, Love your enemies. 28 Finely do ye to those hating you, Bless them that curse you, pray for them that despitefully use you.
MARK	MATTHEW 5: 43-48.
	43 Ye have heard that it was said, 44 Thou shalt love thy neighbour and hate thine enemy, but I say unto you love your enemies, and pray for them that persecute you.

BRIEF EXPOSITION *Continued.*

This subject is presented in both sermons, but Luke never gives "Ye have heard that it was said," of the Old Covenant. The command to love your enemies is not given in the Gospels of Mark and of John. There is no command in either to "love your enemies," to be "good to those that hate you," to bless them that curse you", to "pray for them that despitefully use you," as in Luke; or to "love your enemy, and to pray for them that persecute you" is in Matthew. We must consider the subject in the Degrees where it is given, that is, in the External Degree of the Heavenly Man, and in the External Degree of the Earthly Man.

We are never in these Degrees to hate anyone or anything, as was allowed of old, according to "the hardness of their hearts." But we are not commanded to love our Spiritual enemies in the Degrees of Mark or John, for these are relatively of the Interior Understanding on the Natural plane. Those who oppose the Divine Good and the Divine Truth on these interior planes cannot be really loved. We can love the Lord's External enemies of Luke and Matthew, but not His Internal enemies of Mark and John. Luke gives four classes of those to be loved, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Matthew gives two, "Love your enemies, and pray for them that persecute you." The despitefully use you," is Interior to the "persecuting you." The word for neighbor is near to you, or of the same quality. Matthew says "That you may be sons of your Father which is in heaven;" Luke says "that ye may be sons of the Most High," which is evidently a higher relationship connected with the Interior Understanding.

"For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" This appears in no other Gospel but Matthew, and is significant of the Divine Love, and the Divine Wisdom, descending to the ultimates in man. The rising of the sun is the communication of the influences of His Love in the Natural Man, conveying all Spiritual Good; and the rain is the influence of His Truth, conveyed to the Natural Man; so that He is always bestowing that which He requires others to bestow, on life good and on the evil, on the just and on the unjust, or upon those near and upon those who are enemies, alike.

"For if ye love them that love you what reward have ye," as in Matthew; but in Luke, "what thank have ye," which in the original is grace, the peculiar saying of Luke, always. In loving others the merely Natural Man, only loves himself; but this is not Christian Love; unless the Christian acts from Heavenly principles, there is no reward or grace to be received. The "publicans" have selfish gratification in loving others, but Christians look to the Inward satisfaction of following the Lord in loving. Matthew also speaks of the Gentiles as another class which salutes the brethren of their kind. These Pharisees and Gentiles of Matthew have reference to External men of the Will and of the Understanding. Being perfect is to unite Good and Truth in one's self as far as possible. Matthew says "be perfect as your heavenly Father is perfect," Luke says, "Be merciful as your Father is merciful." This word is in the original compassionate, which is distinct from merciful, as the Understanding is distinct from the Will.

SERMON ON THE MOUNT (left hand and right hand)

JOHN	LUKE
MARK	MATTHEW 6 : 1-4.
	1 Take heed that ye do not your righteousness before men to be seen of them. But when thou doest alms let not thy left hand know what thy right hand doeth

BRIEF EXPOSITION *Continued.*

This Chapter in Matthew forms a series of subjects distinct by themselves. The first eighteen verses constitute one series of subjects consisting of three parts, connected together; the first relating to the duty of alms-giving, the second to that of prayer, and third to fasting.

"Take heed that ye do not your righteousness before men, to be seen of them." The *righteousness* is of External Good, the seeing is of External Truth, for the subject is only given here. "Else ye have no reward with your Father which is in Heaven." The original of this is, "ye have no reward near to the Father." The result of this giving to be seen among men will not bring union with the Divine in the Heavens, or nearness to Him.

Any religious duty accomplished for the sake of outward gain is not a true act of religion, and brings no blessed result to the doer. By reward, is meant the delight and satisfaction, and blessedness, which is in doing good from the Lord, and not from self. This is not the reward of merit, but the reward of Heavenly recompense in the work itself

"When therefore thou doest thine alms sound not a trumpet before thee, as the hypocrites do in the synagogues, and in the streets." The synagogues and streets are of doctrine and truth on an external plane, in this connection. Those are hypocrites, who are in the outward appearance of doing good and truthful things. This is the practice of selfish benevolence under the garb of religion, and has many motives.

The trumpet in a good sense has relation to the manifestation of Divine Truth; and in the opposite sense to the deprivation of Truth and desolation. Trumpets and all wind instruments have relation to the affection of Good and ill. In Matthew only, is the word used, and here only in the way of self elevation.

A trumpet signifies Divine Truth about to be revealed from heaven as in the case of John in Revelation 1 10. "When Divine Truth flows down from the Lord through the heavens to men, it is augmented in its descent, and thus becomes loud. But it is thus heard only by those to whom the Divine Truth is to be revealed in the ultimate sense." We have the trumpet in Matthew in a good sense, when it is said in Matthew only, "He shall send his angels with great sound of a trumpet, and they shall gather his elect from the four winds." But the hypocrites, who sound the trumpet before them, will not be gathered.

"Let not thy left hand know what thy right hand doeth," signifies that Good ought to be done from a principle of Good, and not without that principle, as the left hand signifies Truth. The left hand here means that nothing is to be known or acted, without Good as its first quality.

Good must be done from the Will, or from the inmost of the Natural Man in the Degree of Matthew. Then this Degree will be in harmony with the Will principle of John, in which is the Good which is as a secret to the hypocrites, and the Father which "seeth in secret shall recompense thee." The hypocrites have "their reward" or the effect will be as the cause in them.

SERMON ON THE MOUNT (how to pray)

JOHN 6 : 5-15	LUKE 11 : 1-4.
33 For the bread of God is that which goeth down out of heaven, and giveth life to the world. They said therefore unto him, Lord evermore give us this bread.	2 And he said unto them when ye pray say, Father hallowed be thy name. Thy Kingdom come. Give us day by day our daily bread, and remit to us our sins as we remit to our debtors and thou should not bring us into temptation.
MARK 11.	MATTHEW 6 : 5-15.
23 And whensoever ye stand praying forgive if ye have ought against anyone, that your Father which is in heaven may forgive you your trespasses.	9 After this manner therefore pray ye, Father of us in the heavens, Hallowed be thy name. Thy Kingdom come. Thy will be done as in heaven so also upon the earth. Give us this day our daily bread, and remit to us our debts as we remit to our debtors. And be not bringing us into temptation but draw us out from the evil. For thine is the kingdom and the power and glory unto the Ages. Amen.

BRIEF EXPOSITION *Continued.*

We see that the prayer is not in the sermon of the Plain Place, but in the 11th Chapter of Luke.

There are four forms of the prayer; that in Matthew being in ultimate fullness. And it is a proof of the successive order of Degrees to see how it is said in Matthew, "Give us this day our daily bread;" in Luke, "Give us day by day our daily bread; and in John, "Lord evermore give us this bread." But the prayer is of the Descending Order and must be thus explained.

The bread that was asked for in John's Gospel was that which goeth down from *heaven*. Bread signifies all spiritual nourishment, but especially Celestial Good. The bread in the Synoptic Gospels is connected with different orders of time, or state.

In Luke and Matthew, "Father of us in the heavens" is given, but in John it is "Lord," which is relatively of Good.

In Luke the prayer reads "Father of us in the heavens hallowed be thy name, give us day by day our daily bread and remit to us our sins." In Matthew it is "remit to us our debts," and these are evidently more external than sins "and bring us not into temptation." There is not in the prayer of Luke, "as in heaven so also upon the earth," as in Matthew; "neither draw us out of the evil," which is given there. For Luke is of the Heavenly Degree; and does not extend down to the evil of the Natural Man.

In Mark, the peculiar teaching is given, "And when ye stand praying forgive if ye have ought against anyone" It is not customary to stand in prayer, but standing is of Truth, as sitting is of Good, and therefore we find it in Mark.

It is only in Matthew that we find the prayer given in its fullness, corresponding to the ultimate form of the four Evangelists, and this is the reason why it is in such general use. The form in Luke is of the Interior supplication of the Spiritual Man; and is used by those who in the secret places of the soul pray to have their interior sins remitted to them, as they remit external debts to others.

In the fullness of the prayer, Matthew says, "Father of us in the heavens, hallowed be thy name, thy kingdom come, thy will be done," (which are relatively of the four Heavenly Degrees of the Internal and External Will and Understanding). "As in Heaven so also upon the earth," this commencing the new Order of the earth. "Give us this day our daily bread, and remit to us our debts," which are of the Interior Will and Understanding of the earth, "and bring us not into temptation ; but draw us out of the evil," which are of the Exterior Understanding and Will, of the earth. And now having reached the lowest evil of the Natural Man there must be a return to the Lord, through, "For thine is the kingdom, and the power, and the glory into the Ages, Amen." All of which are of Truth.

The circle must be complete, from the Lord, to the supplication to be delivered from the lowest evil: and from this up to the amen, which confirms all Truth. Thus the Lord is acknowledged to be the "First" and the "Last." He is the *Descending Good*, and the *Ascending Truth*.

SERMON ON THE MOUNT (how to fast)

JOHN	LUKE
MARK	MATTHEW 6 : 16-18.
	16 Moreover, when ye fast, be not as the hypocrites of a sad countenance: for they disfigure their faces that they may be seen of men to fast. But thou when thou fastest anoint thy head and wash thy face; that thou be not seen of men to fast but of thy Father which is in secret.

BRIEF EXPOSITION *Continued*

The three of alms-giving, of prayer, and fasting must be united in their Spiritual significance. Alms-giving has respect to the good of love ; prayer to the truth of faith, and fasting to the spiritual temptations which arise from the love and the faith in act. Again we have the hypocrites.

Fasting is *mourning*, not according to the habits of the hypocrites Who exclaim, "God be merciful to me a sinner," and afterwards do all manner of wrong deeds, but of that inward mourning over all short coming respecting the work of the Lord. The former "disfigure their faces, that they may be seen of men to fast," or literally, "to make disappear," the original expression of their countenances. "Verily I say unto you they have received their reward," or they have received the effects of causes in themselves.

The Lord never punishes. It appears in the letter of the Word as if God were "angry with the wicked every day." But in this case He would not be *Love itself*. To the *wicked* He is angry according to their states of seeing Him, but He is never anything but Grace and Mercy, and Peace.

All things in Heaven and on Earth, are of cause and effect. The Lord appears in the letter of the Word to "cast down," and to "raise up," with those who only see Him according to the letter. But those who look more interiorly see Him only as the Divine Love, the Divine Wisdom and the Divine Power, with no attribute of anger, wrath or contempt.

The letter is needed for external restraint upon those who externally fear the Divine dealings with man ; but they who live in its Spiritual sense, have only the fear of disobeying internally the perfect Divine instructions and losing for themselves the Loving presence which can only abide in its own, which is the Divine Good and Truth received. It is the latter who are commanded to anoint the head, and wash the face, in the Gospel of Matthew, so that they may not "be seen of men to fast." In the former subject of alms-giving the left hand was not to know what the right hand gave, that "those alms may be in what is hidden," for the "Father that seeth in what is hidden shall Himself reward thee in what is manifest." In prayer, they were to enter into their closets or "storehouses of dainties," in the original, where the true and spiritual treasures were stored up, and "this Father who seeth in what is hidden shall reward thee in what is manifest," and now in this subject of fasting, or mourning over the little that we do for the Lord in return for His loving dealings with us, we are to anoint our head, and wash our face, or have our interior affection and thought of (anointing and washing) in Order, that, "the Father who is in "what is hidden" verse 6 is the Divine Good. The Father who seeth "in what is hidden" is the Divine Truth of Good.

In the opening of this chapter there is the warning not to sound "a trumpet before thee as the hypocrites do" in alms-giving. After this "ye shall not be as the hypocrites," in prayer. And now the caution is given concerning fasting, when the hypocrites "make disappear" their habitual expression of countenance. These three references to the hypocrites make the subject complete.

SERMON ON THE MOUNT (eye -light of body)

JOHN,	LUKE 11: 34-36, 12 : 33-34.
	34 The light of the body is the eye. 12:34 Sell what ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.
MARK	MATTHEW 6: 19-23.
	19 Lay not up for yourselves treasure upon the earth, where moth and rust doth consume, and where thieves break through and steal. The light of the body is the eye.

BRIEF EXPOSITION *Continued.*

Matthew says "Lay not up for yourselves treasures upon the earth," Luke does not mention "the earth," but says "make for yourselves purses which wax not old." Luke also says "Sell that ye have, and give alms," which Matthew does not mention in this connection. Selling all that you have of material riches, is not meant in this teaching as can be plainly seen. It has a much deeper meaning than this. "Whosoever he be of you who denieth all his faculties, cannot be my disciple." Luke 14: 33, (as in the original.) These words signify that acquisitions which are of self intelligence, must be denied, in the acknowledgment that all spiritual treasures laid up within a man, are from the Lord alone, through His Word.

It is the same with selling all you have, in this teaching of Luke. There are no rich, neither poor, mentioned in the Word, excepting in relation to Spiritual riches, or poverty. The Divine Author can have no concern about material possessions; but these take their place according to the order of the world, under the Divine Providence of worldly things. His Divine Book treats only of Divine things.

The purses which wax not old are evidently only of a Spiritual quality; they are the external form of things in which are stored up internal and everlasting things, "a treasure in the heavens that faileth not," or the Spiritual sense of the Word within the letter.

Matthew gives, "but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal." But Luke says, "a treasure that faileth not, where no thief draweth near neither moth destroyeth." In Matthew, the thieves "do not break through nor steal," in Luke, they do not even draw near. There is a wonderful difference in this. There is also no rust in Luke. Moth and rust relate to the false principle which destroys Truth, and the evil principle which destroys Good, Luke only gives the false principle which destroys Truth, but Matthew that which destroys Good likewise. The rust here is of the verb to eat, and is of a vegetable, not a metallic quality. It is the rust of grain which makes bread.

"For where your treasure is there will your heart be also." Both have this clause, and it signifies that the love is with the acquisitions. Matthew continues with the subject of the Understanding, or eye, connected with the heart. But Luke gives the eye first chap 11, according to the law of this Degree.

"The light of the body is the eye; therefore if thine eye be single thy whole body shall be full of light." This is evidently of the understanding of Matthew for the subject is of light. The word *single* should be *simple*. If the understanding is grounded in *Good* the whole man will be full of light, but if it be grounded in *evil*, "thy whole body shall be full of darkness," as Matthew and Luke both say. Matthew afterwards gives "if the light that is in thee be darkness, how great is the darkness." As Matthew and Luke both say. Matthew afterwards gives "if the light that is in thee be darkness, how great is the darkness." But Luke afterwards says, "Look then whether the light in thee is darkness, if then thy whole body is luminous not having any part dark, it shall be luminous whole, as when the light by the lightning be enlightening thee," according to the original, which literally means *flashing with light*, as the two garments of the man in the "monument," only mentioned in Luke

SERMON ON THE MOUNT (can't serve two lords)

JOHN.	LUKE 12: 22-30, 16 : 13.
	22 Do not care for your soul what ye shall eat, not for the body what ye 24 shall put on. Perceive ye the 25 ravens that they sow not nor reap, 27 and which of you can add a cubit unto his stature. Perceive the lilies 16:13 of the field. No domestic can serve two lords.
MARK.	MATTHEW 6 : 24-34
	24 No man can serve two lords. Look at the fowls of the heaven that they sow not nor reap. But which of you can add one cubit unto his stature.

BRIEF EXPOSITION *Continued.*

"No man can serve two Lords." We cannot be in the love and thought of God and the love and thought of the world at the same time, as both Luke and Matthew tell us; Matthew says, "no man can serve two Lords," as in the original, but Luke says "no domestic can serve two Lords." The man of Matthew becomes the domestic in Luke. Again the order of Luke is reversed. If we are worldly in our affections and thoughts we shall be constantly anxious about our external emotions, and our external habits of thought, how they may affect ourselves, or others. We shall constantly consider the *form* of things and not the *life* within them. "Hating the one, and loving the other," relates to the affection; holding to the one, and despising the other, to the thought. "Ye cannot serve God and mammon." Matthew continues with "Be not anxious for your soul," as in the original, but we go back to Luke, Chap.12 to find "Be not anxious for what the soul shall eat, nor yet for your body for what ye shall put on." The soul is the interior of man, and his body is his exterior quality. The "soul is more than the food, and the body than the raiment." Everything for the soul and body is provided by the Lord when Good and Truth are loved supremely, when the soul rests in the One Divine Lord alone. There need be no care about heavenly nourishment, or heavenly investment.

"Behold the birds of the heaven," Matthew says, "they sow not neither do they reap, nor gather into barns ; and your heavenly father feedeth them." Luke says, "Consider the ravens, and God feedeth them, of how much more value are ye than the birds or fowls." Sowing, reaping, and gathering into barns, refer to the work of the Will principle in its three degrees, the fowl refer to the Spiritual intelligence. The ravens of Luke are common thoughts such as fed the prophet Elijah at the brook Cherith, a relatively external state which was under the care of the Lord for future development.

"Which of you by being anxious can add one cubic unto his stature." The Greek scholar Alford says "These words do not relate to the physical stature the adding to which a foot and a half would be a very great addition instead of a small one as implied here."

The margin of the new version gives *age* which signifies *state*. Thus the spiritual teaching would be "who by being anxious can add to his spiritual state," "and why are ye anxious about the clothing of that state?" Luke gives "anxious concerning the rest."

Consider the lilies of the field how they grow; they toil not neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these." Luke does not mention Solomon. Solomon was a representative of natural things. "But if God doth so clothe the grass of the field, which today is and tomorrow is cast into the oven, how much more you, O ye of little faith." If the Lord takes charge of those external things, which are constantly exposed to *progressive changes* will He not take charge of those advanced in His kingdom? "Be not anxious for the morrow," does not imply carelessness with regard to external needs but implies that these things will be "added unto you" as in Luke. Matthew alone has "sufficient unto the day is the *evil* thereof".

SERMON ON THE MOUNT AND PLAIN PLACE (Judge not)

JOHN 7: 24.	LUKE 6: 37-43.
24 Judge not according to the appearance but judge righteous judgment	37 Judge not and ye shall not be judged; and condemn not, and ye shall not be condemned; release ye and ye shall be released; give and it shall be given unto you; what measure ye mete it shall be measured unto you again But why seest thou the splinter that is in thy brother's eye, but perceivest not the beam that is in thine own eye.
MARK 4.	MATTHEW 7 : 1-5
24 With what measure ye mete it shall be meted unto you	1 Judge not that ye be not judged. And with what measure ye mete it shall be measured unto you. But why seest thou the splinter that is in thy brother's eye, but perceivest not the beam that is in thine own eye

BRIEF EXPOSITION *Continued.*

Both Matthew and Luke say "Judge not." John says Judge not according, to appearance," which should be the order of our judgment through this life.

We can say that it appears as if a man were of this or of that quality, but we must never declare it as a certainty of judgment; outward circumstances and surroundings might prevent the showing of better qualities than we have seen in another, and which are known to the Lord alone.

In the sermon of the Plain Place we find the four distinct clauses given: four of judging, condemning, releasing, and giving; in Matthew, judging is alone. The Natural Man could not understand how, in the act of giving, there should be the return of "fine measure," in such fullness. Fine is of Truth, as great is of Good. In Luke there is to be "fine measure, pressed down, shaken together, running over, shall they give into your bosom." These are the four effects of the four causes.

In Mark it is given "Take heed what ye hear," and this relates to obedience which obedience which is the quality of this Gospel.

The measure, spoken of by all, has relation to the act of knowing and of exploring the quality of a thing, and thus belongs to the subject of judging. As we judge others, so shall we be judged. The parable in Luke, verse 39, "Can the blind guide the blind," is given in the sermon of the Plain Place, but not in the sermon of the Mount, of Matthew. It is given in the latter Gospel in chap. 15: 14, in another connection.

The blind spoken of in Luke at this time, are those who judge from appearance, or merely from the Understanding without Charity. If one who was blind should endeavor to teach others that which was just, there would be danger of both falling into deep falsities (the pit.)

Both Good and Truth should be in all judgment, the "disciple should not be above his master," but everyone in the true order of judgment "should be as his master." The disciple and master have reference to the Truth of Good, and the Good of Truth, which are of this Degree. This is given in Matthew 10: 24.

The splinter and beam in the eye, is given by Matthew and Luke, and they are both of wood. The beam is the huge falsity of evil; the splinter a much less degree of this falsity. Wood in the inward sense is Natural Good, but here it appears in the opposite sense, because they of whom it is spoken, were judging the small falsities of evil in others, of the Understanding, or *eye*.

The Jews were called "hewers of wood and drawers of water," and wood was cast into the bitter waters of Marah whereby they were made sweet.

If we cast the false of evil from ourselves we shall see clearly what is just to others, and also help them in doing justice to others who are in the appearances of evil.

SERMON ON THE MOUNT (Pearls before Swine)

JOHN	LUKE
MARK	MATTHEW 7 : 6
	6 Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you

BRIEF EXPOSITION *continued.*

It is of great significance that we see the dogs and the swine only in the most external Degree. It is said in Psalm 22: 16, "Dogs have compassed me," and in verse 20, "Deliver my darling from the hand of the dog."

This is not a mere figure of speech, without a special significance, but it is of definite Order from the law of spiritual quality, from the sun of the heavens, to the foundations of the earth; or the rock upon which all things rest.

In a general sense the dog is one of the lowest of animals, and in possession of a hidden venom destructive to man. Therefore it represents a Spiritual quality capable of being deadly in its effects. Yet a dog in a good sense is faithful to his master and friend, although he can never be taught of a higher master. Wild animals are obedient to no authority. Animals are of the Natural Degree, for all their limbs are upon the ground, where their work is done. Man alone walks with his hands and head erect, thus he is of the Spiritual and Celestial principles.

According to the natural tendencies of animals, we can judge of their correspondence. A dog is a low animal, a correspondent of low, lascivious inclination swine are a still lower form of the natural desires. They live on the poorest food. A dog expresses himself by barks, and this corresponds to the babble of those who without clearness of reason, talk a good deal about Spiritual things, as if understood by them.

The pearls, which are not to be cast to such as the swine, are those precious *knowledges* of the "holy" things, which are not to be cast unto the *dogs*. These pearls will be described further on. It is sufficient to say of them here, that they are of the *sea*, and not mentioned excepting in the external boundary of the Gospel. (Matthew) "Lest haply they trample them under their feet, and turn and rend you." If we endeavour to enlighten the low spiritual dogs and swine, we expose ourselves to the degrees of treatment signified by being turned upon and rent; and the precious things given, will be trampled upon by the feet, or the lowest part of man's nature. The *turning* being of the opposite quality to the giving. The *rending* having the signification of tending to destroy the Truth we possess. It is only in Matthew that we must not give to these; as the dogs and swine of this degree are not capable of receiving Internal Spiritual instruction, as is the case with the lowest intelligences of the other Degrees.

Dogs in a good sense are represented by those who licked the sores of Lazarus. These were those who are out of the Church, but in good, although not in the genuine Good of Faith.

There is no good representative of swine. "Those who eat the flesh of swine," (Isaiah 65: 4) signifies that they appropriated infernal evils.

Swine do not "chew the cud" although they "divide the hoof," therefore it was forbidden that they should be used as food. Chewing the cud corresponds to ruminating, and this swine do not; they were consequently "unclean."

SERMON ON THE MOUNT AND PLAIN PLACE (ask, seek, knock)

.JOHN	LUKE 6: 31. 11: 9-13.
	31 And as ye would that men should do to you, do ye also to them likewise. 6: 9 Ask and it shall be given you; seek and ye shall find; knock and it shall be opened. Shall his son ask bread and he give him a stone? or a fish, and he for a fish, give him a serpent? Or also if he shall ask an egg shall he give a scorpion? Give the Holy Spirit to them that ask him
MARK.	MATTHEW 7 : 7-12
	7 Ask, and it shall be given you; seek and ye shall find. Knock and it shall be opened unto you; If his son ask bread will give him a stone, or fish will give him serpent. Give good things to them that ask him

BRIEF EXPOSITION *Continued*

There are three acts mentioned in the Gospels of Matthew and of Luke, "ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." These are all of progressive Order. The *asking* is common and Natural, according to this plane you will be answered; the *seeking* is interior to this and is of the investigation of Truth by the Understanding, thus *Spiritual*; and the *knocking* is of the desire for communication and conjunction with the Lord, which is the inmost of all, and therefore *Celestial*. It is said in Rev. 3 : 20, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." This can be seen as of mutual conjunction. The Lord stands upon the other side and knocks, we stand upon this side and knock, and the door is opened! Therefore it can be understood that in each *Degree* of the soul, both as relating to the Earthly and the Heavenly Man, the *beginning is of asking*, the *middle of seeking*, and the highest *consummation* of knocking, is for more immediate communication with the Lord.

This *clause* is not found in the sermon of the Plain Place, but in Chap.11 connected with the sitting of Mary at Jesus' feet; and with the one who went to a friend at midnight for three loaves. These are only given in Luke and are in the Order there of

asking, seeking, and knocking. The last, or highest in order, is remarkably explained by the true word *shamelessness* instead of *importunity*. The door was shut and only on account of his *shamelessness* and not on account of his being a friend, did he receive "as many as he needs." The word *friend*, is of Spiritual significance; but the word *shamelessness* is of purity from *evil*, and on this account could the *bread*, or Good be given. He did not gain by his *Spiritual* affinity (friend) but. by his Celestial of shamelessness.

Matthew follows the lesson, asking, seeking, and knocking, with two questions;

Luke has *three*, the last being "if he ask an egg will he give him a scorpion?" If a man requests nourishment for the voluntary principle, will the Lord give a false good for a true one? Will He turn the Will into a heart of stone? And so, if the nourishment of the Intellectual life is asked for, will the Lord give sensual Truth, which is a serpent? The egg of Luke is the productive principle of this Degree, of which the deadly scorpion is the fruit in perversion. If the Natural affections know how to give good gifts unto its children "how much more shall your Father which is in the heavens, give good things to them that ask him?" This is in Matthew; but Luke says, "how much more shall (your) heavenly Father give the Holy Spirit, to them that ask him?" This is certainly an Interior gift.

All things whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." The latter part of this clause is given in Matthew only, and the reference to the *law* and *prophets* is very significant of the quality of this Degree. Luke says nothing of these in the sermon of the Plain Place, which is again significant of an Interior Degree.

SERMON ON THE MOUNT (narrow gate, narrow door)

.JOHN	LUKE 13
	24 Strive to enter in by the narrow door
MARK	MATTHEW 7 : 13-14
	13 Enter ye in by the narrow gate

BRIEF EXPOSITION *Continued*

There is a remarkable change in Luke from the "narrow gate" of Matthew. In the old version this change was not made, but we find it in the new, and we have gained this much in the revision of the Gospel.

The narrow gate is an External entrance, the *narrow door* is more Interior, as can be plainly seen. A gate leads to the interior entrance of a house, or its door.

In considering all that has been gone over thus far, it cannot be supposed that the change of the Greek word from Matthew's *gate* to Luke's *door*, could have been made for any other purpose than to designate the Exterior Degree of the subject, and its Interior Degree.

The narrow gate of Matthew is in harmony with its whole teaching concerning external things; it is the gate leading to the upward way, and is relative to the door, which leads directly into the Spiritual house.

In Luke there is nothing said further than, "for many, I say unto you, shall seek to enter in and shall not be able." Immediately after this, in Luke, is the parable of those who knock at this door for entrance, claiming that they "did eat and drink in thy presence, and thou didst teach in our streets; and he shall say I know you not; depart from me all ye workers of iniquity." Here is the *knocking* of those who do *works* of iniquity, and to whom it cannot be opened.

Matthew says nothing of this in relation to the gate; yet the same general instruction is given here for the Natural Man. "For wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter hereby."

"Wide is the gate," refers to the things of the Will in this connection, "and broad is the way," refers to things of the Understanding here. "It is by the love of good, influencing the Will that we enter into the life of heaven; and by the love of evil that we enter into destruction. As love is thus the gate to introduce to truth or knowledge, so the Understanding is the way that conducts "to the gate of life, if it be obeyed, to destruction, if it be not obeyed." (Clowes).

It is not that the gate is really narrow, or hard to find, but so spoken of because there are few who look for it in this Degree, with earnest desire to enter.

The Spiritual sense of the Word may be considered the gate and the door. There are many who teach from the literal precepts, and live at the same time in evil loves. These will be told as in Luke, "I know you not,"

It is those who live according to its Interior instruction, who will readily find the "narrow gate, and "door," that lead to the mansions in heaven.

Those who live without this desire for Interior instruction are like the men of Sodom who sought the destruction of Lot, and were smitten with blindness, "and they labored to find the outer door," or to see any truth that led to Good, "and they wearied themselves to find it."

The story of Lot and of all those connected with him has reference to the External Man, as that of Abraham has relation to the Interior of the same. Therefore we see the men with Lot blinded by falsities to such a degree as to lose the sight of the outer door.

SERMON ON THE MOUNT AND PLAIN PLACE (wolves, sheep, trees, fruit)

JOHN.	LUKE 6 : 43-47. 13 : 26-27
	3 There is no fine tree making corrupt fruit, nor a corrupt tree making fine fruit. For of thorns men do not gather figs, nor of bramble bush gather they grapes. 18:27 And he shall say I know not whence ye are
MARK.	MATTHEW 7 : 15-23
	16 By their fruits ye shall know them Do men gather grapes of thorns or figs of thistles? 17 Every good tree makes fine fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth fine fruits

BRIEF EXPOSITION *Continued.*

The prophets are those who teach the Word; and in the highest sense signify the Word Itself. That is the reason why the Lord, as he is the Word, is called a prophet in Matthew 20: 9.

All those who teach the Word from an appearance of Charity without the Spirit are said to be in sheep's clothing, but inwardly they are ready to take away life rather than give.

Those are "ravens wolves" who from authority endeavor to keep the Word from the common people, so that there can be no free discussion of its precepts; they desire obedience to its laws through themselves. They are like wolves which snatch away food.

The *sheep* are those who are in Charity from the Word; the clothing has reference to the external appearances of this Charity, and are only mentioned in *Matthew* in this connection. "By their fruits ye shall know them;" these are their outward works as seen in this External Degree. In John 10: 12, Jesus calls Himself the Good Shepherd of the sheep who layeth down His own Life for them, or giveth them His Goodness without recompense; whereas the hirelings or those who work for gain, when they see the wolf coming, leaveth the sheep. Their own lives must be looked after before that of the sheep, "whose own they are not."

In Luke, the trees are first; and it is remarkable to find the reading there, "no fine tree making corrupt fruit, and no corrupt tree making fine fruit." The *fine* is of truth, and the *corrupt* is of falsity, not of evil. In Matthew there is the good tree, and the evil fruit, the corrupt tree and the fine fruit. Thus a great distinction is made between the Will and the Understanding, as in the latter no good, or evil, is found.

Do men gather grapes of thorns, or figs of thistles," as Matthew says. But Luke gives "For of thorns men do not gather figs, nor of a bramble bush, gather they grapes." This passage is in the sermon of the Plain Place; thus the connection of teaching is the same as in Matthew. Yet the Degrees of state make the difference in the representative objects. Figs are of External things; the thorns and thistles of Matthew are their opposites in this Degree; whereas the thorns, and the bramble bush, are the opposites in Luke. It is the thorns here from which men do not gather figs, thus the thorns are more External in Luke's Degree than the bramble, from which no grapes, or Interior things are gathered, in Matthew.

There are two expressions in the original Greek, which are generally rendered by the same English term *good*. One signifies good, and the other fine. Every good tree bringeth forth fine fruit, is in Matthew. The fine having reference to *Truth*; thus Good and Truth are united, there.

The insincere of Matthew say, "did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" These relate to teaching *Truth*, to *liberating from falses*, and to the *doing* of things, all unworthily. The Lord will say to such, "I never knew you; depart from me ye that work iniquity."

SERMON ON THE MOUNT AND PLAIN PLACE (beatitudes to foundation of house)

JOHN	LUKE 6 : 47-49
	48 Is like a man who dug and deepened and laid a foundation upon the rock. But he that heareth and doeth not is like a man having built a house upon the earth without a foundation
MARK	MATTHEW 7: 24-29
	24 Shall be likened unto an intelligent man who built his house upon the rock. And all hearing these words of mine and not doing them will be likened unto a foolish man who built his house upon the sand

BRIEF EXPOSITION *Concluded.*

We find that both the sermons commence with the Beatitudes, and close with the foundations of the house. Thus commencing from the highest, and descending, to the lowest form of Spiritual teaching.

The contents of the three Chapters of the Sermon on the Mount in Matthew are scattered throughout half the chapters of Luke, whereas the Sermon of the Plain Place occupies but one chapter. This of course must have been of Divine design, and shows that the building of the *Spiritual house* in Luke was of a different Order from that of the building up in Matthew. We are all building the house we shall Spiritually dwell in forever, according to the hearing, and the doing of the words of the Lord, in the Degrees opened within us.

In Luke, the coming to "me," prefaces the "hearing my words and doeth them," whereas in Matthew this is not said. We only really come to the Lord in the Heavenly Degrees of the soul. In Matthew it is said, that the one who heareth and doeth shall be likened unto a wise man who built his house upon the rock." But in Luke, "He is like a man building a house, who digged and went deep, and laid a foundation upon the rock" *To dig* is to investigate Truth, *to deepen* is to explore Truth, and to lay the *foundation on a rock* is to ground all on the Divine Truth of the literal sense of the Word. Matthew has nothing of this Interior Work of digging and deepening.

Matthew says, "And the rain descended, and the floods came and the wind blew, and beat upon that house and it fell not; for it was founded upon a rock." No mention is made in Luke of the *wind* that blew, and beat upon the house. It is evident in this connection, there were no temptations but of the *flood* and the *stream*, to bear upon the house. The stream *brake against* the house, in Luke; but in Matthew, the winds blew and *beat upon* the house.

There is less action upon the house in Luke than in Matthew; the streams breaking and beating, against the house signify the attacks of self-intelligence in order to undermine the affection; but thee house in each Degree is built upon the Rock of Ages.

"And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand," as in Matthew. In Luke, it is the "man built his house upon the earth, without a foundation." This is again interior to the *sand* of Matthew, which is of the *seashore*. Again the winds are mentioned in Matthew and the streams in Luke. In Matthew the house, "fell and great was the fall thereof;" in Luke, "it straightway fell in and the breaking [down] of that house was great." This is indeed ruin.

In Matthew the crowd was "astonished at his teaching, for he taught as one having authority and not as their scribes," or not from Truth "as their scribes," but having Good. Luke does not give this.

It is impossible to reconcile these two sermons, commencing with the "Blessings," and closing with the establishment of the "house," by the supposition that they are of two distinct events, and have no relation to each other. The close harmony of the beginning, and of the ending, decide them to be the same.

THE LEPER MADE CLEAN.

JOHN	LUKE 5: 12-16.
	12 Behold a man full of leprosy, he fell on his face. And he stretched forth his hand, be thou made clean. Tell no man, and offer for thy cleansing according as Moses commanded
MARK 1: 40-45	MATTHEW 8 : 1-4
40 And there cometh to him a leper, beseeching him and falling on his knees before him. He stretched forth his hand and touched him and he was made clean. And offer for the cleansing the things which Moses commanded for a testimony unto them	There came to him a leper and worshipped him. And he stretched forth his hand and touched him. And straightway his leprosy was cleansed. Offer the gift that Moses commanded as a testimony unto them

BRIEF EXPOSITION

The Greek word for *multitude* is never found in the Gospel of Matthew, it is always *ochlos* there, by which is signified *crowd*, or the good of all religions, without regard to what is believed. This word *ochlos* is mentioned there about one hundred and fifty times, and *pleethos* or multitude, never.

Thus we can see that the crowd of all religions, is prominently in the Degree of the External Will

After the 144,000 of the tribes of Israel were sealed in Rev. 7, "A great crowd of all tribes, and peoples and tongues, were arrayed in white robes and palms in their hands." These were the *good* in the Will principle of all who had not been taught in the Church, but had with joy received the Truth when presented to them, in the other life.

Of such was the "great crowd," which followed Jesus on His descent from the mount in Matthew.

In the lowest Degree the leper "worshipped Him," in Mark, he was "kneeling down to him," in Luke, "he fell on his face when he saw Jesus," he besought in both Mark and Luke. Thus the humiliation was more and more interior in the recognition of Jesus. The seeing in Luke is of Spiritual recognition, and of self completely humiliated, which is signified by *falling upon the face*. In Luke the leper was "full of leprosy," as expressed in no other Gospel. This disease among the Jews was on account of their state of profanation in connection with the Word of God, and their confidence in their own external worship, as the only means of salvation. When there were white spots mingled with the leprous condition, the cure was hopeless; but when *full of leprosy* there were hopes of recovery. The *white* spots signified the admixture of some Degree of *Truth* in their evil state, and this is profanation. But being entirely free from the reception of Truth the cure was effected by Jesus, who "stretched forth his hand and touched him, saying, I will; be thou made clean, and straightway his leprosy was cleansed." This healing had relation to *cleansing*, which relates to Truth.

The disease departed when conjunction with the Divine Truth was effected, for the Lord transferred by the touch that which was of Himself The two states of leprosy corresponded to the profanation of Good, and the profanation of Truth. The former was incurable, the latter could be cured. "And Jesus saith unto him see thou tell no man, but go thy way, show thyself to the priest." This is in all the Gospels. The *man* has relation to the Understanding and the *priest* to the Will. The cured from the leprosy was to go *his way* or *live according* to the Will of Good, and not according to the Thought of the Understanding. In Luke it is "and offer for thy cleansing." It would have been a singular command of the Christian Teacher, leading his followers out of all the Jewish ceremonies if He had spoken of the gift that *Moses* commanded, "for a testimony unto them," unless with reference to its *Spiritual* interpretation. Gifts consociate, and Moses represented the Divine Love. The priest was *Good*, to which was to be offered the gift for a testimony, a gift consociates as to love, and a testimony as to truth. This gift is not mentioned in the two Understandings, but cleansing is mentioned in its place.

THE CENTURION

JOHN 4 : 46-52	LUKE 7 : 1-10
46 There was a certain royal man whose son was infirm in Capernaum. Go forth thy son liveth	1 He entered into Capernaum. And a certain centurion's servant was sick, and at the point of death. He sent unto him elders. And I say to this one Go, and he goeth; and to another Come, and he cometh; and to my servant Do this and he doeth it. And they returned to the house and found the servant whole.
MARK	MATTHEW 8 : 5-13
	5 Entered into Capernaum there came unto him a centurion. My boy lieth in the house sick of the palsy. I will come and heal him. I say to this Go and he goeth; and to another Come and he cometh; and to my servant 10 Do this and he doeth it. And the boy was healed in that hour

BRIEF EXPOSITION

This subject is presented in such different forms in the three Gospels, that it is important to study it carefully, so as to obtain a partial view of the Divine Order connected with it.

When Jesus had entered into Capernaum as given in Matthew, "there came unto Him a centurion beseeching him, and saying Lord, my servant lieth in the house sick of the palsy, grievously tormented." The *house* is mentioned here. In Luke, "and a certain centurion's servant who was dear unto him, was sick and at the point of death." In John, "He came therefore again unto the land of Galilee where He made the water wine, and there was a certain nobleman, whose son was sick at Capernaum.

The Centurion represented the Gentile nation in the Good of life but not in Truth. The former subject was of the palsy or Truth profaned, and he was an Israelite. The child or boy, of Matthew and Luke was sick; or the Truth of Good was not in order with the Good. The centurion was one over a hundred. In Luke and Matthew, he said " Go, and he goeth; and to another Come and he cometh, and to my servant, Do this and he doeth it." The going has reference to Good, the coming has reference to Truth, and the doing, to acts in the most external form. According to all he knew he lived.

In Luke and Matthew the centurion said, "I am not worthy that Thou shouldest come under my roof, but only say the word and my child shall be healed." In Luke only, the elders of the Jews were sent who besought Jesus "earnestly saying, he is worthy that Thou shouldest do this for him, for he loveth our nation, and himself built us a synagogue." In this Degree there were evidences of devotion to the Good and Truth interior to those of Matthew, *nation* having, reference to Good, and *synagogue* to external Truth. After this testimony to his worthiness from the Jews, the centurion, in Luke, sent friends to him, saying unto him "Lord trouble not thyself, for I am not worthy that thou shouldest come under my roof " In John, "when he heard that Jesus had come out of Judea into Galilee he went unto him, and besought that he would come down and heal his son." Jesus said, "Go thy way; thy son liveth. And as he was now going down his servants met him saying that his son lived." *Come down* is of Truth; *going down* is of Good. It was the *seventh hour* when the *fever* left him, in John, and this is of the Truth and the Good of this Degree. *Fever* is of *heat*. In Matthew and Luke it is said, "I have not found so great faith, no not in Israel." There was nothing equal to this faith of the Gentile nation in the whole representative Church of Israel, (or Truth.) It is said in Matthew, "that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." But Luke adds, "the north and the south," for these are of the Degrees of the Understanding, "and they shall sit down in the Kingdom of God." Why should Matthew omit the north and south?

PETER'S WIFE'S MOTHER

JOHN	LUKE 4 : 38-41
	38 And Simon's wife's mother was holden with a great fever. And he stood above her and rebuked the fever, and it left her
MARK 1 : 29-34	MATTHEW 8 : 14-17
29 They went into the house of Simon and Andrew with James and John. Now Simon's mother lay sick of a fever. And took her by the hand and raised her up.	He saw his wife's mother lay sick of a fever, and he touched her hand, and the fever left her. He took our infirmities and carried our sicknesses

BRIEF EXPOSITION

Matthew only gives the name of Peter; Mark gives the four of Simon, Andrew, James and John; and Luke only gives "Simon." All names in the Word of God signify quality. Jehovah - God, the quality of Divine Love united to Divine Wisdom; Jesus Christ, these qualities brought down to the comprehension of men. Jehovah is Love, God is Wisdom; Jesus is Good; Christ is the Truth of this Good, and in the original is not a noun, but an adjective. *Simon* is the Good of Faith when connected with the Truth of Faith of *Peter*. Peter sometimes represents Faith without Charity (its Good) and it is this that denied the Master.

Peter appears in our present lesson in a more external state in Matthew than in Mark or Luke, as there is no *Simon* attached to the name, in this Gospel.

The disease which affected the wife's mother was fever, which implies an impure or diseased affection. She was not a blood relation of Peter; therefore she represented the good of marriage. The *Truth* of Peter would not be conjoined with it, until it had been purified from the disease of heat; when she had been "raised up" from this by the Lord, the representative principle could serve for Good.

There have been three diseases mentioned in Matthew since the descent from the Mount, leprosy, palsy and fever, and this was of Successive Order in this Discrete Degree. In Luke the fever of the mother-in-law is given before the sermon of the Plain Place, which is given in Chapter 6, therefore it is of a different Order there. In Matthew and Mark, she was "lying sick of fever;" in Luke she was "being held together by a great fever," as in the original. In Mark she was "bedridden," as in the original, but nothing of this in Luke. Bed has relation to doctrine, bedridden is a disease of doctrine. The different signification of *lying* and *lay* as in Matthew and Mark, indicate progressive qualities of the disease; the "being held together of a great fever," being the consummation of Luke, in this connection.

In Matthew "He touched her hand, and the fever left her;" in Mark "He took her by the hand and raised her up, and the fever left her;" but in Luke "He stood over her and rebuked the fever; and it left her." In the original it is, "and having stood (upon) above her, he rebuked the fever; and it let go (off) her." And this is the peculiar Order of Luke. The fever was here rebuked, or the *cause* of the disease was attacked, as in none of the other Gospels. In Matthew "she arose and ministered unto him;" in Mark "she ministered unto them;" in Luke "having stood up she was ministering to them," as in the original. The *standing up* being significant of the Degree of the Understanding.

"And when even was *come* they brought unto Him many that were possessed with devils" and others that were sick. He cast out the spirit with *a word*, says Matthew as not in the other Gospels. in Mark and Luke, "He suffered not the demons to speak." In Luke, those who came out cried and said, "Thou art the son of God," but this was not acknowledged by the demons of Mark; the word is not devils there. They were not allowed to speak because in Mark "they knew him;" in Luke, "they knew that he was Christ." The *knowing* and the *Christ* relate to Truth, and this statement is never given in Matthew. They were not to acknowledge but to *live* in this Degree.

"The word spoken through Esaias the prophet, saying, He took our infirmities, and carried our sicknesses," has relation to the evils and falsities of the Natural Man, and is only found in Matthew.

FOLLOWING THE LORD

JOHN	LUKE 9 57-62.
	57 I will follow thee whithersoever thou goest. The son of man has not where to lay his head. No man having put his hand to the plough and looking back, is fit for the kingdom of God
MARK	MATTHEW 8 : 18-22
	19 There came a scribe and said unto him Teacher I will follow thee whithersoever thou goest. The son of man hath not where to lay his head

BRIEF EXPOSITION

In Matthew a *scribe* said unto him "Teacher I will follow Thee whithersoever Thou goest;" but in Luke it is, "a certain man." It is peculiar to Luke to give *certain*. It means anyone or anything and indefinite as to *person*. A scribe receives Truth externally, and a certain man," receives it internally; the scribe says, "Teacher" the certain man gives no title.

The foxes have holes and the birds of the heavens have nests; but the Son of Man hath not where to lay his head." Foxes and fowl in this connection relate to the affection of evil and to the thoughts of the false in the Natural of both Degrees of Matthew and of Luke. No Discrete Degree is perfect without the Continuous Degrees in each of the Celestial, the Spiritual, and the Natural. In these Degrees of the Interior Understanding and External Will there were dwelling places for affections and thoughts belonging to the Natural of each. But there was not in these Degrees a place where the Son of Man could lay His *head*, or be accepted in His highest attributes of the Divine Love and Wisdom. It is only in the relative External Degrees of the Exterior and Interior Man that Jesus could not be received as to the quality of the *head*.

But it is remarkably given in John's Gospel that Jesus said to two of His disciples, "what seek ye? and they said unto Him Rabbi (which is to say being interpreted Teacher) where abidest thou? He saith unto them, come and ye shall see. They came therefore and saw where He abode; and they abode with Him that day." John 1: 38,39. It is said that this is of the "tenth hour," and this signifies remains. From these remains of all they had received from the Lord in the Progressive Order of Redemption, they recognized where He dwelt and how they could dwell with Him. Thus it is shown that only in the Inmost Will principle of Good, can He have "a place to lay His head;" and it is true of Matthew, Mark and Luke, that there was no place there for the Celestial quality of the head of the Lord, to rest. In John only, it is said that in the sepulchre, the napkin that was "about His head," was not "with the linen clothes lying, but apart wrapped in into one place." It would have been singular if Jesus had no place for the repose of His head, followed as He was by a crowd, or by His own disciples.

In Matthew it is given, "and another of the disciples said unto Him, Lord suffer me first to go and bury my father. But Jesus saith unto him, follow Me and leave the dead to bury their own dead." Luke adds to this "but go thou and publish abroad the Kingdom of God."

Leaving the dead to bury their dead has reference to the evil which has been done in one's life. It should be left behind in our progressive way. There should never be anything brought up from the past to disturb. The father is self-love, and to bury signifies to raise up; there is a tendency in the Natural to consider the past, or the memory. If the evil has been done and repented of, leave it forever with all other dead things. That there is a significance to these words can be plainly seen, for Jesus would not show disrespect for the dead of the Natural Degree. And this is fully shown in the statement of Luke "no man having put his hand to the plough, and looking back, is fit for the Kingdom of God." this is of Spiritual significance; the original saying, is "Looking into the behind," or former states.

Influenced by the past we must be, for we have learned evil and have done it.

We are to gather up the effects of these in the way of repentance and distaste: but we are to commence a new life, never looking back with despondency, or grief, only *looking forward* to "the Kingdom of God."

THE FIRST STORM

JOHN.	LUKE 8 22-25.
	23 As they sailed he fell asleep, and there came down a storm of wind on the lake. And he awoke and rebuked the wind and the raging of the water, and there was a calm
MARK 4 : 35-41	MATTHEW 8 : 23-26
37 And there ariseth a great storm of wind and he himself was in the storm upon the pillow for the head sleeping. And he awoke and rebuked the wind, and said unto the sea, Peace, be still	24 There arose a great tempest in the sea, but he was asleep. Then he arose and rebuked the wind and the sea, and there was a great calm

BRIEF EXPOSITION

The important point to notice is the change from the "sea" of the two External Gospels to the "lake" of Luke. This is harmonious with that which has been said before, that Luke always gives the interior collection of water or *a lake*, relatively to the exterior collection of a *sea*. This change is not from the peculiar quality of Luke's mind, but it is of the Order of the Word of God, from the Lord Himself Entering into a boat his relation to the knowledges of Goodness and Truth. It is not said in Matthew, that the storm took place on the way to "the other side," as in Mark and Luke. An interior change of state in these Gospels is designated by going over unto the other side. In all the Gospels the storm signifies the influences of temptation in the progress of reformation, when the Lord appears to be asleep, or absent from us. From this appearance we are left in freedom, and afterward learn to believe in His help, from this freedom.

In Matthew the original is "and see a great shaking became in the sea, so as the ship be covered under the waves." The temptation was of the Natural Man in all the Degrees, being a storm upon the water. In Mark, "And becomes a great storm of wind, and the waves were casting upon (unto) the vessel, so as already the vessel to be filled." In Luke there is no mention of the vessel being filled with water, but the reference is to those with Jesus who were in "jeopardy," "their vessel filling with water" not being in the text.

Only in Mark is it said "He was in the stem sleeping upon the [pillow] for the head." Nowhere else in the Gospels is this word for pillow or cushion give. The pillow under the head relates to the connection of the External and Interior Man. In Matthew it is given "Save Lord, we perish," but in Mark "Master carest thou not that we perish?" Situated in the stern of the vessel, as director of its way, He was asleep. The course appeared to be unheeded, and this gave rise to the appeal "carest thou not that we perish?" Luke reiterates the "Master," saying, "we perish." Thus Matthew has Lord (of the Will principle) Mark has Master or Teacher; and Luke has "Master, Master," or a different word from *Master* in Mark, signifying *overseer* which is twice used. The Lord appears to sleep within us when we are in temptations, but He is really more actively in the love of serving us, unconsciously to ourselves.

Luke still continues faithful to the Degree of the Interior Understanding, in giving, He "rebuked the wind and the raging of the water," avoiding the word *sea*, and again at the close, "Who indeed is this, that He commandeth the wind and the water, and they obeyed Him?" Matthew and Mark, have "the wind and the sea." It is interesting to find in Mark for *ceased*, a word which signifies that the wind "got tired." In Luke there is still another word for ceased, which signifies to pause, or abate. In Matthew and Mark there was a great calm; in Luke, a calm. The Interior Understanding does not give the word for *Good*, in this place, which is *great*. This calm signifies the beginning of a change from the Spiritual, to the Celestial principle.

In Psalm 107, the lesson of the storm is given, as in our present paper. "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."

DEMONS ENTERING INTO SWINE

JOHN	LUKE 8 27-39
	27 A certain man who had demons, 33 and the demons entered into the swine
MARK 5 2-15	MATTHEW 8 : 22-34
2 A man with an unclean spirit. 13 The unclean spirits came out and entered into the swine	28 Two possessed with demons, and they came out and went into the swine

BRIEF EXPOSITION

In Matthew, two possessed with demons are mentioned, in Mark and Luke, only one is given in each. The two are often seen in Matthew, as the Will principle practically includes the affection and thought.

There is no doubt about the name *Gadarenes* in Matthew, and also of the word *Gerasenes* in Mark and Luke. Tischendorf, and others give *Gadarenes* in Matthew "the city of Gerasa being too far away." This may or may not be a good reason for giving *Gadarenes*. The change to *Gerasenes* in Mark and Luke must be of Spiritual significance; *Gadarenes* has respect to works, and is therefore found in Matthew. In the three Gospels the men abode in the sepulchres; in those unclean places which corresponded to their Spiritual state. Matthew does not mention the chains, the fetters nor the clothes, as Luke does; neither the fetters and chains of Mark. Fetters bind the feet and chains bind the hands. Without clothing as only in Luke, refers to the loss of Spiritual knowledges there, to which clothing or covering corresponds. Matthew does not give unclean spirit. Mark says that the demoniac "was always night and day in the sepulcher and the mountains; he was crying out and cutting himself with stones."

The night and the day; the tombs and the mountains; the crying out and cutting with stones; refer to completed disorderly states of the Natural Understanding. The cutting with stones refers to the lowest false persuasions which were used in the external Understanding to confirm the state. Stones here are falsest, as in a good sense, they are the lowest Truths. But when the one in Mark, "saw Jesus from a far," he ran and worshipped him, but in Luke the one "fell down before him." Again we find the Interior humiliation spoken of. He saw Jesus "afar off" is peculiar to Mark; and is not this Spiritual distance from Jesus of the evil in the Natural Understanding to be considered in the Doctrine of Degrees? In Matthew *herd of swine* was a far off from them; and here the name *Legion* is not given because *many* signifies *falsities* in the Understanding, and therefore the *name* Legion is given in Mark and Luke, but not in the Will principle. In Matthew they cried out saying, "what have we to do with thee thou Son of God art thou come hither to torment us before the time?" But Mark and Luke say "What have I to do with thee Jesus thou Son of the most High God?" This is evidently interior to Matthew. And then they besought to be sent away into the herd of swine, which was being fed at or in the mountain in Mark and Luke, while they were simply afar off in Matthew. They had a desire to adhere to their own unclean principle of the false, and the demons were permitted to go into that which was similar to their own condition. The storm upon the sea and lake, was a form of interior temptation; this experience of the demons and swine of exterior temptation. In Matthew and Mark the swine rushed down into the *sea*, and perished in the waters, in Luke they rushed down the steep into the *lake* and were choked. This "choked" signifies that communication with interior things was entirely cut off.

And behold all the city came out to meet Jesus; and when they saw him they besought (him) that he would depart from their borders," as in Matthew. But look up to Luke, and see how glorious the statement is there of the close of this temptation.

"And they came to Jesus, and found the man from whom the demons were gone out sitting, clothed and in his right mind, at the feet of Jesus." Resting in peace, clothed with knowledges, and *at the feet* of the Divine Master. All this is of the confirmed state of *Luke's* Interior Understanding.

THE SICK OF THE PALSY

JOHN 5, 2-15	LUKE 5, 17-26
2 Now there is in Jerusalem by the sheep gate a swimming place. 5 And a certain man was there. 9 Take up thy bed and walk. The man was made whole and took up his bed and walked	18 Men bring on a bed a man that was palsied and let him down through the tiles into the midst. 25 Arise and take up thy couch and departed to his house glorifying God. All glorified God.
MARK 11, 1-12	MATTHEW 9, 1-8
3 A man sick of the palsy borne of four. 4 They uncovered the roof where he was and when they had broken it up they let down the bed. 12 I say unto thee arise,. And he arose and went before them all. And they were amazed and glorified God	2 And they brought him to a man sick of the palsy, lying on a bed. 6 Arise and take up thy bed. And he arose and departed to his house. 8 The crowd saw it – they were afraid and glorified God. The <i>one</i> having given authority unto men.

BRIEF EXPOSITION

In Matthew it is said, "And having gone in into the ship he crossed through and came into His own city. And behold they were bringing to him a paralytic upon a couch having been cast"; Mark "and having gone in again into Capernaum after some days, it was noised that he was at home" as in the original, and this corresponds with the saying in Matthew that He "came into His own city." "And they came to him bearing a paralytic being lifted by four." This signifies that he was *carried* after *lifting*; thus there was progress after elevation from the Natural Will. The progress was of *Good* from the number *four*. "And when they could not come nigh unto him for the crowd they uncovered the roof where he was and having dug through they let down the couch." Thus the way was opened from within or above, and it was from investigation of the Understanding, for they "dug through" there, as in the original.

In Luke the progress is still more clearly seen. "And, behold, men bearing upon a bed a man who was afflicted with the palsy, and they were seeking to bring him in and put him in the face of him ... having gone up upon the building they let him down through the tiles, with the little bed, into the midst before Jesus." All these particulars are of more Interior significance than the statements of Matthew and Mark; for they sought to "put him in the face" of Jesus, and they let him down "into the midst before Jesus."

In progressing to John we find the swimming place, and the sheep-gate, and the man to whom it is said, as in the Synoptic Gospels, "Take up thy bed and walk." There is a most interesting testimony to the Four Degrees of the Gospels in Ezekiel 47 : 3,5 that the waters being measured were first "to the ankles;" then "to the knees;" then "to the loins," and finally "became waters to swim in."

The term *swimming place*, as in the original, is only found in the Gospel of John; it is mentioned again in connection with the blind man who was told to go and wash in the swimming-place of Siloam. Thus the Degree of John is in the fourth Order of Ezekiel. Both give the progressive Order of *Truth*. Could this have been from the minds of Ezekiel and John without regard to the Divine Law? The swimming-place is of *Truth*, and the sheep-gate is of *Good*. Matthew says "Be of good cheer, child," as none of the others. All say "lift thy couch and walk." It is remarkable to find that there is no remission of sins in John, as in the Synoptic Gospels, but there it is said, "The man straightly became healthy, and lifted his couch and was walking about; but was Sabbath in that day." How wonderful to find that this lifting the bed and walking, was upon the Sabbath day in John.

In Matthew the crowd "glorified God;" in Mark "they were all amazed and glorified God." Only in Luke did the man himself go "into his house, glorifying God."

To take up the bed and walk signifies to bring into active life the Doctrine of the Lord.

AT THE PLACE OF TOLL

JOHN	LUKE 5 : 27-29
	27 And after these things he went forth, and beheld a publican named Levi sitting at the place of toll, and said unto him follow me
MARK 11 : 14	MATTHEW 9 : 9
14 And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him	9 And as Jesus passed by from thence, he saw a man called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose and followed him

BRIEF EXPOSITION

It is remarkable to find in this lesson, that *Matthew* is changed in the Understanding of Mark and Luke, to *Levi*. In the *Gospel* of Matthew, it is said, "And as Jesus passed by from thence he saw a man called Matthew sitting at the place of toll," or *upon the place of toll*, as in the original; in Mark, "And as he passed by, he saw Levi the (son) of Alphaeus sitting upon the place of toll," the same is in Luke, with the exception of "the (son) of Alphaeus," who is the *publican* there. Matthew is Good from Natural Truth: Levi is Truth from Spiritual Good. The latter is more interior than the former, as can be easily seen.

The Harmonists of the Gospels, (so called), have endeavored to make these two names of *Matthew* and *Levi* as belonging to one person, without reference to the Degrees in which they are found; and it makes no difference with them if he is called "the (son) of Alphaeus" in Mark, or "the publican" in Luke. But with the New Harmonists, believing in the Degrees of the Gospels, it is of Divine Order that *Matthew* should be *Levi* in the two Understandings; that *Levi* should be *the (son) of Alphaeus* in the one, and the *publican* in the other.

He is *called* Matthew in the external Gospel, but not so in the others, being *named* "Levi," in Luke; *called* is more external than *named* because the latter implies a knowledge of Spiritual state. In Mark there is neither called nor named. *Levi* has relation to *Charity*, which is of the Good of Truth. This signification of the name caused the Levites to be appointed by the Lord to have charge of particular parts of the Tabernacle under Aaron the priest.

Alford says that Matthew never alludes to Levi, whereas the two of Mark and Luke never allude to Matthew. He adds, "this is most inexplicable, on the supposition of his having borne both names. It is remarkable, as an indication that Matthew's frequently lax and imprecise manner of narration did not proceed from want of information, that in this case, when he of all men must have been best informed, his own account is the least precise of the three." What difficulties have arisen to the most learned among men through their ignorance of the Doctrine of Degrees!

"The tribe of Levi was accepted in place of all the first-born of Israel, because Levi denotes the good of faith or charity, and the first-born is the truth of faith." A.R. 8080. "The Levites, in particular, represent truths ministering to good, and the priesthood of Aaron the good to which they minister." 10,083.

It is very evident from this, that the name *Levi* has reference to the good of Charity, which in its essence has relation to Faith or Truth. Thus it is not connected with the Will principle. Consequently the change is made from *Matthew* of the Will principle, to *Levi* of the Understanding, and as it appears in *both* of the Understandings, its *Spiritual* significance is established.

In a bad sense the Levite signifies the evil of the false which is opposite to the good of Charity, as in the case of the Samaritan in Luke 10: 29-37. The Levite "when he came to the place passed by on the other side." Here again is the Levite in the Interior Understanding; for this story of the Samaritan is not given in any other Gospel

EATING WITH PUBLICANS AND SINNERS

JOHN	LUKE 5 : 30-39
	30 Why do ye eat and drink with publicans and sinners? I am not come to call the righteous but sinners to repentance. When the bridegroom shall be lifted from them, then will they fast. No man rendeth a piece from a new garment and putteth it upon an old garment else he will rend the new. And no man putteth new wine into old wine-skins
MARK 11 : 15-22	MATTHEW 9 : 10-17
16 He eateth and drinketh with publicans and sinners. But the days will come when the bridegroom shall be lifted from them and then shall they fast. No man seweth a piece of undressed cloth on an old garment. And no man putteth new wine into old-wineskins.	Why eateth your master with the publicans and sinners? I desire mercy and not sacrifice: for I came not to call the righteous but sinners. The days will come when the bridegroom shall be lifted from them and then will they fast. No man putteth a piece of undressed cloth upon an old garment. Neither do men put new wine into old wineskins

BRIEF EXPOSITION

"Many publicans and sinners came and sat down with Jesus and his disciples." All the eating and drinking in the Word of God relate to the acceptance of spiritual nourishment, in different forms. The Lord nourishes all, no matter to what church they may belong. He did not come to save the Celestial but the Spiritual; therefore He sat down with publicans and sinners, or those in both the false and the evil of the false.

"The ancient Church which was after the flood, was a Spiritual Church. This church could not have been saved unless the Lord had come into the world; this is meant by the Lord's words in Matthew. They that are sound have no need for a physician, but they that are sick. I came not to call the righteous but sinners to repentance." A.C.2661.

"I will mercy and not sacrifice," is said only in Matthew. The *willing* of mercy, as in the original, being distinctive of this Gospel, as of the Will principle. "Mercy is applied to those who are celestial, but *grace* to those who are spiritual; for the celestial do not acknowledge anything but mercy, and the spiritual scarcely anything but grace; the celestial do not know what grace is, the spiritual scarcely know what mercy is." A.C.598.

We have seen that *grace* is the distinctive attribute of Luke. Jesus says in Matthew, "can the sons of the bride-chamber mourn as long as the bridegroom is with them; but the days will come when the bride-groom shall be lifted up from them, and then shall they fast." In no other Gospel is the word *mourn* used; and this is peculiar to the Will principle of Matthew as we have seen in connection with the Beatitudes there. The *mourning* being omitted in those of the sermon of the Plain Place.

In Luke only is it said, "and he spake also a parable unto them, No man rendeth a piece from a new garment and putteth it upon an old garment, and no man putteth new wine into old wine skins."

Matthew and Mark both say "no man putteth a piece of undressed cloth on an old garment, for that which should fill it up taketh from the garment and a worse rent is made." The undressed cloth is very significant of the Natural Degree. It is a difference peculiar to Luke that he says "rendeth a piece from a new garment and putteth it upon an old garment," and then "the piece from the new will not agree with the old."

"Thus in Luke the damage is twofold; first in injuring the new garment by cutting out a piece; and second in making the old garment appear patched instead of widening the rent, as in Matthew and Mark". Vincent.

The garment has reference to outward things, and the wine to inward things. The statement of Luke is peculiarly significant. It is said in that Degree only that no man having drunk old wine (straight) is willing (the) new; for he says: The old [one] is more useful."

In the Interior Degree of the Understanding the old Truth is more easy to comprehend at first than the new Heavenly teaching.

THE DAUGHTER OF JAIRUS

JOHN	LUKE 8 : 41-56
	41 A man named Jairus; he had an only daughter about twelve years of age, and she lay a dying. And a woman having an issue of blood twelve years touched the hem of his garment. He said unto her, Go in peace. Maiden arise, and she arose immediately.
MARK 5 : 22-43	MATTHEW 9 : 18-26
22 Jairus by name. My little daughter is at the point of death. A woman which had an issue of blood twelve years. And touched his garment. Go in peace. Damsel I say unto thee arise; the damsel rose up and walked; for she was twelve years old	Came a ruler; My daughter is even now dead. A woman who had an issue of blood twelve years; touched the hem of his garment; the woman was made whole from that hour. And the damsel arose

BRIEF EXPOSITION

In Matthew the name of the ruler is not given. The literal signification of "ruler" here is "One beginning," which is peculiarly of this Degree. In Mark and Luke his name is Jairus, which signifies *illuminated by Jehovah*. Thus it refers to the light of Truth from Good in the degree of the synagogue for he was ruler there, and this light of Truth is only named in the two of the *Understanding*. In Matthew the ruler worshipped him;" in Mark and Luke "He fell down at the feet of Jesus;" the latter expressing a full humiliation of self

In Matthew the daughter was "even now dead;" in Mark she was "at the point of death;" in Luke "she lay dying." Matthew adds "but come and lay thy hand on her and she shall live," Mark, "come and lay thy hands on her, that she may be saved and live," but nothing of this in Luke. A more interior relation is given in the latter Gospel with regard to the age of the child in connection with the woman who was cured. "And Jesus arose, and followed him and his disciples," the supplication was heard and the Good and Truth (disciples) went forth to help. Matthew says "and behold a woman who had a flux of blood, twelve years came behind Him and touched the border of His garment." Mark adds to this, that "she had suffered many things of many physicians and had spent all that she had, and was nothing bettered, but rather grew worse;" and in Luke, that she had "spent all her living upon physicians, and could not be healed of any."

As the consulting of physicians is left out in Matthew, we must understand that this refers to the trial of all means connected with the Understanding in order to gain Spiritual health. The act that produced the wonderful effect was "touching the hem" of that garment which was of Jesus, or the Word. This hem was the literal sense of the Word, or the lowest most external sense. In Matthew she said within herself, "If I do but touch his garment I shall be saved." Jesus turned and "seeing her said, daughter, be of good cheer, thy faith hath saved thee. And the woman was saved from that hour."

In Mark and Luke "He perceived that power had gone out from Him," but this perception is not in Matthew. In Luke she fell down before him and "declared in the presence of all the people for what cause she touched him, and how she was healed immediately." This is much interior to Matthew. The *turning* was only in the Natural Degree, and implies a change of state in Jesus, to meet the woman's need. The subject is one with that of the child, who represented the new Truth born in the progressive order of the last lesson. The woman being diseased the same number of years as the age of Jairus' daughter, as given in Luke, represented the old Natural state not yet in harmony with the new Spiritual one, which was near death in consequence of this disunion. The woman coming behind Jesus, and He being obliged "to turn" to see her, implies the state of disjunction. Matthew says nothing of the command "go into peace," as Luke and Mark say. After the Natural State had been cured, the Spiritual revived. The girl "arose" in Matthew; she "rose up and walked," in Mark; "her spirit returned and she rose up immediately," in Luke. Only in Mark and Luke was it commanded to "give her to eat;" she was to be fed with Interior nourishment here.

THE BLIND RECEIVE SIGHT.

JOHN 9 : 1-7	LUKE
1. He saw a man blind from his birth.6. He spat on the ground and made clay of the spittle. Go wash in the swimming pool of Siloam	
MARK 8 : 22-26	MATTHEW 9 : 27-31
22 And they bring unto him a blind man; and when he had spit on his eyes and laid hands on him. Seest thou aught? I see men as trees walking; again he laid hands upon his eyes; and saw all things clearly	27 Two blind men followed him. Come into the house; the blind men followed him; and their eyes were opened

BRIEF EXPOSITION

In Matthew we again see the two as in the case of the demoniacs; two having reference to Good, or evil, of the Will principle, in conjunction with the True, or false.

They were crying and saying in Matthew, which relate to the affection and thought. The affection cried out "Have mercy on us." The thought saying "Thou son of David." When Jesus entered the *house* in this Gospel, the blind came unto Him. The house is the Will principle.

In Mark "they bring to Him a blind man, and beseech Him to touch him." In John, "they saw a man blind from his birth," and it is asked "who did sin, this man or his parents," thus seeking the *origin* of the blindness, and again the swimming-place is given. Luke has no history of the blind made to see, in connection with this case. There is only one particular case given, and this will be considered in its place; it is in conjunction with Jericho, which Mark also gives.

In Matthew the blind men came into the house; in Mark the blind man was brought "out of the village." Villages are the External things of Faith, because they were outside of cities when the man was taken out of the External Degree of Mark he was enabled to see.

John says nothing about place. "The works of God" were to be made "manifest in him," without reference to the "hour" of the External Will, or the "villages" of the Natural Understanding.

"Believe ye that I am able to do this." So only in Matthew. Many cures are said to be made according to the faith or belief of those concerned, but no mention is made of *good works*, when these are of the very life of all. But this can be explained in understanding the Order of the Lord's first coming, which was to save the *Spiritual*, by exciting a new activity in the life of *Truth* leading to Good. In the second coming when the Internal senses of the Word are opened (as now), the *Good* is to be given, from which is Truth. The External, or letter of the Word teaches of the Truth that leads to Good; the Internal, Spiritual and Celestial senses teach of the Good from which is Truth. Mark says, "and when He spit on his eyes, and laid His hands upon him, He asked him, "seest thou aught? And he looked up, and said I see men; for I behold (them) as trees walking. Then again He laid His hands upon his eyes, and he looked steadfastly, and was restored and saw all clearly." The spittle is from the mouth, and signifies the Truth uttered by the Lord; this was first applied, and men appeared as trees walking; these are the External correspondences relating to man.

The laying on of the hands again, and looking *steadfastly*, made all clear. *Things* are not mentioned in the original. In John, the *ground* was added to the spittle, and this produced a clay which was significant of the External of this Degree as to Good. The swimming-place of Siloam is the literal sense of the Word. Thus Good and Truth were united, and the man came seeing. As this is the only case in John where the spittle is used, and is the only case in Mark where spittle is used in the case of the blind, the occasion of healing must have been the same; and as this is the only occasion in relation to the blind where "no man was to know it," as in Matthew, and "do not even enter the village," is in Mark, the two must have been the same.

THE DUMB POSSESSED WITH A DEMON.

JOHN	LUKE 11: 14-15
	14 And he was casting out a demon dumb; the dumb man spake, and the crowd wondered
MARK 7 : 32-35	MATTHEW 9 : 32-34
32 One that was deaf, and had an impediment in his speech; aside from the crowd privately, and put his finger in his ears, and he spat and touched his tongue. And his ears were opened, and the bond of his tongue was loosed and he spake rightly	Was brought to him a dumb man possessed with a demon, and when the demon was cast out, the dumb man spake

BRIEF EXPOSITION

The blind are those who do not *see* Truth, the dumb are those who cannot acknowledge the Truth. "Whether they are found together or separately, there is a distinction between deafness and dumbness. Deafness closes the channel of influx, dumbness closes the channel of efflux. Receiving and giving are the two great functions of life one cannot exist in perfection without the other. Dumbness signifies obstructed efflux in which the Understanding is prevented from going forth in the performance of its use, in glorifying God and imparting its gifts to man." *Bruce*.

In the former paper the blind men followed Jesus into the house (influx) and were healed; here the dumb was cured in going out of the house (efflux). In the former case the two saw, and then the dumb went forth to give utterance to that which was seen, after the demon was cast out. "Their eyes were open;" and "the dumb spake." It is one subject. In Mark "He put His fingers into his ears, and He spat and touched his tongue, and his ears were opened, and the bond of his tongue was loosed." This was both of deafness and dumbness. The blind when cured were commanded not to make Him known, because the cure was not complete until the dumb was healed.

The name Beelzebub among other things signifies the "Lord of the fly." It is said in Isaiah 7: 18, "It shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt." The fly is therefore a most External evil, or of *Egypt*.

The lowest quality of the Jewish nation, the Pharisaical, was of this Beelzebub spirit. which accused its opposite, or the Spirit of the Divine Master, of healing and saving for the sole purpose of manifesting His power.

But "the crowd marvelled" when the demon was gone out and the dumb man spake, saying, as in Matthew, "It was never so seen in Israel." The crowd in the three Gospels are those who are in the Good of their religion and those in Matthew speak as if nothing of this sort had been seen in the Church of Israel, or in that which was *Spiritual*, which is the quality of *Israel*. Those of this External Degree of the Will, were impressed by the Celestial of Good in the opportunity given to the dumb to acknowledge the Lord. The Pharisees are mentioned in Matthew, who said that "by the prince of the demons casteth He out demons."

In Mark we have again the taking away, and the spitting, as in the former paper, "and He took him aside from the crowd privately, and put His fingers into his ears, and He spat and touched his tongue ; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened." The same word is used in the Greek for both dumb and deaf. The word in Mark is the same as in Matthew, but relatively to "the impediment in his speech." Mark says *deaf* In the preceding subject Jesus spat and touched his eyes; in this paper "He spat and touched his tongue," thus applying in both cases the Divine Truth of the Exterior Understanding to the Spiritual disease of the eye, and of the mouth. It is said in this Gospel that "the bond of his tongue was loosed, and he spake plain." The *bond* "that was loosed," had reference to affection; and "he spake plain;" to thought

LABORERS FOR THE HARVEST

JOHN 4 : 34-33	LUKE 10 : 1-2
34 My meat is to do the will of him that sent me, and to accomplish his work. I send you to reap that whereon ye have not labored; others have labored and ye have entered into their labor	The Lord appointed the seventy. The harvest is plenteous, but the laborers are few
MARK	MATTHEW 9:35-38
	36 As sheep not having a shepherd. The harvest truly is plenteous, but the laborers are few

BRIEF EXPOSITION

In Matthew it is said, that Jesus "went about all the cities and villages, teaching, in their synagogues, and preaching the Gospel of the Kingdom and healing all manner of disease and all manner of sickness," The same thing is reiterated at certain intervals in this Degree, and all according to Divine Order. There is a difference in the words, but they appear to close a series of subjects, or to commence a new one. *Cities and villages*, denote Interior and Exterior states; teaching in their synagogues the External of Truth, and preaching the Gospel of the kingdom its Interior of Good; healing all manner of disease and sickness signifies casting off the evil and the false, thus there is a definite Order in this statement.

"But when he saw the crowd, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." Sheep, in the Word signifies those who are in Good; the Good of Charity, and the Good of Faith. The shepherd is the care-taker and guide of such. I am the beautiful Shepherd," as in John 10:11. The Greek word *kalos* is *beautiful* or fine, and this is used in John; it signifies Truth relative to Good. Thus the beautiful or "fine shepherd," unites Truth with its Good. The word for Good is *agathos*, and not *kalos*.

The harvest truly is plenteous, but the laborers are few," is said in both Matthew and Luke ; in the latter when the seventy are sent out, which is not mentioned in any other Gospel. The *twelve* signify the External Goods and Truths of the Church, the *seventy* the Interior Goods and Truths, the number *seven* being a holy number connected with the Sabbath.

In Matthew, the sheep are *distressed and scattered*, which have reference to their states as to Good and Truth; *distressed or dissolved* has reference to want of Good, and *scattered* to the want of Truth. The Lord's appointment of the seventy in Luke was the progressive sending of laborers to the *sheep*.

In the Gospel of John, it is of great importance to see, that it is said in verse 34, "My meat to *do the will* of him that *sent* me, and to *accomplish* his work." Here the three Degrees are mentioned, of the *Celestial*, the *Spiritual*, and the *Natural*. One is the Natural-Celestial of the *meat*, the other is the Spiritual-Celestial of *sent*, and the third is the Celestial of *accomplishing* the *work*.

Only in this Degree we find, "and gathereth fruit unto life eternal." Here alone, "that he that soweth and be that reapeth may rejoice together. For herein is the saying true, one soweth and another reapeth." The sowing is of Truth, the reaping is of Good; and no other reference to *sowing* is given in John's Gospel.

"I sent you to reap that whereon ye have not labored; others have labored and ye are entered into their labor." The others who have labored are those who have sown the seed in the Gospels of Matthew, Mark, and Luke, which are the three Degrees of Truth, relative to the One Internal Gospel of Good, or of John. Thus after the *sowing* in the Synoptic Gospels, the *reaping* is of the Inmost Will.

CHOOSING THE TWELVE

JOHN	LUKE 6 : 12-16
	13 And when it was day he called his disciples, and he chose from them twelve whom he also named apostles
MARK 3 : 13-19	MATTHEW 10 : 1-4
13 And he goeth into a mountain and calleth would. And he appointed the unto him whom he himself	And he called unto him his twelve disciples. Now the names of the twelve apostles are these. twelve

BRIEF EXPOSITION

Matthew says, "he called unto him his twelve disciples," and it is afterward said that, "the names of the twelve apostles are these." Disciples are those who are taught the Truths and Goods of doctrine, and apostles are those who afterward teach, and do them.

Mark says, "he appointed twelve," but does not give "disciples" or "apostles." Luke says, "he called his disciples; and he chose from them twelve whom also he named apostles." Thus in Luke alone are the three continuous Degrees given of calling, choosing, and naming.

The order in which the twelve are given by the three Evangelists is as follows.

<i>Matthew.</i>	<i>Mark.</i>	<i>Luke</i>
Simon called Peter	Simon surnamed Peter	Simon named Peter. James
Andrew his brother	Andrew his brother	James of Zebedee
James of Zebedee	James	John his brother
John his brother	John.	Sons of thunder
Philip.	Philip	Andrew
Bartholomew	Bartholomew	Philip
Thomas	Matthew	Bartholomew
Matthew	Thomas	Matthew
James of Alphaeus	James of Alphaeus	Thomas
Lebbaeus, surnamed Thaddaeus	Simon called the Zealot	James of Alphaeus
Simon the Cananaean	Judas of James	Simon the Cananaean
Judas Iscariot	Judas Iscariot	Judas Iscariot

Clowes says of this Order, that "it must remain an unknown arcanum until it shall please the Lord to reveal it unto us." The doctrine of Degrees alone can give a cause for the differences. Simon *called* Peter in Matthew, *surnamed* Peter in Mark, and *named* Peter in Luke, commences the lists; and Judas Iscariot closes them.

Philip and Bartholomew are intermediates between the four which represent the whole, and the other six. The four being the Good of the Order, and the six the Truth of the Order.

These again are divided by the intermediate "James of Alphaeus," into classes of Good and Truth. The *two* of Thomas and Matthew, being of a lower Order of Good from the *four* of Simon, Andrew, James and John; and the *three* of Lebbaeus, Simon the Cananaean, and Judas Iscariot, being of the lowest Order of Truth.

There must always be *intermediates* between the Celestial, Spiritual and Natural Degrees; either in the Discrete Order, or the continuous, that they may be united. In Matthew *Lebaeus* is given, and this name signifies *a man of heart or will*; "surnamed Thaddaeus," which relates to the breast, or the Understanding. Lebbaeus of the heart is omitted in Mark, and "Simon the Zealot," is given in Luke. This is the *Simon Peter* of the lowest Degree. Simon the Cananaean is in Matthew and Mark; but "Judas of James," in Luke. This is the Good of *James* on this plane, and *Judas* of all the planes is the opposite of *John*.

THE TWELVE SENT OUT.

JOHN	LUKE 10 1-6
	3 Take nothing for your journey, neither staff nor scrip, nor bread, nor money, neither have two coats
MARK 6 : 7-9	MATTHEW 10 : 5-10
7 Send them forth by two and two, taking nothing for their journey, save a staff only. No bread, no scrip no money in their girdles; but shod with sandals; and put not on two coats.	9 Provide not gold, nor silver, nor brass in your girdles. Not a scrip for your journey, neither two coats nor shoes, nor staff

BRIEF EXPOSITION *Continued*

An important point is to be considered here, that the teaching to the twelve as they were sent out, and the teaching upon the Mount of Olives concerning the end of the world, or consummation of the age, are one. This teaching the twelve was of *Truth*, the teaching upon the Mount was of *Good*. Thus the sending of the twelve was preparatory to the coming of the Lord at the consummation of the age. In Matthew, verse 22, they were to be "hated by *all men* for my name's sake." In the last time, they were to be hated of all *nations*. "All men" relate to Truth; and "nations" to Good.

Matthew says, "these twelve Jesus sent forth and charged them, saying Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."

Nothing is said of this by the other two. The Gentiles, or *nations*, has reference to those in the opposite of Good, and the Samaritan has reference to those who were in the opposite of Truth. The lost sheep of the house of Israel has reference to those who had fallen off from the affection of the Church in this Degree.

In Mark, we find an approach to the sending off of the seventy; for here "He called unto Him the twelve, and began to send them forth by two and two, and He gave them authority over the unclean spirits." The seventy were thus sent off in Luke in Chap. 10. By two and two signifies the union of Good and Truth.

In Mark there are only thirteen verses devoted to the sending out of the twelve, in Luke only six verses, in Matthew there is an entire chapter of forty-two verses, which, like the Sermon on the Mount, is an evidence of fullness of this Degree. Matthew says, "and as ye go preach saying the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons." Mark speaks only of authority over the *unclean* spirits. Luke says, "preach the Kingdom of God." They were to "cure diseases" and "heal the sick," here. Diseases were of *evil*, sickness of the *false*.

In no Gospel but Matthew, are the *dead* mentioned in this connection; for these are to be raised from *evil* which belongs to the Natural Will. Matthew alone mentions gold, silver and brass. These are the three Degrees of self-merit, which are not to be taken in conjunction with things provided by the Lord.

It is important to see that in Mark, it is forbidden to take *brass* in their girdles, according to the original but in Luke they are forbidden to take *silver*. Brass is the most External form of Natural Good, this belonging to the Natural Man; and *silver* is Interior Truth, which is found in Luke, not from man, but from the Lord.

Matthew says, they were not to take two coats, nor shoes, nor staff; these were the three of Truth, as the gold, silver and brass were of Good. These things of Truth were not to be taken in conjunction with those provided by the Lord. "For the laborer is worthy of his nourishment," is not mentioned by the others.

But in Mark it was permitted to take a staff, and be shod with sandals, as neither in Matthew nor Luke. A staff is Truth grounded in Good, and sandals are the lowest corporeal Truths. These were permitted to be taken in the External Understanding, because they were not of man's *love* in this Degree. The sandals are not mentioned in Luke.

**THE TWELVE SENT OUT.
THE SEVENTY**

JOHN	LUKE 10 : 1-20
	1 The Lord appointed seventy others and sent them two and two before his face. I send you as lambs. 17 The seventy returned with joy.
MARK 6 : 10-12	MATTHEW 10 : 11-16
10 Wheresoever ye enter into a house there abide till ye depart thence. Shake off the dust - being below your feet	11 Whatsoever city or village ye shall enter, there abide till ye go forth And as ye enter into the house salute it. Let your peace come upon.. Let your peace return. I send you forth as sheep

BRIEF EXPOSITION *Continued*

As many of the directions were given to the seventy, in Luke, as were given to the twelve in Matthew, the subject must be the same, with the difference of an Interior form in Luke.

Matthew says, "and in whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth." The city and village refer to truth here, or the doctrine of Truth, Internal and External, as we have said before. They must search the *Understanding* on the Natural plane, to ascertain if they will be received, and abide there, according to the state. The *house* they salute is of the Will principle. This is to be saluted as they enter, and again there is to be an investigation if this is worthy to receive them; *peace* would come upon them if they were ready for reception. Or, if not ready, the peace "should return to you." The *house* is also mentioned to the seventy. "Into whatsoever house ye shall enter first say, Peace be to this house, and if a son of peace be there, your peace shall rest upon it ; but if not, it shall turn to you again," or "shall bend back upon you," which is more expressive, as showing that it had not really left them. It had been offered, but when refused, *bent back* upon them.

Luke continues, "and in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire." Matthew has said that "the laborer is worthy of his *nourishment*." The original of Luke's *hire is reward*, or the *consequences* of his deeds. Matthew gives the External result of the laborer's work; Luke the Interior result. If not so, why is the change made from *nourishment* to *reward*?

In Luke, they are not only to eat, and drink, in the house, or partake there of the Good, and the Truth, "but in whatsoever city ye enter and they receive you, eat such things as are set before you," or partake of the Good in the Understanding as well as the Good and Truth of the Will. Nothing of this reciprocal conjunction of eating and drinking is said in connection with the *twelve*, in Mark nor Luke. For the number *seventy*, is Interior to that of *twelve*, therefore we only find the eating and drinking in Luke.

They were to go two and two " before his face, into every city and place whither he himself was about to come." This was not said to the twelve in Matthew. Mark has a reference to this "two and two."

The twelve were to "shake the dust from their feet." The seventy were to "wipe the dust." This was the more thorough operation; and it is interesting to know that only, in Luke, and in John, is the verb *to wipe* used. Mary *wiped* the Lord's feet in these two Gospels. Matthew says, "Behold I send you forth as sheep in the midst of wolves." Luke gives, "I send you forth, as lambs in the midst of wolves." This is a great distinction; *for lambs*, are expressive of Innocence, and are only mentioned in Luke and John.

"The seventy returned with joy, saying, Lord [even] the demons are submitting to us in thy name." "But in this do not rejoice that the spirits are submitting [themselves] but rejoice ye that your names are written in the heavens." Nothing is said of the return of the twelve.

THE TWELVE SENT OUT.

JOHN	LUKE 10 : 1-20
	3 Said in the dark shall be heard in the light. That ye have spoken in the ear in the inner chambers shall be proclaimed upon the house tops
MARK 13: 9-13. (Given on the Mount of Olives)	MATTHEW 10 : 17-28
9 Shall deliver you up to councils and in synagogues shall you be beaten. And before governors and kings shall ye stand. And brother shall deliver up brother to death. And ye shall be hated of all men	17 They will deliver you up to councils and in their synagogues they will scourge you. And brother shall deliver up brother to death. And ye shall be hated of all men.

BRIEF EXPOSITION *Continued.*

As a proof of the statement that the teaching to the twelve and to those listening at the Mount of Olives are one, we find in Mark 13 an almost exact repetition of the command given in Matthew to the twelve, concerning the treatment to be received from councils, and governors, and kings.

But the extract from Mark here given, belongs to the teaching concerning the consummation of the age; and not to the teaching of the twelve. It is given here in order to show the relation between the two teachings. It is peculiar to find that this statement, in Mark, is not given in that form in Matthew, at the teaching of the Mount of Olives: according to a certain Order it is omitted in Matthew, as having been given before.

When Truth is perverted, all dangers are threatened; but when brought before councils, and in the synagogues, and before governors and kings, "for My name's sake," or for the Truth's sake, then it "shall be given you in that hour what ye shall speak;" for the testimony shall be from the Spirit of the Father or from the Truth of Good. In Mark, it is the *Holy Spirit* that speaks, distinct from the Spirit of *the Father* in the Natural, which is of Good.

Brother, is Natural Good and its opposite. Father against son, signifies that evil is about to combat against Truth, and Truth against evil; the combat of the mother and daughter, is lust of the false against the affection of Truth. In Matthew, "and ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." This is in Mark at the consummation of the age, but it is not given in Luke in the instruction of the twelve.

"When they persecute in this city flee into the next." When man is opposed in the doctrine of faith he ought to take refuge in the doctrine of charity and when opposed in the latter, he should take refuge in the former. This is intended for the perfecting of each principle, for the end of regeneration is that they should be both distinctly perfected, and both distinctly conjoined.

"The disciple is not above his master, nor a servant above his lord;" is only in Matthew. The External Man is a disciple and servant; the Interior Man is master and lord. But it is remarkable to find in Luke "what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops." The *inner chambers* are not spoken of in Matthew nor Mark. What the Lord speaks in darkness is the Truth revealed to the Understanding, and what is heard in the ear is Good received in the Will. The closets or inner chambers are the Interiors of the mind; they are peculiarly to the Gospels relative to the Old Covenant. This teaching must be brought forth to view, as upon the "house-tops."

"And be not afraid of them which kill the body, but are not able to kill the soul but rather fear him which is able to destroy both soul and body in Gehenna." *Soul and body* signify the Internal and External Man. Falsity can kill the Exterior, but *evil* can kill both soul and body; this is to be feared above all things.

THE TWELVE SENT OUT.

JOHN.	LUKE 12 : 6-12, 49-53
	6 Are not five sparrows sold for two farthings. But the very hairs of your head are numbered. I came to cast fire upon the earth
MARK 9 : 41	MATTHEW 10 : 29-42
41 For whosoever shall give you a cup of water to drink	29 Are not two sparrows sold for a farthing. Think not that I am come to cast peace on the earth; I come not to cast peace, but a sword. Whosoever shall give to drink unto one of these little ones a cup of cold water only

BRIEF EXPOSITION *Concluded*

In Matthew it is given, "are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father." In Luke it is, "are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God."

In the External Gospel it is *fall to the ground*; in the interior, *not one is forgotten in the sight of God*. In Matthew it is *without your Father*, which has relation to Good.

The *two* sparrows have relation to the Will principle, also the *Father*. The ground is of the Natural principle. A sparrow falls to the ground, when in times of trouble, the thoughts instead of soaring into the heaven of the Inner man, fall to the ground of the Outer man. In Luke the five sparrows are of the Understanding, also the *sight*, also *God*. It would be impossible to explain these differences excepting by the doctrine of Degrees.

In Matthew the "*two*" of the Good of Truth is first; in Luke the "*five*" of Truth is first. These are of the intellectual principle in Matthew, and in Luke; all things of this principle are under the protection of the Divine Providence in both the Degrees, but more so the things of Charity and Faith which are represented by the twelve.

The hairs of your head are all numbered." This is to know the quality of the man's Spiritual state, and has no material significance. The hairs of the head are ultimate things of wisdom, as the sparrows are the ultimate of the Natural. "It was displeasing in the eyes of God" that David should number Israel; for no one can know the *quality of a church* but the Lord. Matthew says, "Everyone therefore who shall confess me before men, him will I confess before my Father which is in heaven; but whosoever shall deny me before men, him will I deny before my Father which is in heaven." Luke says "every one who shall confess me before men, him shall the Son of man confess before the angels of God; but he that denieth me in the presence of men, shall be denied in the presence of the angels of God." The change here from the Father, to the angels of God, is again significant of Degrees.

Matthew "I came not to cast peace on the earth"; I came not to cast peace but a sword." In Luke, "I came to cast fire upon the earth;" "there shall be henceforth five in one house divided, three against two, and two against three," or division of those in Good and those in Truth; three has reference to Truth and two to Good. In Matthew, "a man's foes [shall be] they of his own household," which relates to the qualities of the External Will. This is given differently in Luke with regard to the five in the house. "He that receiveth you receiveth me." In Luke it is "He that heareth you," which is relatively of the Understanding.

"A prophet's reward," in Matthew, is of Truth there, and "a just man's reward," is of Good there.

The remarkable difference between giving "a cup of cold water" in Matthew, and giving "a cup of water" in Mark, is of great significance. The Will principle of Matthew is the seat of *love* which is warm. In this Degree if given *cold* water in the name of a disciple, it is water or Truth without affection to warm it, and even this shall be rewarded. In Mark there is no warming principle, therefore a cup of water is given.

JOHN'S DISCIPLES SENT TO JESUS.

JOHN.	LUKE 8 : 18-35
	18 Certain two of his disciples sent them to the Lord saying, art thou he that cometh, or look we for another? Tell John what ye have seen and heard. Among them that are generated of women. And wisdom was justified from all her children
MARK	MATTHEW 11 : 1-19
	2 He sent by his disciples. Art thou he that cometh, or look we for another? Tell John the things ye hear and see. Among them that are generated of woman. And wisdom was justified from her children

BRIEF EXPOSITION

After commanding His twelve disciples, "He departed thence to teach and preach in their cities," as in Matthew; also John having heard in prison of the works of Christ, sent by his disciples to ask "art thou he that cometh or looketh we for another?" In Luke, John sent "certain two," asking the same question. Is this the Divine Truth Itself, or have we to expect another? and then to manifest His mission He says in Matthew, "Go tell John what ye do hear and see." The works are that those who cannot see Truth (the blind) are enlightened; those who have not walked correctly in the path of life (the lame) receive good; those who have falsified the Truths of the Word, (the lepers) are delivered from their errors; those who were disobedient, (the deaf) obeying; those who were without Spiritual life, (the dead) become Spiritual; and those who had no knowledge of the Lord, (the poor) are taught of Him. No one but He who was Divine could accomplish this.

"What went ye out into the wilderness to behold," is asked the crowd after the departure of John's messengers, "a reed shaken with the wind?" A reed signifies the Word as it appears in the letter, the question means "is this to be explained according to your pleasure?" or are you to "see a man, clothed in soft (raiment);" this means is the doctrine of the Word to be explained in an agreeable manner? "Did ye go out to see a prophet which means, is "the Word explained in a merely prophetic way?" These three are of merely External consideration of John's mission.

It is remarkable to see the change from "Behold they that wear soft (raiment) are in king's houses," as in Matthew; to "Behold they which are gorgeously appareled, and live delicately, are in kingly palaces," as in Luke.

In the original it is "glorious raiment", which we have seen is peculiarly of Luke's Degree.

"No one has been raised in [those] generated of woman greater of John the Baptist; yet the lesser in the kingdom of the heavens, is greater of him," as in Matthew; Luke has, "For I say unto you, no prophet is greater in the generated of woman of John the Baptist." Here is the "prophet" which relates to this Degree. It is also said the lesser "in the Kingdom of God."

There is no writing in the world greater than the External sense of the Word: but the Truth of the Interior sense is "greater than he." *Least* has reference to Truth. According to the literal sense Jesus was born of woman, how then is it said of John "there has not risen a greater," generated of woman? There must be a Spiritual significance connected with being "generated."

The generated of woman cannot have reference to the birth from a material woman of the earth upon which we live, for then what can be said of the birth from a material woman of the man Jesus Christ? The statement is explicit, "None is greater of John."

It is well to consider the important question which arises from this Divine statement.

Must we not consider it in relation to its Spiritual significance; and understand that the *woman* by whom John was generated, had relation to a Degree of affection which was exterior to that principle which generated the Divine Internal Truth, in "the kingdom of the heavens," and in "the kingdom of God," which was greater than John?

WOE UNTO YOU, CHORAZIN AND BETHSAIDA.

JOHN	LUKE 10 : 12-16
	12 It shall be more tolerable in that day for Sodom. Woe unto thee Chorazin! Woe unto thee Bethsaida! If the mighty works had been done in Tyre and Sidon. Capernaum shall be exalted unto heaven. Thou shalt be brought down into Hades
MARK	MATTHEW 11 : 20-24
	21 Woe unto thee Chorazin! Woe unto thee Bethsaida! If the works had been done in Tyre and Sidon. Capernaum shall be exalted unto heaven. Thou shalt be brought down into Hades

BRIEF EXPOSITION

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" These are relatively of the affection and of the thought; mighty works or powers, as in the original, had been displayed to these Spiritual states, and had been rejected. If these powers had been displayed to Tyre and Sidon, "they would have repented long ago, sitting in sackcloth and ashes." Iniquity had to be consummated, or full, before the remedy could be applied.

Tyre signifies a rock, *Sidon*, fortified; therefore the one signifies Truth in ultimates, and the other this Truth supported or defended by scientifics. This is Natural Truth such as appears to the Natural Man, without Interior knowledge. The powers had been shown to Chorazin and Bethsaida, and this represented that such had been Interiorly taught, and they had rejected the teaching

That Tyre and Sidon would have sat in sackcloth and ashes signified that such would have mourned for their mistaken Truth and mistaken Good. For *sackcloth* is a *garment* which has reference to Truth or falsity, and *ashes* relates to the remains of *fire* the relation to Good, or in evil. It is better not to know the Truth, than knowing it, to reject it, and continue to be in evil. At the consummation of all things, the case of Tyre and Sidon would be more acceptable than that of Chorazin and Bethsaida, because there is ignorance connected with it, and thus relatively to Chorazin and Bethsaida it would not meet with the same condemnation. This is the condemnation that light is come into the world, and men loved darkness rather than light." *Capernaum* is of the Understanding which can be exalted into heaven, and yet can be brought down to Hades. This cannot be said of the Will principle. All that is of a man's *love* is his life. If elevated into heaven it cannot be brought down. If a man loves *Good* supremely this remains with him forever. But if in the state of Capernaum as to his Understanding, he can raise up his thoughts as the birds fly, and be brought down to death and desolation, if his life is not in harmony with the exaltation of his thought.

The educated man, the man of scientific attainments, can elevate himself by thought, above the meek and lowly who work in Christian patience, apparently far below them. But in casting off the world, and passing into another state where the world is not, their Intellectual treasures are lost, if not founded upon the Rock of Ages. They become poor and small. Luke says in the commencement of this subject, that it shall be "more tolerable in that day for Sodom, than for that city." Matthew closes with the statement relating to Sodom, as Luke commences with it. Matthew says, "for thee;" Luke says, "for that city." As Capernaum relates to self-intelligence, so Sodom relates to self-love. It is called in this Gospel the *land* of Sodom, which is relatively of the Will. Sodom in this connection relates to those who have not the Word, therefore they are less responsible for their evils.

It is singular to see that Luke closes this teaching, with "the one hearing you hears me ; and the one setting you aside sets me aside. But the one setting me aside, sets aside the one having sent me;" whereas Matthew gives nothing of this, but immediately follows with the prayer of thanksgiving that the Word had been revealed to babes.

Luke follows with the return of the seventy.

JESUS PRAYING

JOHN	LUKE 10 : 21-24
	In that same hour he rejoiced. I thee that thou concealed these things from the wise and prudent and uncovered them unto babes
MARK	MATTHEW 11 : 25-27
	I thank thee. That thou concealed these things from the wise and prudent, and uncoveredst them unto babes

BRIEF EXPOSITION

In Matthew it is given "Jesus answered and said." *answered* of affection, and *said* of thought. But in Luke it is "In that same hour he rejoiced in the Holy Spirit, and said." The state of the affection, from "rejoicing, in the Holy Spirit," is evidently much more Interior than the declaration in Matthew. The prayer is given in Luke after the return of the seventy.

The rest of the prayer is the same in both cases; and refers to the previous paper regarding those who have received the Word, in contradistinction to those who depend upon their own intellectual acquirements, or those of "Capernaum." "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." The babes are those who are in ignorance and have no self-elevation from knowledges. It has often been said "why were not the Scriptures written so as to be understood it the first reading?" "Why were they not presented *Spiritually* at the beginning, and not so clothed as to be unintelligible as to the Spiritual sense, for centuries?" "Why should His face be hidden?"

The Lord here presents a prayer of thanks that this was the law of His permission; that the Divine hid the unperishable things of His Word from the wise and the prudent, and didst "uncover them," as in the original, to those in the innocence of ignorance, but of the receptibility of the Will. The pure in heart, have seen God, in all ages in the depth of their affection. They may not have known the detail of Intellectual order concerning the Word, for they were *babes*, but within themselves it has been a beacon to their lives.

The letter of the Word conceals its Spiritual Truths from the wise in themselves, and reveals them to the simple. The Wise here are those who would pervert the Spiritual sense of the Word through the love of evil, and the Intelligent are those who would pervert it through the love of the false. Therefore was it hidden until now, when the Lord's Second Coming in the Spiritual sense of the Word has taken place?

How few are willing to accept the Spiritual sense when offered them? How few are willing to receive the Doctrine of Degrees ? All things of the Word are of the Father and of the Son and are known only to these of the Divine and the Divine Human reciprocally, or of Divine Good received, and of Divine Truth received. If no one knows the Son but the Father, and no one knows the Father but the Son, their knowledge of each other must be infinite. But they will be made known to whomsoever "the Son willeth to reveal (Him.)" For it is only from the *willing*, or the love principle of the Son, that the Interior things can be *uncovered*. When unswathed from the literal bonds, the glorious things of the Lord shine forth. Yet the "swaddling clothes of the manger," are of infinite moment in connection with the new birth of the Lord in the soul, as given in the spirit of Luke.

Luke says in connection with this subject, "And having been turned to the disciples down along a private [way] he said, Blessed are the eyes seeing which [things] ye see. For I say to you many prophets and kings were willing to see which [things] ye see, and not saw; and to hear which [things] ye hear, and they heard not."

Here *prophets* and *kings* are both referred to, which relate to Truth. Matthew does not give this.

It refers to the new development of Truth in the Interior Understanding which was for the eyes there, and which would make them "blessed."

ALL THAT LABOUR AND ARE HEAVY LADEN.

JOHN	LUKE.
MARK	MATTHEW 11 : 28-30
	28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light

BRIEF EXPOSITION

It is of great interest to see this subject only in the most External Gospel for it is here alone that the laborious work of overcoming the evil and the false in man, is attended with so much discouragement; and sometimes with despair. The Divine words are touchingly full of compassion for this endeavour to put in practice the Spiritual teachings of the Word of God. "The labour" is to rid ourselves of the natural evil, and the "heavy laden" is to rid ourselves of the natural false. The work is thus both of the affection and thought of the Natural Will. There can be no rest in this work, excepting we come to the Lord; for this coming is the Sabbath of each degree. In each stage of the progressive life, there are six days of labor, and a seventh of rest, which is of the Lord.

There are always alternations within, as the week days of work, and a Sabbath season, which will prepare us by rest, for further use. And this law descends to the body, fitting it for the labor of this material world.

The call in Matthew is, to "Take my yoke upon you and learn of me; for I am meek and lowly in heart." Meek and lowly have reference to the affection and thought, for these are inseparable with the Lord. Oxen have especial reference to natural burdens, the yoke to the bondage of them.

In Luke 14: 19, it is said "I have brought five yoke of oxen, and I will go to prove them; I pray thee have me excused." The five is here that which is peculiar to the Understanding; and the oxen are the natural affections of this Degree, which forbade the acceptance of the invitation to the great supper, thus leading away from the Heavenly feast of this Degree. This *great supper* is consociation as to Good and Truth.

This yoke to natural servitude is irksome to those who desire to be in true freedom; and this true freedom is from lifting the yoke of the Lord upon them (as in the original). There is no bondage in the yoke of the Good and the True; there is only bondage in the yoke of the evil and the false.

He who *lives* to do Good is in the truest degree of freedom. An evil man is apparently free to perform all the acts of wickedness and falsity that he desires; but he is absolutely bound by the passions that inflame him to do their bidding. Whereas the yoke of the Lord "is easy and his burden is light," to those who love His Word and do it.

In no other Gospel is the word "burden" given. There is no effort to win and no desire to gain, excepting for another's good. The government is of *rest*, and not of triumph, the latter being the state of the evil and the false spirits which seek the destruction of men, and in gaining their ends they glory in their success. But this success of the Natural Will and Understanding when seen in the light of Heaven, is of the oppression of evil, and the darkness of the false.

The reason "His yoke is easy and his burden light" is that "in proportion as a man resists the evils which gush forth from the love of self and of the world, he is led by the Lord and not by himself; and that the Lord afterwards resists them with the man, and removes them." 'H.H 359.

PLUCKING THE EARS OF CORN

JOHN	LUKE 6 : 1-5
	1 His disciples plucked the ears of corn and did eat rubbing with the hands. Did come into the house of God, and did take and eat the shew-bread
MARK 11 : 23-28	MATTHEW 12 : 1-8
23 And his disciples began to maketheir way plucking the ears of corn. When Abiathar was high priest and 4 did eat the chew-bread. The Sabbath became for man and not man for the Sabbath.	And began to pluck ears of corn and to eat. How he entered into the house of God and did eat the shewbread

BRIEF EXPOSITION

Here the Sabbath of eating the corn is represented. It is a state of Natural Good reached after the week of work. It is a Sabbath because this Good is united to Truth. In this state there shall be an enjoyment of Natural things, represented by the corn. It is of great interest to see the progressive statements. Matthew says, "began to pluck the ears of corn and to eat." Mark says, "they began to make their way, plucking the ears of corn" and in Luke it is, they did eat "rubbing with their hands." The progress of Mark can be plainly seen; nothing is said there of *eating*, but of *making their way*. And in Luke the power of Interior Truth applied to the Good, is implied in the rubbing with the *hands*

It is remarkable to find in the Gospel of Luke, that this Sabbath in the original is "the second prime Sabbath." Clowes says of this that it has been "a matter of perplexity to interpreters." But considering the Doctrine of Degrees in connection with it, it is no longer a matter of perplexity; for it relates to the Sabbath given in Matthew and Mark. It is the Sabbath corresponding to the ancient celebration of the feast of Pentecost, which had relation to *Truth*, which was also "the second prime Sabbath." Rubbing with the hands has relation to the power of Truth in this Degree of Luke, applied to the enjoyment of the Natural Word, or the corn. But when the Pharisees saw it they said *to Jesus*, in Matthew and Mark, but *to the disciples themselves*, in Luke, why "do that which is not lawful to do upon the Sabbath day?" These were of the old Representative Church, ready always to censure the new Christian Church established by the Lord, on account of their traditional regard for the Sabbath, censured in the previous chapter.

They were answered, "Have ye not read what David did when he was an hungered and they that were with him?" In the most literal ideas of the keeping of the Sabbath, and indignant at the ignoring of the old laws, these Pharisees were met with a statement from their own books of the law, to prove that it was possible to break the Sabbath with impunity. They had declared that it was not *lawful* for His disciples to pluck the ears of corn and eat, upon the Sabbath day. The external law was broken by the act. They were only in the literal sense of the Word. But Jesus refers them to their own David who ate the shew bread which was not *lawful* for any but the priests, "and he was *guiltless*."

David represented the *Spiritual* kingdom of the Lord, not the *Natural*, which is alone under the dominion of *law*. The shew bread also belonged to the Spiritual Degree of the Temple; it was Spiritual Good. This nourishment of David from Spiritual Good was one with his representative quality of *Interior* Spiritual Truth, which is from Good, therefore he was permitted to eat of the bread. In Mark it is said that Abiathar was high priest when David requested of him the bread, but in Samuel 21 it is *Ahimelech* who gave it. In Matthew it is said, "one greater than the temple is here." In the original this is "a greater thing than the temple." Temple is of Truth.

"The Son of Man is Lord of the Sabbath," in Matthew and Luke; Mark says that "the Sabbath was made for man, and not man for the Sabbath." The Interior sense of the word *Sabbath* is the *Lord*, from the Union of Divine Good and Divine Truth in Him; and from this, is the Sabbath of man.

THE WITHERED HAND

JOHN	LUKE 6 : 6-10, 14 : 5
	6 It came to pass on another Sabbath, and his right hand was dry, but he knew their thoughts, and he looked round about on them all. Which of you shall have an ox or an ass fall into a pit and will not pull him out on the Sabbath day
MARK 3 : 1-5	MATTHEW 12 : 9-13
1 A man had his hand dried. Looked round about on them with wrath, being grieved at the hardness of their hearts	9 A man having a dried hand One sheep, and if this falls into a pit on the Sabbath day will he not lift it out?

BRIEF EXPOSITION

Again a Sabbath is given; in Luke, "He entered into a synagogue and taught," on "another Sabbath," as not in Matthew or Mark; a synagogue is external to a temple. All mention this. Matthew says, "and behold a man having a dried hand. Mark, "and there was a man there which had his hand dried," but Luke, "and there was a man there and his right hand was dry." It is remarkable that only *Luke* gives the *right* hand. The subject before this referred to *Good*, or the Sabbath of the corn: this subject refers to *Truth*, for it is of another Sabbath in the synagogue, and of the *dry hand*, as in the original, relating to the lack of Truth.

The Pharisees alone appeared in the last paper, now the *Scribes* are with them, watching to accuse. The Scribes relate to the *false* relative to the Pharisees of evil. Matthew and Mark omit the Scribes and Pharisees by name.

Luke gives the remarkable assertion, "But he knew their thoughts," as the others do not. Knowing their thoughts has relation to an Interior Understanding of the Scribes and Pharisees, and thus the sentence appears in this Degree.

Matthew alone says, "What man shall be of you, that shall have one sheep, and if this fall into a pit, on the Sabbath day, will he not seize on it and lift it out?" A pit represents the false, into which the good has fallen. A sheep here represents the Good of Charity or Faith in the Natural. Who will riot seize of it, and lift it out, or use the power of the hand to elevate it from the false condition? "How much then is man of more value than a sheep?" Sheep are mentioned in Matthew eleven times, in John twenty times; for they relate to Good; in Mark twice, and in Luke twice. Animals represent Natural Goods and Truths upon that plane, of Spiritual life, that is upon the plane of the earthly Natural Man as to his affections and thoughts. They cannot rise above the earth. Mark never cives *or* or *ass*; *man of the Interior* life is of more value than this; for his affection and thoughts are not confined to the earth, and thus he can become rational. The birds, which correspond to intelligence, are of less value also than man, for although they rise above the ground they cannot remain there, but fall back for a resting place upon material things. Mark and Luke omit the *sheep*, these Gospels being of the Understanding. Luke gives ox and ass.

Mark gives, "Stand forth. Is it lawful on the Sabbath day to do good, or to do harm? To save a soul or to kill?" According to the original it is *souls*, not "life." In Luke, the command is to "rise up and stand forth in the midst," and then the same question is asked, respecting to do good or harm, to save a soul or to kill. This standing forth *in the midst*, being more Interior than in the others: Mark gives "stand forth; "Luke "arise, and stand forth." In Matthew it is said, "stretch forth thy hand, and he stretched it forth; and it was restored whole, as the other."

Mark and Luke, before the command to stretch forth the hand, give "and when he had looked round about on them with wrath, being grieved at the hardening of their heart," as in Mark; "and he looked around about on them all," in Luke. The latter avoids the natural appearances of wrath. Anger is of the Will, wrath is of the Understanding, and is given in Mark.

COUNSEL TO DESTROY JESUS.

JOHN.	LUKE 6 : 11-12
	11 But many were filled with madness; and communed one with another what they might do to Jesus. He continued all night in prayer to God
MARK.	MATTHEW 12 : 14-21
	14 But the Pharisees went out and took counsel against I him, how they might destroy him

BRIEF EXPOSITION

It is of great significance that the word translated "madness" in Luke, is in the original *want of understanding*, and is never used in the other Gospels. Here also "they communed one with another what they might do to Jesus."

In Matthew, "they took counsel against Him how they might destroy Him." How conclusive is the Order of Degrees that in Luke they lacked *understanding*, and in the Will principle they sought to *destroy* Him; the latter relating to the effort of those in *evil love*. Matthew says, that Jesus perceiving, "withdrew from thence;" Luke gives, "and it came to pass in these days, that He went out into the mountain to pray," or hold communion with the Divine Principle in an elevated state of the Understanding. This was a much more Interior state than merely "withdrawing" from a former state as in Matthew. "He continued all night in prayer to God" in Luke; or continued in this state through the state of darkness imposed by the condition of the Scribes and Pharisees, communing together upon "what they might do to Jesus." After this, He chose His twelve apostles in Luke.

Many followed Him in Matthew, and He healed them all, "and charged them that they should not make Him known;" and then is given the prophecy of Isaiah 42:1, 4.

Here again is another prophecy from the Old Covenant, never mentioned by the other Evangelists, and altered as usual, according to the state of the New Covenant. The whole subject bears the sign of the Degree in which we find it. The help is promised to the *Gentile* nation, which is in the External of the Natural Man, not yet lifted up to the true understanding of Heavenly things, yet in such Natural Good of life, as to cherish the love of being instructed concerning the Word of God.

The quotation opens with:-

`Behold my servant whom I have chosen;
My beloved in whom my soul is well pleased:"

The first line refers to the teaching of Truth, and the second to its Good.

"I will put my spirit upon him,
And he shall declare judgment to the Gentiles."

This signifies the Interior teaching of *Truth*, to the Gentiles, from the operation of the Divine Spirit.

"He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets."

All that is taught, both of thought and affection shall be of an Interior quality, and with External doctrine shall be given in quietness.

"A bruised reed shall he not break;
And smoking flax shall he not quench."

The feeble power of sensual Truth he will not disturb in its perversion of Spiritual law; and *the dimly burning wick*, as in the original, of sensual Good, he will not put out.

"Till he send forth judgment unto victory. And in his
name shall the Gentiles hope."

The work of the Lord shall end in victory in the Will of the Natural Man; and all those in ignorance of Him, and in the simple Good of Life, shall finally believe in His Truth

THE POSSESSED HEALED. BLASPHEMY

JOHN	LUKE 6 : 45, 11 : 14-23, 12 : 10
	45 Out of the abundance of the heart, the mouth speak-eth. 11, 14 When the demon was gone and the dumb man spake. If I by the finger of God cast out demons. 12, 10 Every one who shall speak a word against the Son of man it shall be forgiven him. But against the Holy Spirit, it shall not be forgiven
MARK 6 : 22-30	MATTHEW 12 : 22-37
29 Whosoever shall blaspheme against the Holy Spirit bath never forgiveness	A man possessed with a demon, blind and dumb. 32. Whosoever shall speak a word against the Son of man, it shall be forgiven, but against the Holy Spirit it shall not be forgiven

BRIEF EXPOSITION

In Matthew, blindness and dumbness are spoken of In Luke, only dumbness. In Mark there is neither, in this connection. All say that the demons are cast out by Beelzebub the prince of the demons.

The "kingdom divided against itself," in all, has relation to Truth, and the house which is not "harmonious" has relation to Good. Matthew says, "If I by the Spirit of God cast out demons;" but Luke, "If I by the finger of God cast out demons."

The "finger of God," signifies power from the Divine Principle.

There is nothing said in Luke about *binding* the strong man and then spoiling his house. But "when a stronger than he shall come upon him and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils.." This is the peculiar difference in Matthew. In Luke, "the strong man fully armed guardeth his own court." and "his goods are in peace."

Blasphemy is the rejection of the Word as Divine, yet using it for selfish purposes. "To speak a word against the Son of man, is to interpret the natural sense of the Word according to appearances; but blasphemy against the Holy Spirit, signifies falsification of the Word, even to the destruction of Divine Truth in its genuine sense." A.E. 7, 18. One who does not know the Interior sense of the Word cannot blaspheme it. But to know it, and then willingly deny it, is to blaspheme. But there are many who only believe in the literal sense of the Word, and this is not to blaspheme. Mark does not give the word against the Son of man. The generated vipers are not spoken of in Luke; serpents may have a good significance. "Be ye therefore prudent as serpents." But vipers have no such significance, for they correspond to mortal hatreds.

It is remarkable to find that only in Matthew is the teaching, that account must be given for every "idle word," spoken by man. This Degree is the seat of Use; and there must be no idleness there of word or deed. Luke says, "out of the abundance of the heart the mouth speaketh;" Matthew says, "for by thy words thou shalt be justified, and out of thy words condemned." Because they show the good or evil of the heart.

It is peculiar to find that the *idle word* is of one Greek form, and the *word* they shall give an account of in the Day of Judgment, is of another form. The accepted version says, "they shall give account thereof in the day of judgment," but it is *word* in the Greek, or word of evil. The idle word is of the false.

In no other Gospel do we find this saying that words will justify or condemn. The idle *word* is *reema*, the *word* at the judgment is *logos*, which is the same as the Divine Word. Thus this is to justify or condemn not the idle word *reema*. This signifies that our justification or condemnation rests upon the reception or rejection of the Word of God as relating to this Degree. We know that man's idle word will not condemn in the Day of Judgment. But in the lowest External Degree, the rejection of the Lord's teaching as to Good will condemn

SEEKETH A SIGN

JOHN 4.	LUKE 11 : 24-32
48 Except ye see signs and wonders ye will in no wise believe	This generation seeketh a sign. There shall no sign be given to it but the sign of Jonah
MARK 8 : 11-13	MATTHEW 12 : 38-45
12 There shall no sign be given unto this generation	There shall no sign be given it but the sign of Jonah

BRIEF EXPOSITION

The Greek word for *sign* is *seemion*; for miracle it is *dunamis*. In every place but one in the Gospels where *miracles* are mentioned the word is really *seemion*, for *sign*. The one place where *dunamis* is given is in Mark 9, 39. There is no man who shall do a mighty work in my name and be able quickly to speak evil of me." This allusion to the mighty work, or *power*, as in the Greek, is the only place where *dunamis* is given with any possibility of being considered as a *miracle*, and yet the word is given as *power*, or mighty works. A sign relates more to the Understanding, or *seeing*, than to the affection of Good, or of evil. Jesus said of this man who was doing a power in His name, that "he would not be able quickly to speak evil of Him." His state of natural affection was thus alluded to. There are miracles, wonders and signs, mentioned in the New Covenant. The three are never united in the Gospels; but they are given together in Acts 2: 22. "Jesus of Nazareth a man approved of God unto you by powers and wonders and signs." Thus there must exist a difference between the three, as the Greek words are *dunamis*, *seemion* and *mention*.

All the "seeking" was for a *sign* which relates to the Understanding. The miracles or powers were of works, and the wonders were of the doctrine of faith. No sign but of Jonah the prophet was to be given. But to the *Exterior Understanding* of Mark even this sign could not be given. In John's Gospel the marriage of Cana of Galilee was the beginning of *signs*, not *miracles*. The work was of the Understanding as water was changed into wine.

If we confine the teaching to a particular generation of people how can we explain the word of Jesus in Mark, that "there shall be no sign given to this generation," when in Matthew and Luke the sign of Jonah was given to "this generation?"

"For as Jonah was three days and three nights in the belly of the whale; so shall

the Son of man be three days and three nights in the heart of the earth." Luke does not give this, but "For as Jonah became a sign unto the Ninevites, so shall the Son of man be to this generation." In *the heart of the earth* does not belong to Luke's Degree. The whale is a sea monster in the original, and only mentioned in Matthew, where we find the sea. To this it is said in Jonah 2: 18, *the Lord spake*, "and it spewed Jonah out upon the dry (land)." How in a material sense could this be a sign of the Lord's death and burial and resurrection? But in a Spiritual sense it is highly suggestive. Jonah, the Queen of the South, and Solomon are of the Continuous Order, in each Degree. The three relate to the simple affection and thought of childhood. "More than Jonah, or Solomon is here," according to the original. "But the unclean spirit, when he is gone out of the man, passes through waterless places seeking rest, and findeth it not." The pronoun here is *it*, not *he*. The waterless places signify states destitute of *Truth*. Matthew says, it found the house "vacant. swept and garnished." Luke omits the vacant, as this refers to Good. The word *kenos* for *empty*, is found once in Mark and Luke; the word *stolaso* is found once in Matthew, as here for *vacant*; one is of the Will, and the other is of the Understanding. Matthew gives the entire desolation of the state, *vacant* as to Good, *swept* as to Truth, and *garnished* as to both, in the External disorder of evil life.

"Then it goeth and taketh with himself seven other spirits more evil than itself, and the last state of that man becometh worse than the first," signifies that there is a profanation of holy things, (the *seven* spirits opposite to the seven of holiness) and this is a most dangerous condition of the soul.

THE MOTHER AND BRETHREN

JOHN	LUKE 8 : 19-21
	20And it was told him Thy mother and thy brethren stand without desiring to see thee. My mother and my brethren are those which hear the word of God and do it
MARK 3 : 31-35	MATTHEW 12 : 46-50
32 Behold thy mother and thy brethren without seek for thee. Behold thy mother and thy brethren. Whosoever shall do the will of God is my brother, and sister and mother	Behold his mother and his brethren stood without. Thy mother and thy brethren stand without seeking to speak to thee. Behold thy mother and thy brethren

BRIEF EXPOSITION

According to the appearances of this subject there is involved a neglect of those domestic relations which are held most sacred by men. There is a seeming repudiation of the Natural for the sake of the Spiritual, and it is a shock to the human sentiment of

home, although we may strive most earnestly to put away our human judgment when eye read the tacit permission of the Lord to have His mother and His brethren "stand without," when seeking to speak to Him. But remembering the command to "Honor" our "father and mother," we must raise this subject above all Natural appearances, and study it according to its Spiritual significance.

We must understand that there is a father and a mother principle, to all the sons and daughters of Good and Truth, of the evil and the false. There is a Father and Mother that we must love, and a father and mother that we must hate. It is said. that "if any man cometh to me, and hateth not his father and mother he cannot be my disciple." This father and mother are the generators of the evil and the false in the Natural Man. Falsity of the Understanding produces false thoughts continually; evil of the Will produces evil affections continually; generation after generation of such things are given birth to by the self-intelligence and self-love of man. This father and this mother we are to hate, when we come to the Lord and desire to destroy the "foes of his own household."

The Lord and His Church, are the Father and Mother to be honored above all things, because from these are generated all the Goods and Truths of Heaven and earth. From this Spiritual union come all the orderly natural relations of father, mother and brother, and these latter are never repudiated by the Divine Teacher.

This subject of the mother and brethren left standing "without" is not of Natural, but Spiritual significance. No argument of strained Christian philosophy, endeavoring to make the wrong become right, because the Lord Jesus permitted His mother to remain "without" could satisfy us.

We must view the subject in a Spiritual light, and see order in place of disorder, and gathering to Himself in the place of putting away. The mother and brethren "standing without, desiring to *see* thee" in Luke, are those who are in the Externals of the Church and not in the Internals. They *stand without*; and this signifies that the state is an External one, and not one with those within. Desiring to *speak* is of Matthew, desiring to *see* is of Luke, one of these relating to the mouth and the other to the eyes. This was only an External desire, or it would have been permitted to speak, and to see. "He stretched forth His hand towards His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother." This in Matthew, but in Luke, "My mother and brethren are those who hear the Word of God, and do it." How grand is this exposition of the Divine instruction! He who obeys the Word of God in his Interior Understanding is the Church in its true Spiritual significance. They are the Mother and Brethren within the presence of the Lord.

PARABLE OF THE SOWER

JOHN	LUKE 8 : 4-15
	Some fell by the wayside and were trodden down. And others fell upon the rock and dried up because it had no moisture. And others fell in the midst of thorns. And others fell into the good earth fruit a hundred fold
MARK 4 : 1-20	MATTHEW 13 : 1-23
1 And sat by the seaside. Some fell near the way. And another fell upon the stony and where it had not much earth. And another fell into the thorns. And another fell into the fine earth. Into thirty and into sixty, and into a hundred	And sat by the seaside. Some seeds fell by the wayside, others fell upon rocky places. Some fell among thorns, others fell upon the fine earth. A hundred fold, some sixty and some thirty

BRIEF EXPOSITION

It is peculiar to Luke that no mention is made of the sea-shore. Matthew and Mark both give this; Luke says, "when a great crowd came together, and they of every city resorted unto him, he spake by a parable." This city is of doctrine, interior to the sea shore as given in the Natural Man.

Matthew gives the reception of the Word or the sowing, as fourfold. First, as sowing by the wayside, or among those who do not care for the Truth, and the fowls or false thoughts come and destroy it; secondly, as sown among those who are somewhat inclined to Truth, but having no depth of Good to receive it, and when the sun of self-love came up "it withered away; "thirdly, as sown among the thorns of evil, and they "sprang up and choked them," or separated them from Celestial things; and fourthly, as sown among those who love the Truths of the Word, and do them, in three continuous degrees of a hundred, and sixty, and thirty; or ten tens, six tens and three tens. Tens signify remains, three tens remains from instructions, six tens from temptation, and ten tens from life. Mark says that the teaching "fell into fine earth," as also Matthew, and yielded fruit growing up and increasing, and then reverses the degrees of reception, as "thirtyfold and sixtyfold and a hundredfold," as *growing up* and *increasing*, in the Discrete Degree of Truth. The "fine earth" his relation to *Truth* sown.

It is peculiar to Luke that it is given there, "and other fell on the rock; and as soon as it grew, it withered away, because it had no moisture." Moisture has relation to *Truth*, and is not given in Matthew. Luke gives the *hundredfold* alone, thus fruit from the life of charity. Both Mark and Luke have, "He that hath ears to hear let him hear." This signifies obedience to the Truth thus presented, in its fourfold quality, or in the *Order of Degrees*.

Matthew says, "unto you it is given to know the mysteries of the kingdom of heaven; "this is ^{changed} as by Mark and Luke to "the kingdom of God" These *mysteries* refer to the Spiritual sense of the parables, which is afterwards given. Matthew quotes ^{from} the prophet, which is peculiar to ^{that} Go^spel the ears there relating to obedience, and the eyes to understanding. In Matthew and Mark it is not said that "the seed is the Word of God," as in Luke, in Matthew it is called "the Word of the kingdom," and in Mark, "the sower soweth the Word." it becomes "The Word of God," before the eyes of the Interior Understanding, as in Luke. In the Natural Man of Matthew and Mark he *stumbleth* when tribulation and persecution come;" in Luke, "in time of temptation he falleth away." The *stumbling* is of the feet, which is of the Natural Man in this connection. In both Matthew and Mark it is given "when the sun rises it is scorched." In Luke those who "in an honest and good heart having heard the Word, hold it fast, and bring forth fruit in patience." This honest heart is *fine* in the original, and thus there is in Luke, the union of the *True* and Good. In Matthew it is "hearing the Word, and understanding" it; in Mark, "hearing the Word and accepting" it; in Luke, "having heard the Word hold it fast." How expressive it is of an Interior state to hold the Word fast And bring forth fruit in *patience*.

PARABLE OF THE WHEAT AND TARES

JOHN	LUKE
MARK 4, 26-29	MATTHEW 12, 24-30
26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day	24 Another parable set he before them saying, The kingdom of heaven is likened unto a man that sowed good seed in his field, but while he slept his enemy came and sowed tares

BRIEF EXPOSITION

In no Gospel but Matthew do we find the *tares* (darnel, a weed like corn) and therefore its significance as a quality of man's External Will principle, can be easily discerned. It is the opposite of wheat, and is sown by the enemy of man, and refers to evil; for wheat, from which *bread is* made, refers to Good; and this was the corn gathered on the Sabbath day by the Lord's disciples.

The parables of this chapter follow each other in a regular series. The first one of sowing the seed, refers to the first insemination of Truth from the Word, from which the second proceeds, and causes the distinction to be apparent between the good and the evil in man. Thus we now have the next step in the Regenerate life so differently described by Matthew and Mark, and entirely unnoticed by Luke and John.

The Natural Man of Matthew is the seat of the tares, the Natural Man of Mark declares, that the *earth* "beareth fruit of herself; first the blade, then the ear, then the full corn in the ear." The three Degrees of growth are there given. The parable is the same as in the Degree of Matthew, only it is given in a different Order. It is the same, as it takes its place among the parables, between the *sowing* of the Word and the parable concerning the mustard seed, as in Matthew. But there are no *tares* mentioned, for these are of the Will principle.

The Understanding of Mark gives the important declaration that the Kingdom of God is "as if a man should cast seed upon the earth; and should sleep, and rise, night and day, and the seed should spring up and grow, he knoweth not how."

There is too much anxiety about the effect of the Word upon our Spiritual progress. Studying the Word from a true love of its precepts, is sure to be followed by "the blade, the ear, and the full corn in the ear." It is the Lord alone who brings about this harvest. We sleep and rise, night and day; but the work goes on, we know not how. Anxiety about our Spiritual progress will have the effect to injure it; we have simply to study and grow wise, little by little, trusting altogether in the Lord. For, "when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come," of this Degree. The *putteth forth* here, is *sendeth* forth the sickle; *sendeth*, having relation to Truth. In Matthew, "while men slept, his enemy came and sowed tares among the wheat." In that Degree, the sleeping signifies little spirit and life; and the bond men of the *householder* ask, if they shall not "gather them up." But there is danger in this Degree of the Will, that the wheat may be gathered with the tares in the union they hold to each other in this most External state. He will say to the reapers in the harvest time, "bind the tares to burn them; but gather the wheat into my barn."

It is remarkable that we do not find in Mark any reference to the enemy that sows tares, while the man who has sown the seed upon the ground is sleeping.

This enemy thus active only in the Natural Will expresses most clearly the danger in this Degree alone, of having the love of self, endeavor to destroy the Word of God, which the Lord has desired to plant there. Why does not this enemy appear in Mark, or Luke or John?

THE MUSTARD SEED

JOHN.	LUKE 13 18-21
	Unto what is the kingdom of God like? It is like unto a grain of mustard which a man took and cast into his own garden, and it grew and became a tree
MARK 4 : 20-32	MATTHEW 13 : 31-32
20 How shall we liken the kingdom of God? It is like a grain of mustard When it is sown it groweth up and becometh greater than all the herbs	The kingdom of heaven is like unto a grain of mustard which a man took and sowed in his field

BRIEF EXPOSITION

The third parable is of the mustard seed, which relates to the small degree of Heavenly life in man, when he thinks that he does good from himself, and not from the Lord; and this is in the third state of the Regenerate life in each Degree where we find it.

Again we see the change from "the kingdom of heaven," in Matthew, "to the kingdom of God," in Mark and Luke; is not this a remarkable proof of the quality of the two Understandings ? For the title "God" is of Wisdom or of the Divine Truth relative to the Divine Good; *Jehovah God* being of both, or of Divine Love and Wisdom; which union we find in the second chapter of Genesis, but not in the first; as the first chapter relates to the creation by *God* and the second to the *rest* or Sabbath of *Jehovah-God*. Matthew gives, "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field." In Mark and Luke two questions precede this, "Unto what is the Kingdom of God like? and whereunto shall I liken it?" in Luke ; "How shall we liken the Kingdom of God? or in what parable shall we put it forth?" as in Mark.

In Mark: the seed "is sown upon the earth;" in Luke it is cast into his own garden." This is remarkable, that in Matthew the seed is sown in his field, and in Mark upon the ground; but in Luke into his own garden. This *garden* is evidently a more cultivated piece of ground, than the External field and ground of Matthew and Mark, and it is not said in Luke, that the seed was less than all other seed, as in the External Gospels; and nothing is said of the herbs there, which are of the Natural Degree, as we saw in the paper on Egypt. Herbs relate to the scientifics of the Natural Man; a garden is the Interior of this. In John after the supper, Jesus went into the garden; and the sepulchre there was in a garden, as nowhere else. This garden of John was of Inmost significance. Jeremiah says in Chap. 29:5, "Build ye houses and dwell (in them) ; and plant gardens and eat the fruit of them." "A garden planted eastward in Eden," Gen.2: 8, is of an Interior Spiritual significance. "To dress it, and to keep it," signifies the enjoyment connected with all its good things, but not the possession of them as his own, without regard to the Giver.

As the seed grows it "becometh greater than the herbs," or of more importance than mere scientific things, and "becometh a tree," thus in Matthew and Luke. "It putteth out branches," in Mark; "so that the birds of the heavens can lodge under the shadow thereof," in Matthew; "so that the birds of the heaven come and lodge in the branches," in Luke.

The increase of the Good of Truth in each Degree brings the birds of heaven to dwell in the branches thereof, in Matthew and Luke; to lodge under the shadow thereof, in the Gospel of Mark. These birds of heaven are Heavenly thoughts which rest, or "tent clown," as in the original, in the increased Good of the mustard seed.

That the Order of the Regenerate life is different in Luke from that of the External Man of Matthew and Mark, can be concluded from the fact, that the parable of sowing "the seed of the Word of God," is given in this Gospel in Chap.8, and the mustard seed in Chap.13; whereas in Matthew and Mark, they are in Continuous Order.

PARABLE OF THE LEAVEN

JOHN.	LUKE 13 : 20-21
	20 Whereunto shall I liken the kingdom of God? It is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened
MARK.	MATTHEW 13 : 33
	33 Another parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until it was all leavened

BRIEF EXPOSITION

Mark omits the parable of the leaven. Matthew and Luke both give the *woman* who used it, and this is in harmony with the position given her in the papers upon the conception and birth. These two Gospels relate to the woman of the External Degree, and of the Interior. Again it is "the kingdom of heaven," in Matthew; and "the kingdom of God," in Luke, and again there is no mention of parable in Luke, as in the last paper. The question is asked "whereunto shall I liken the kingdom of God?" as before. But Matthew says, "another parable spake he unto them." This is the fourth parable in Matthew's course, and it refers to the temptations which follow the reception of the preceding Good and Truth.

The union of Good and Truth can never be effected by the Lord, without a purification of man's natural condition from hereditary, or actual sin. Hereditary evil is not of a man's proper life, unless he has willingly confirmed it by acceptance. A child's life is without sin, until he is of an age to indulge in hereditary propensities of his Will and Understanding. He is not accountable for anything received from his parents, at an age when he cannot reason. But there is always something of the hereditary that inclines us away from the Lord to self; and the Lord *permits* temptations, in order to loosen the bonds of the Natural hereditary qualities. But He never willingly orders them.

There are two ways by which purification is effected. First by temptations, and secondly by fermentations. The feasts of the Old Covenant were celebrated with unleavened bread, leaven being strictly forbidden. But nevertheless at the feast of first fruits, the wave offering was commanded to be leavened. This feast represented a new state of the Regenerate life; and in the Representative Church as to the Will and Understanding, in the purification from hereditary evils and falses.

Spiritual temptations are combats against the *evil* in man; Spiritual fermentations are against the *falses* in man. When the false is antagonistic to the Truth, fermentation causes the false to fall down like dregs, and the Truth becomes purified like wine. Also when bread is leavened, it becomes pure in correspondence with Good.

In Matthew and Luke the woman took the leaven and "hid it in three measures of meal, till it was all leavened;" unto this was. "the kingdom of heaven" likened, in Matthew; unto "the kingdom of God," in Luke, therefore this leavening was of the Good of Truth.

In John there is no leavening. The bread there, which came down from heaven, was "unleavened," because it came from the Lord, and not from without. How can we reconcile the two commandments of the Old Covenant; or of the New, when the woman of the Church leavened the bread, while the true bread from heaven was unleavened in John?

In no other way than to see, that in the *Descending* Order the Spiritual bread is pure; but in the *Ascending* Order it is leavened, in order to cause all defilement to fall away. The unleavened bread of the Old Covenant was representative of the bread from Heaven in the Inmost Will

EXPLANATION OF THE PARABLE OF THE TARES

JOHN	LUKE
MARK	MATTHEW 13, 34-43
	36 Then he left the crowd and went into the house; and his disciples came unto him saying, Explain the parable of the tares of the field

BRIEF EXPOSITION

There is an evident break in the order of the parables, in the Gospels of Mark and Luke, for this is only given in Matthew, where it is said, "all these things Jesus spake to the crowd in parables; and without a parable spake he not unto them."

The Greek word for parable is *parabole*; and the word for proverb is *paroimia*. Dr. Vincent says in his "Word Studies in the New Testament," that the range of the proverb is wider than that of the parable, since the parable expands only one particular case of a proverb. It is remarkable to find the *proverb* in John's Gospel; and in no other, whereas the *parable* is not found in John, but in all the other Gospels. In Chap. 10: 6, of John, it is said that in the *parable* of the sheep following the shepherd, "Jesus spake unto them." But this is *proverb*, not parable; also in Chap. 16: 25, 29. This is a remarkable evidence of the peculiar teachings in John's Gospel. The parable and proverb are from the same idea at the root; parable from *para*, beside, and *bole*, to throw; whereas proverb is from *para* and *ionia* a way, or road. This must be significant of the Order of John's Degree. Again we have a quotation from "the prophet," which is really from Psalm 77: 2, and is changed, as usual, from the original text. The opening of the *mouth* is peculiar to this Gospel of Matthew also "I will utter things, hidden from the foundation of the world," is peculiar. In these parables is hidden a teaching concerning the Spiritual sense in the letter of the Word, which is revealed now to all those who are in Good and in Truth from the Lord; and which has been concealed before on account of those who were in the evil and the false, who would have perverted it, if revealed.

Jesus left the crowd behind, and went into *the house*, (the Will principle of Matthew) and His disciples came unto Him, or those who were of the Church receptive of the revealed Truth. Jesus went *out of the house* to teach by the sea side, He now goes *into the house* to teach His disciples: This is *influx* into the Church in order to explain the parable. "They came unto Him saying, "explain unto us the parable of the tares of the field." This is the second parable. We see that four parables have been given, the fourfold of the sowing and then the mingling of the wheat and tares; then the mustard seed, and the leaven. After these the crowd was left without, and the disciples only were taught. The crowd represented those in the Good of life but not in its Truth; the disciples those in Truth. The first four parables were given to the former, but the last three were given to the latter.

"He that soweth the good seed is the Son of Man, and the field is the world; and the good seed, these are the sons of the kingdom." This teaches that the Lord alone shows the Divine Truth of the Word in the Church universal, not in one religious body only, but a form of Truth in all. The tares are the sons of the evil one; and the enemy that soweth them is the devil; and the harvest is the Consummation of the Age which is of the present time; the good and evil things shall be separated. The *evil things* shall be cast into the fire, and the angels, or Divine Truths, shall reap all things that are in harmony with Heaven.

"Then shall the righteous shine forth as the sun in the kingdom of their Father," or the Divine Good, and Truth shall dissipate all evil and darkness, and *love* shall warm the regenerated Natural Man. *He that has ears to hear, let him hear.*

THE LAST THREE PARABLES

JOHN	LUKE
MARK	MATTHEW 13 : 44-52
	<p>44 The kingdom of heaven is like a treasure hidden in the field. The kingdom of heaven is like unto a merchant man seeking fine pearls.</p> <p>47 The kingdom of heaven is like unto a net cast into the sea and gathering of every kind</p>

BRIEF EXPOSITION

If it were not for the Doctrine of Degrees, we should fail to understand the reason why the last three parables are only found in the Gospel of Matthew, after the break of the four, as in the last paper. They relate to the External possessions of those who are of the Regenerate life of this Degree.

The first parable gives the joy of finding the hidden things in the field, or in understanding the Truth relating to the Lord, which is contrary to self-intelligence. He selleth all that he has acquired of himself, separate from the Divine influence, and acquires the treasure which is hidden to others.

The second parable "is like unto a man that is a merchant seeking goodly pearls." We have seen before that the *pearl* is of Matthew's Degree only, as it relates to the sea. The "man, a merchant," includes the idea of the Understanding, and its effort to procure the Truths of heaven and the Church. They include all who are seeking the knowledges of such in the letter of the Word.

These knowledges are the Truths of the Natural Man; and this one pearl of great price which was found, is the knowledge of the Lord as the most precious, thing in this Degree. All Interior perception and love of the Lord *rest* upon this, but are relatively Interior and Inmost like the man who found the treasure in the field, "the man, the merchant," sells all that he has and buys. The former sold all of his own as to the Understanding, and the latter all that he had of his own in the new acknowledgment of the Lord.

The giving up of the merit of our own attainments is to be understood by the selling. It is not required of us to give up all that we have for the service of the Lord, but to give the honour and glory to the Lord, for all that we possess. He permits all things to be considered our own, when we establish in ourselves the Truth that we can gain no *treasures*, and no *pearl*, by our unaided exertion. We need not burden ourselves with the details of our attainments, but rest in the daily prayer, "that thine is the kingdom and the power and the glory," of our Spiritual life, as we pass on from earth to Heaven.

The third parable is the final consummation of distinguishing the good from the evil, as of distinguishing the wheat from the tares in the second parable. This is the seventh and last parable. In the second and the seventh the same conclusion is reached. When the second is explained to the disciples in the house, the Consummation of the Age is alluded to; and here by the sea-shore the same consummation is given.

It is only in connection with the second and seventh parable, that these things are mentioned, therefore these relate to *two* Degrees of the *affection*, relative to the five of *thought*; two relating to the Will, and five to the Understanding, as we have seen before.

The householder who, "bringeth forth out of his treasure things new and old," is he who becomes possessed of things from the Lord both internally and externally. In the old belief of the Jewish Church new things are seen; and here in Matthew this is especially taught. The Good that can be brought out of both Covenants is to be understood here, also the Good that can be brought out of our own first experience.

"Thus it will be in the Consummation of the Age; the angels will come out and separate the evil (ones) out of the midst of the just (ones)."

WHENCE HAS THIS MAN THIS WISDOM AND POWER?

JOHN 4 : 43-44. 6 : 41-43	LUKE 4 : 16-24
44 A prophet has no honour in his own country. Is not this Jesus the son of Joseph, whose father and mother we know?	22 Is this Joseph's son? No prophet is acceptable in his own country
MARK 6 : 1-6	MATTHEW 13 : 53-58
He cometh into his native country What is the wisdom that is given unto this man, and such powers? Is not this the carpenter the son of Mary? A prophet is not without honour save in his native country	And coming into his native country. Whence hath this man this wisdom and these powers. Is not this the carpenter's son? A prophet is not without honour save in his native country

BRIEF EXPOSITION

The *going* and the *coming* in relation to the Lord, signify apparent changes of state toward us. There is a constant circulation of the Divine life from Interiors to Exteriors in the order of the Reformation and of Regeneration. He now returns to our first impressions of Himself in childhood, "He came to Nazareth, where He had been brought up" as in Luke.

Mark and Luke speak of the Sabbath day in connection with this state; but Matthew does not; Luke gives the teaching itself as the others do not; and most remarkably quotes from the roll of the prophet Isaiah in accordance with the Degree of the Understanding, not giving the literal text. The original of Isaiah is as follows:

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to (them that are) bound To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isaiah 61.

In comparing this with the reading given in Luke, a remarkable difference is found. It is the "poor" to whom the good tidings or Gospel is to be preached, in Luke, but the *meek* are mentioned in Isaiah: and this corresponds to the change made in the Beatitudes, from the *meek* to the *poor* in the Gospels of Matthew and Luke, as we have noticed before. There is also no binding up of the *broken hearted* in the reading of Luke: and there is no recovering of *sight* to the *blind*, in the original of the prophet. *"To proclaim the acceptable year of the Lord,"* commences the second verse of Isaiah, but here the roll is closed, in Luke, without giving the end of the verse which is of *"the vengeance of our God,"* and the comforting of those that *mourn*.

In the Beatitudes of Luke, the *mourning*, as in Matthew, is likewise omitted. All this is of peculiar interest in relation to the Doctrine of Degrees, and would be thoroughly enigmatical without the Understanding of this Doctrine.

Matthew and Mark only, speak of the coming in to his native country.

Matthew asks, "whence has this man this wisdom and these powers? Is not this the carpenter's son?" Mark, "whence has this man these things? and what is the wisdom that is given unto this man, and (what mean) such powers wrought by his hand? Is not this the carpenter?" Luke, "and all bare him witness, and wondered at the words of grace which proceeded out of his mouth, and they said is not this Joseph's son? ; John, "And they said, is not this Jesus, the Son of Joseph, whose father and mother we know?" We see the *carpenter* only in Matthew and Mark. In Luke "Joseph's son," whose son He was not; and in John, " the son of Joseph" to which is added, " whose father and mother we know," or whose natural origin was supposed to be known to the Jews who murmured because He said, "I am the bread that came down from heaven."

"A prophet is not without honour save in his own country and in his own house," in Matthew; "Not without honour save in his own country, and among his own kin, and in his own house," in Mark; in Luke, "No prophet is acceptable in his own country;" in John, "Jesus Himself testified that a prophet hath no honour in his own country."

A prophet relates to the Understanding in all these Degrees. He teaches things superior to the general Understanding, and is therefore not acceptable in general.

BEHEADING OF JOHN

JOHN	LUKE 9 : 9
	And Herod said John I beheaded, but who is this, about whom I hear such things? And he desired to see him
MARK 6 : 14-29	MATTHEW 14 : 1-12
And Herodias set herself against him and desired to kill him. She went out and said unto her mother, What shall I ask?	When Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. And she being put forward by her mother saith, Give me in a charger the head of John the Baptist

BRIEF EXPOSITION

There is no account in the Inmost Gospel of the imprisonment or death of John. This Gospel is afar off from the Degrees of the Natural Man where the emotions and thoughts are from earthly passions. Neither in Luke do we find the dancing before Herod, and the consequent bringing of the head of John on a charger. This was not the Herod of the Infancy; and it would appear as if this Herod the Tetrarch was of a softened principle when he was *grieved* in Matthew for his oath, and *exceeding sorry* in Mark. The oath is of the Natural Man here.

The attempt of King Herod was against the life of Jesus; the desire of Herodias the wife of the Tetrarch was against the life of John. The latter *put aside* as in the original, appears to rise again in the name and works of the former. The female Herod appears as the vindictive principle against the life of the Lord's messenger. John had said to Herod that this evil desire of taking his own brother Philip's wife to himself should be put away, and he had been hound at first but not put to death, as the crowd was considered, who "accounted him as a prophet." Thus this Herod related to the Understanding more than to the Will principle, whereas from the desire for the death of John, Herodias related more to the Will than to the Understanding.

"But when Herod's birthday came the daughter of Herodias danced in the midst, and pleased Herod." The *birthday solemnities* were kept as in the original; and this has reference to Regeneration which was about to commence. In Luke Herod sought to see Jesus, which was of a progressive state, and afterward in the same Gospel Pilate and Herod were made friends together in the Gentile bond of Charity.

The daughter of Herod "danced in the midst," signifies that the affection born of the false of evil, which is natural delight, was in the Inmost condition of these things. This was not said to be the daughter of *Herod*, but the daughter of *Herodias*. She "came in and danced," in Mark. Dancing has the Spiritual significance of pleasantness in relation to *Truth*, or to the *false*.

How could one accept the literal idea of David leaping and dancing, with all his might before the Lord," if not for the Spiritual significance of leaping and dancing? Leaping being of joy, and dancing of Truth. "Praise his *name* in the *dance*," Psalm 169: 3 having the same significance.

"Herod promised with an oath to give her whatsoever she should ask." The oath was a confirmation of state, *when* the Understanding says to the *will* "ask" what thou wilt and I will give it." The *oath* is only of the Natural Man. In Matthew she was put forward by her mother," to ask for the head of John. In Mark "she *went out* and said to her mother what shall I ask?" and receiving, an answer she came in again. Thus the mother in Mark, was without, and did not appear as in the case of the mother of Zebedee's sons. The king was grieved and sorry, but for his oath's sake, "and of them that sat at meat with him," he sent and "beheaded John in prison." For his oath's sake has reference to the thought, and sitting at meat, to the will of this condition. The head in a charger was given to the daughter, and the daughter gave it to her mother. This signifies the denial of the Spiritual sense of the Word; separating the *head* of John from the *body*; thus taking away the living principle.

The disciples took charge of that *which had fallen*, as in the original, and buried it and "told Jesus," in Matthew, and "laid it in a sepulchre" in Mark. Nothing of all this in Luke, nor John, for it is of External significance, relatively.

THE FIRST FEAST OF LOAVES AND FISHES

JOHN 6 : 5-13	LUKE 9: 10-17
There is a lad here which hath five barley loaves and two fishes. Now there was much grass in the place	Give ye them to eat. Make them recline in companies about fifty each. And they did eat, and were all filled
MARK 6 : 30-44	MATTHEW 19 : 13-21
Give ye them to eat. And he commanded them to sit down by companies upon the green grass. And they sat down in ranks by hundreds and fifties	Give ye them to eat. He commanded the multitude to sit down on the grass. And they did eat and were satisfied

BRIEF EXPOSITION

In Matthew and Mark Jesus proceeded by boat to "a desert place apart;" in Luke nothing is said of this proceeding by *the sea*, but it is simply, "the day began to wear away;" and in John He went up with His disciples "into a mountain," and *sat* with them. *Sitting* has reference to the Will principle. These were different Spiritual conditions for the reception of the loaves and fishes, or of giving nourishment after the evil done to John, as the External of the Word. The desert place signifies a state of ignorance of the Truth in which the Gentiles were. The crowd, or the Gentiles, followed "from all the cities," or from all doctrines.

The disciples requested that the crowd be sent away to seek their own sustenance, but Jesus replied that they had no need to go away. "Give ye them to eat." But they had only five loaves and two fishes," for the crowd. These were remains stored up during early life.

This feeding is of the Natural Degree of each Gospel, as the *Gentiles*, or crowd, were nourished; and the five barley loaves of John have relation to the Good of the Exterior Natural principle there. The disciples possessed natural Good and Truths from the Lord, therefore in the Synoptic Gospels they are commanded to give of their loaves and fishes, or of their Good of bread, and of their scientific of fish in this Degree of the Natural. But in the Gospel of John it is not said, "Give ye them to eat," for in this Inmost Degree, the Lord alone feeds the hungry souls. He Himself distributed the loaves and fishes in this Degree; and in Mark He distributed the fishes but not the *loaves*.

In Matthew, Jesus commanded that the crowd should sit down on the grass; in Mark that they should sit down on the *green grass*; but in Luke the grass is not mentioned. In John it is said, "now there was much grass in the place."

By green grass is signified the first living principles of Goodness and Truth in the Natural Man; in Matthew this living principle is not referred to. In John's Degree there was completeness of this scientific principle, signified by the "much grass." The arrangement of the Gentile Goods and Truths in Marks "they sat down in ranks, by hundreds and by fifties" is peculiar to this opening Gospel of the Understanding. In Luke, -only the, fifties are mentioned. The two Will principles have not this enumeration of Order from *Truth*, as in Mark and Luke.

In Matthew and Luke, Jesus looked up to heaven, blessed and brake the loaves and fishes, and gave to His disciples, and they gave to the crowd; but in John's Degree we find that Jesus himself distributed to them that were set down, "likewise of the, fishes as much as they would."

In Mark He gave the loaves to the disciples to give to the crowd but the two fishes He "divided among them all."

Matthew says, there were "about five thousand men beside women and children;" the others "five thousand men;" and John "five thousand." Matthew gives the men or those in Truths, and the women and children or those who are in Goods and innocence of ignorance. Mark and Luke those who are in Truths.

The twelve baskets of fragments relates to the *overplus* of *the fragments* as in the original, and intimates that there is always *more* than man can appropriate of the Spiritual food offered for his acceptance by the Lord in all Degrees.

JESUS WALKING ON THE SEA

JOHN 6 : 15-21	LUKE
They beheld Jesus walking on the sea. And straightway the boat was at the land whither they were going	
MARK 6, 45-52	MATTHEW 14:22-33
About the fourth watch of the night, he cometh unto them walking upon	And in the fourth watch of the night he came unto them walking upon The sea. And Peter went down from the boat, and walked upon the waters. But when he saw the wind he began to sink

BRIEF EXPOSITION

Luke is significantly silent upon the walking on the *sea*. As we have noticed before there is no sea in Luke.

In Matthew and Mark the disciples are sent before Jesus, "to the other side," and the crowd is sent away; then Jesus goes into a mountain to pray alone. In John, He retired into the mountain because they would take Him by force, and make Him King in this Degree *Good* reigns, and not *Truth*. It was disorderly to endeavor to make Truth reign, which was signified by, forcing Jesus to become *King*, which is of Truth, and not of Good. Therefore He retired into the mountain, or the Will principle of this Degree, so that the Divine Order should not be violated.

The Lord in prayer upon the mountain, as given in the External Gospels, represented the Interior state in connection with the subject, and the disciples in the midst of the sea the External condition. In Matthew the boat was distressed by the waves; in Mark they were distressed in rowing. Nothing was said of this distress in John. The wind was "contrary" in Matthew and Mark; in John the sea was rising by reason of a great wind that blew. "Through desolations and temptations are perceived the states contrary to heavenly life. The sense and perception of happiness only come from the relation to contraries" A.C. 6144. "There are spirits who persuade contraries." A.C. 7812. It was the hour of temptation with those in the boat. "It was dark and Jesus had not yet come to them," as is said in John, but nothing of *contraries* was presented here. For the state is too Interior to be affected by contraries of the Natural Man; or the appearances which would serve to establish Truth. Wind has relation to falses; the Lord dispersed these falses when "walking about on the sea," as in the original. In Matthew and Mark this took place "in the fourth watch of the night," which represented the morning of a new Spiritual state. Nothing is given of the fourth watch in John. This is not at first understood in the Natural, but is called an "appearance or apparition." The presence of the Lord upon the water brings "good cheer;" and he says: "I am; fear not."

It is remarkable to find that only in Matthew, "Peter said Lord if thou art, order me to come to thee upon the waters. And He said come. And having gone down from the ship, Peter walked upon the waters." How few realise that Peter's feeble faith at the beginning of a new work is only shown in the most External Degree of the Spiritual condition of man! The picture of the sinking Peter is finely illustrative of that infirm confidence in the Lord, which exists in the boundary of the human Will. And that His hand is always stretched out "to take hold of the timid disciple."

In John they were *willing* "to receive Him into the boat; and straightway they were at the land where they were going." The land where they were going relates to Good, and being "straightway there" signifies the *certainly* of their progress from Truth to Good, when the Lord was with them in this Degree.

THE TOUCH, THE COMMANDMENTS OF GOD

JOHN	LUKE
MARK 6: 53-56. 7 -13	MATTHEW 14 : 34-36, 15 : 1-9
56 Sought that they might touch the hem of his garment 7:3 Except they wash with the fist eat not. Making void the word	36 Besought him that they might touch the hem of Him. 15:2 They wash not their hands when they eat bread. In vain do they worship me teaching as <i>their</i> doctrines the precepts of men 15:9 of God by your traditions

BRIEF EXPOSITION

It is seen that only the Natural Man gives this lesson. Matthew and Mark both say that they crossed over "and came to the land unto Gennesaret." Mark adds to this, "and moored to the shore." This signifies a change of state more determined in Mark, than in Matthew. The land relates to Good. The change is from the sea, or Truth; and they are both of the Natural here. It is very expressively given in Matthew "and they were calling to him that they may touch only the hem of him, and as many as touched were saved." Whereas in Mark it is said, "and were entreating him that even the hem of his garment they shall have touched." Thus the hem of the *garment* is omitted in the original of Matthew, as garment is of Truth, and given in Mark.

Through all the ages since the Word was given, the letter has been "touched" as to the Will of Matthew, and the Understanding of Mark, in order to have communication with the Lord, so that sickness and disease of the soul could be healed and cured. In John only it is said "Touch me not for I have not yet gone up to my Father." (20: 17) This is the only place in the Gospel where this touch is forbidden; for the state of the Church here represented by Mary, had not yet become receptive of the Most Internal communication with the Lord.

The Pharisees and Scribes accuse the Disciples of eating bread with unwashed hands. Mark says "with defiled" or "common" hands; and it is remarkable to find here that "the Pharisees, and all the Jews except they wash with the fist, eat not."

There has always been a great controversy over the expression in Mark, as the custom is not in accordance with any known Jewish law. The learned Lightfoot explains it to mean: "washing the hands as far as the fist extends." that is, up to the wrist. Alford says the sentence "has perplexed all the commentators." Vincent has a lengthy explanation which rests upon the act of washing *before* meals, as a commandment, and washing after meals as a duty: "The distinctive designation for washing after meals was *the lifting of the hands*; while washing before meals a term was used, which means literally *to rub*. . . If the water remained short of the wrist the hands were not clean." But in all this there is no Spiritual significance given.

All the Jewish forms were from a Spiritual origin. Appearing in Mark only we must understand that the washing is of this Degree, and differs from Matthew as

to the appearance of Truth. In the Rabbinical writings strong men are called "lords of fists," and thus the fists are of power, which is of Truth. Washing was altogether an External act with the Pharisees and Jews. They looked altogether to the Natural Order of purification, and not to the Spiritual. Matthew says: "Why do you also transgress the commandment of God because of your tradition?" Mark says: "Ye leave the commandment of God, and hold fast the tradition of men." Here is the *hold fast or strength of the fist* alluded to in Mark. There is no holding fast in Matthew; thus the subject here is of holding fast to outward tradition of Truth, in the External Understanding. The father and mother referred to by both, are of Good and Truth; they should be honoured as having a Heavenly origin. But the Jewish principle maintained that all talents and acquirements were to be considered independent of this Spiritual parentage, and in the self-elevation that followed "the word of God was made void."

THAT WHICH ENTERETH INTO THE MOUTH

JOHN	LUKE 6 : 39
	39 And he also spake a parable unto them. Can the blind guide the blind? Shall they not both fall into a pit?
MARK 7: 14-23	MATTHEW 15 : 10-20
15 There is nothing from without the man that going into him can defile him. But the things which proceedeth out of the man are those that defileth the man	11. Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. And if the blind guide the blind both fall into the pit

BRIEF EXPOSITION

It is peculiar again to Matthew that the mouth is given there. "Not that which entereth into the mouth defileth a man, but that which proceedeth out of the mouth, this defileth the man." This is only given in the Degree of Matthew.

Luke has no instruction concerning that which goeth in, or goeth out of a man; neither has John. It is said after the parable of the blind leading the blind, "The good man out of the good treasure of his heart bringeth forth the good, and the evil man out of the evil treasure of his heart brings forth the evil;" an altogether different form of the same subject as given in Matthew and Mark. We are to learn from this lesson given only in the Gospels of the Natural Man that from the world without enter all kinds of affection and thought into these Degrees, but that these do not necessarily make a man unclean.

In Acts 11: 5-10, Peter " Saw a vision, a certain vessel descending, as it were, a great sheet let down from heaven by four corners, and it came even unto me: upon which when I had fastened mine eyes, I considered, and saw the four footed beasts of the earth, and wild beasts and creeping things, and fowls of the heavens, and I heard and eat. But I said not so Lord: for nothing common or unclean hath ever entered into my mouth. But a voice answered the second time out of heaven: What God hath cleansed, make not thou common. And this was done thrice : and all were drawn up again into heaven."

This is most impressive testimony to the innocence of External things when made clean by the Lord. So let us not call all the good things of the External life common or unclean, although they may appear to enter by an External way.

It is interesting to see that in the extracts from Acts, Peter says, "nothing common or unclean hath ever entered into my mouth :" and that it is Peter, who in Matthew, asks "declare unto us this parable," and is answered by Jesus, "are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man."

Mark does not speak of Peter, neither of the *mouth* twice mentioned in the answer given him. In this Gospel the same teaching is given as in the answer to Peter, but evidently there is a careful avoidance of the mention of the mouth.

Is not this a testimony to its most External significance? And a proof that into this. Degree of the mouth, first enters all things from without?

Matthew enumerates all the evils that come forth from the heart, but Mark adds to these *an evil eye*, as of this Degree.

In Matthew this subject is the conclusion of the former lesson upon unwashed hands, for it closes with, "but to eat with unwashed hands defileth not the man."

Matthew and Luke both give the parable that if "the blind guide the blind both shall fall into the pit." Let us be careful to understand the above lesson, that we may avoid falling into the pit of the false.

A WOMAN WHOSE DAUGHTER WAS POSSESSED

JOHN	LUKE
MARK 7 : 24-30	MATTHEW 15 : 21-28
26 Now the woman was a Greek a Syrophoenician by race. It is not meet 26 to take the children's bread and cast it to the dogs. The demon is gone out of thy daughter. Found the child laid upon	Behold a Canaanitish woman came out from those borders. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. And her daughter was healed from that hour

BRIEF EXPOSITION

We find only in the Natural Degrees the lesson of this woman, who is called in Matthew "a Canaanitish woman," but in Mark, "a Greek, a Syrophoenician by race." This difference is a very interesting testimony to the Order of the Natural Will and Understanding; as Canaanite is of the Will principle, and Greek is of the Understanding.

Syria has relation to the *Knowledges* of Good and of Truth, and Phoenecia was in Syria. This signifies that the woman in Mark was a Gentile; in Matthew she was of "*the borders*," exterior to this ultimate Degree of the Church, and not advanced to any knowledges of the Church. As she came to Jesus crying and saying, "O Lord thou Son of David, My daughter is grievously vexed with a demon," there is evidence that she believed in the help He could give to the false spirit which possessed her. But the belief was as yet faint, for at first "he answered her not a word."

Nothing of this is found in Mark. There was no call there. "Lord, thou Son of David;" and no "answering not a word." In Matthew she asked for "Mercy," which, as we have seen before, has respect to the Will principle, as *grace* has respect to the Understanding. In Mark the woman had *heard* of Him, and came and "fell down at his feet," which signified interior humiliation. In Matthew the "disciples came and besought him, saying, Send her away; for she crieth after us," or behind us; which relates to her disjunction with the Church, as in the case of the woman with the issue of blood. Luke 7: 43, who was in natural love separate from Spiritual love.

Mark says nothing of the disciples. Jesus answered the disciples "I was not sent but unto the lost sheep of the house of Israel." But he answered not the woman, from the desire to incite still more the desire for the blessing asked. He does not yield to any first solicitation for Good, in order to bring out into fuller exercise the faith that leads to Good. After the answer to the disciples "she came and worshipped Him saying, Lord, help me;" which is the progression of faith. This position of *worshipping*, having relation to the external humiliation of this Degree, corresponding to the "falling down at his feet," of Mark. Jesus now answered the woman and said, "It is not meet to take the children's bread, and to cast it to the (little) dogs." In the original the word is not *meet* but *fine*, showing, that the significance is of Truth, connected with the Good of the bread.

She answered, "Yes Lord. Yet the (little) dogs eat from the little crumbs falling from their master's tables." Mark gives, "Yes, Lord: and (namely) the little dogs below the table eat from the little crumbs of the little children." This is according to the original and it is peculiar to find the diminutives relating to the dogs, the crumbs and the children; the subject being only of the Natural. In Mark, Jesus says at first, "Let the children first be filled" as not in Matthew. This is certainly of interior importance. In answer to the saying of the woman here Jesus said to her, "For this word go, the demon has gone out of thy daughter." In Matthew, "O woman great is thy faith; it shall become to thee as thou wilt, and her daughter was healed from that hour." Here the Will is considered as not in Mark; but in the latter Gospel "she found the little child cast upon the couch," which has relation to doctrine.

THE SECOND FEAST OF LOAVES AND FISHES

JOHN	LUKE
MARK 8 : 1-10	MATTHEW 15 : 29-39
5 And he asked them, How many loaves have ye? And they said Seven. And he commanded the crowd to sit down on the ground	And Jesus saith unto them, How many loaves have ye? And they said Seven, and a few small fishes. And he commanded the crowd to sit down on the ground

BRIEF EXPOSITION

If not for the Doctrine of Degrees, it would be remarkable to find that Luke and John give no account of this second feast of the loaves and fishes. But it is of great significance to know that these two Evangelists teach of the eating with the disciples *after the Resurrection*, upon which Matthew and Mark are silent. All four give the account of the first feast of *five* loaves; but only two of the feast of *seven* loaves. The first relates to *Truth* and the second to the *Good of Truth*, or of Good from Truth. This is the Holy of Truth, which is of the Sabbath principle.

This feast of the seven loaves could not be given in the Heavenly Man until its own state of Good was reached, which was after "the standing up."

The eating in Luke at that time was of "broiled fish a part, and from off a honeycomb;" that in John was of "a small fish, and bread lying upon a fire of coals." "In the Word a distinction is made between what is roasted and what is boiled, by roasted is signified Good, because by fire; and by boiled is meant Truth, because by water; and hence the paschal lamb, Which represented the Good of Innocence was commanded to be roasted with fire, and not sodden at all with water. AC 7852.

In John the fire is particularly spoken of; in Luke the fish is *broiled*, which has relation to fire. Both correspond to the Degrees of *Love*, which was the quality of the state after the "standing up." This could not be shown in the conjunction of eating, until after the putting away of all earthly appearances. Thus the fish and bread connected with fire could not be presented in the Natural Degrees, and without *the fire* it could not appear in Luke nor John. This fire in John was of charcoal, the same as Peter stood and warmed himself by in Chap 18, and only mentioned in John's Gospel. It represented evil *love*, and Peter was cold.

After the Resurrection the Divine Bread of Good was placed upon it in order to purify it, and thus finish His work even in ultimates as Peter had thrown himself into the sea in this Degree and did not cry "Lord save me," as in Matthew.

There is no effort to explain these things by a fancied law, because the differences actually exist as they are given in the Word.

In the first feast the crowd was commanded to sit down upon the *grass*, and this corresponds to the scientific principle: *green grass*, as in Mark, the. Good and Truth of the Church, and of Faith which first springs up in the Natural Man. John had *incli grass*.

Now they sat upon the earth, which is interior to grass. In Mark at this second feast the bread was first given and then the fish: in Matthew they were blessed and broken together. At the first feast in Mark Jesus took the five loaves and the fishes and "break the breads," and afterward "He divided the fishes to all." Mark is the intermediate between the Heavenly and Earthly man, and the fish are distinct from the bread there.

Again there is an overplus of the fragments. And it is most remarkable to find that the receptacle of these fragments has changed as the five loaves have changed to the seven. The Greek word for baskets is now *spuris* (wicker baskets) whereas before it was

in all, *Kophinos* basket. The baskets have thus changed their quality, with the fragments. And this is the law of all spiritual things that the spirit and form must correspond. Again we find the women and children in Matthew and not in Mark; and there are "four thousand" now and not "five" as before, which again is significant of Good.

SEEKING A SIGN, BREAD

JOHN.	LUKE 12 : 54-57
	54 When ye see a cloud rising in the West, ye say, There cometh a shower. And when ye see a South wind blowing, ye say there will be a hot wind. But how is it that ye know how to prove this time. And why even of yourselves judge not what is right
MARK 8 : 11-13	MATTHEW 16 : 1-12
11 The Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. There shall no sign be given unto this generation	And tempting Him asked Him to shew them a sign from heaven. When it is evening ye say, fair weather. And in the morning, foul weather today: but ye cannot discern the signs of the times. Take heed and beware of the leaven of the Pharisees

BRIEF EXPOSITION

This appears like a repetition of the saying of the Scribes and Pharisees in Matthew 12 : 38,39. "Teacher, we would see a sign from thee." But there are no repetitions in the Word of God. "A sign from heaven" is now asked for. The former was prefaced by "Teacher" which relates to Truth. The present sign is asked for in relation to Good, or "heaven." In the former case the Scribes and Pharisees came, tempting him; in the present case the Pharisees and Sadducees came. Scribes are of Truth or the false, and they are spoken of first in the former case; in this case the Pharisees are given first and these are of evil in connection with the Sadducees of the false. "And there shall no sign be given to it but the sign of Jonah the prophet," is given in the former statement, but the prophet of Truth is omitted in the latter.

"When it is evening ye say Fair weather [will be] for fiery red is the heaven. And early, Today [will be] storm for fiery red and lowering is the heaven." This fiery red has relation to good or evil. "Ye know how to discern the face of the heaven," which is only said here. Then the evil and adulterous generation is spoken of as in Matthew 12, but Jonah the prophet is now omitted; and nothing is said now of "Jonah was three days and three nights in the belly of the whale" as "the Son of Man shall be three days and nights in the heart of the earth." For the subject is now more internal.

There is a remarkable difference in the statements of Matthew and Luke concerning the quality of the signs. In Matthew, "When it is evening ye say." In Luke "When ye see a cloud...there cometh a shower." "Fair weather" and "storm" are spoken of in Matthew, but no *seeing*, or *shower*, which are of the Understanding.

There is no storm generated in the Celestial East. In Luke the Cloud came from the West; the hot wind from the South. One of the External Will of Matthew, and the other of the Interior Understanding of Luke. Thus both were affected by the storm and heat of evil in the case of the Pharisees and Sadducees of these Degrees. In the Interior Understanding we should "judge for ourselves what is right." The evening and morning related to the coming of the Lord in Matthew's Degree.

It is remarkable to find in Matthew the same distinction established between the baskets in which were the fragments of the two feasts, as we have spoken of before. *Kophinos* being connected with the five loaves, and *Spuris* with the seven loaves. Thus the change was of deliberate design, and not of uncertain order in Matthew's statement.

A very plain explanation of the signification of leaven is given in the last verse of Matthew. "Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."

"WHOM DO MEN SAY ME TO BE?"

JOHN 6	LUKE 9 : 13-21
69 And we have believed and know that thou art the Holy One of God	Whom do the crowd say me to be? And. Peter answering said, The Christ of God
MARK 8 : 27-30	MATTHEW 16 : 13-17
27 Whom do men say me to be? 29 Peter answered and said, Thou art the Christ	13 Whom do men say me to be, the Son of 16 Man? Peter answered and said, Thou art the Christ the Son of the living God

BRIEF EXPOSITION

It is a remarkable fact, and one most important for us to know, that in no one instance does anyone call Jesus the ' Son of Man;' but always the "Son of God" and in no one instance in the Synoptic Gospels does He call Himself the Son of God, but always the "Son of Man" Such a universal law as this must have a definite meaning, which has relation to the two distinct titles given.

In Exodus 6: 3 it is said "I appeared unto Abraham, and Isaac, and Jacob by my name God Almighty, but by my name Jehovah was I not known to them. *God Almighty* has reference to Spiritual Good. The name of *Jehovah*, to Celestial Good. The three Degrees of Abraham, Isaac and Jacob were of a Spiritual quality and these had no knowledge of the Celestial Degree, which was higher and more Interior.

The quality of the First Christian Church was Spiritual, or of Truth, and it "did not know" the Inmost quality of the Celestial, which is of Good, until revealed by John at the Second Coming of the Lord. In Rev.1 : 13, it is said "And having turned I saw seven golden candlesticks, and in the midst of the candlesticks, one like unto the Son of Man clothed in a garment down to the foot, and girt about at the breasts with a golden girdle." This was the appearance of the Lord to John when he was appointed to teach of a new Celestial Church, to be called as to its Divine Truth or Form, The New Jerusalem. He appeared as the Son of Man, not as the Son of God. He is the First and the Last, and the Living One; and there is no life but in Good. The *golden* candlesticks are of *Good*; and the *golden* girdle conjoining all things Spiritual with higher Celestial things is of *Good*.

At first The Lord had appeared to the Church as the Son of God, or of a Spiritual quality, and this they called Him. But when John "turned," (a change of state), he saw the "Son of Man" in the midst of the *golden* candlesticks. If the title "Son of God" "had been more Interior, why should it never appear in this Book of Divine Revelation?

The DIVINE MAN is the highest representative of *Good*: and from Him, man is man. Only in John's Gospel is it said "Behold the Man!"

In Luke it is said at the opening of this subject (verse 18) "He was praying alone, and the disciples were with him." Praying in Luke is of a Celestial quality, because communion with the Divine. In this He was *alone*, although the disciples as the Spiritual, or Church, were with Him.

Only in the Degree of Matthew is it asked "Whom do men say me to be, the Son of Man?" This being of the Will principle, or the Celestial; and here only does Peter answer "Thou the Christ the Son of the living God." Here only is *life*.

In Mark it is "Thou art the Christ." In Luke "Thou art the Christ of God." Both of these of the Spiritual.

Only in Matthew is it said that "flesh and blood hath not revealed it unto thee, but my Father in the heavens." Which signifies that the Good and Truth of the Natural Will I did not unveil this Truth concerning the Son of the Living God, but it came from Interior Illumination of Good.

PETER, AND THE DISCIPLES, GIVEN POWER TO LOOSEN AND RETAIN

JOHN 20 : 22, 23	LUKE
22 And when he had said this and breathed on them, and saith unto them, Receive ye the Holy Spirit; Whosoever sins ye forgive, they are forgiven unto them : whosoever sins ye retain, they are retained	
MARK	MATTHEW 16 : 18-20
	18 Thou art Peter, and upon this rock I will build my church: and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven

BRIEF EXPOSITION

This is the first time that the word Church has been given in the Gospels. The word means to *call*; and it is only found in Matthew's Degree, where we have found *the called*. This is an interesting proof of the order of Matthew. The word implies an opposition to the Jewish *Synagogue*.

This Gospel of Matthew is the Degree in which the true Faith of the Church commences. Therefore *Peter* is mentioned as the rock upon which the Church is to be built. The Ascending Order of the Church is from Faith - the Faith that is from *Good* which infills it, and has Descended from Heaven.

Peter represented the form of Faith, but not the essence of Charity. John represented this Charity, and we see a remarkable difference between the words spoken to Peter in Matthew, and those spoken to the disciples in the Gospel of John.

Peter is called the *rock* upon which the Church is to be built, this presents the Spiritual idea of the lowest and strongest Support of the Church in the Natural Degree In Matthew only is Peter called the rock. Throughout the Old Covenant there are continual given statements concerning water coming forth from the rocks. Is this possible naturally, as proceeding from the touch? But Spiritually it is the higher Truth proceeding from the lower, in progressive Order.

It is only in Matthew that Peter was given "the Keys of the Kingdom of Heaven." "These Keys afford entrance to all things that are within or above, and thus they are only found at the entrance into the kingdom of heaven or in the lowest Degree of Matthew. Peter shall bind *on earth* and whatsoever shall be bound on earth "shall be bound in heaven:" and he shall loose *on earth*, and this "shall be loosed in heaven."

In John's Gospel there is no mention of *earth*. The same power is given here to the disciples after the resurrection, as was given to Peter in Matthew, with the difference of Degree. The Romanists takes the most External teaching, and pay no attention to the testimony of John against the exclusive power of Peter. This is an evidence of the external quality of that Church; and it shows the importance of understanding the Order of Degrees. In Matthew 18: 18 the same teaching is given the disciples as was given to Peter, therefore the Romanish Church need not look to John if anxious to see the Truth as it is truly presented.

"The gates of Hades shall not prevail against it." Hades is the World of Spirits, which is the next state to that of Matthew's Degree, and in a sense they are one. It is the first state and the lowest of the Spiritual World and relative to Gehenna as the false is to the evil. Both Lazarus and Abraham of the parable were in Hades.

Is it not remarkable that nothing is said of this in Mark nor Luke? The *breathing upon* and *reception of the Holy Spirit* in John; and the *rock* in Matthew could not be given in the Degrees of Understanding.

PROPHECY OF REJECTION IN JERUSALEM

JOHN	LUKE 18 : 31-33
	<p>31 We go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of Man.</p> <p>32 For he shall be delivered up unto the Gentiles. And shall be mocked and shamefully treated, and spit upon; and they shall scourge and kill him; and the third day he shall rise again</p>
MARK 8 31-33.	MATTHEW -6,. 21-23
<p>31 And he began to teach them that 21 the Son of Man must suffer many things and be rejected by the elders and chief priests and scribes and be killed, and after three days rise again. Rebuked Peter, and saith, Get thee behind me, Satan</p>	<p>That he must go into Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. He turned and said unto Peter, Get thee behind me Satan</p>

BRIEF EXPOSITION

In connection with this subject Mark and Luke say that the Son of Man must suffer many things, but the Son of Man is not now mentioned in Matthew, for the subject relates to the *Truth* which was to be delivered up, and afterwards raised. It is said in Luke all that was written "through the prophets" should be accomplished, and this has relation to Truth. We must understand that *Son* has relation to Truth. The Son of God, is Truth from a Spiritual origin, and the Son of Man is Truth from a celestial origin. Truth from a Celestial origin becomes Good, and this Good is now found in Mark and Luke.

The elders, the chief priests and scribes, mentioned in Matthew and Mark are of the Natural Jewish Church in the Natural Man. Luke says nothing of these, but gives the Gentiles, as those to whom He was to be delivered. He was not to "suffer" from the Jewish Church in the Degree of Luke : but all things were *to be ended* that had been written through the prophets. This is according to the original, and He was given over to the "nations," or Gentiles, in that Degree. This change from the Jews of the Natural Degree to the Gentiles of the interior Degree is very peculiar. It is only in Matthew and Mark of the Natural Man that Peter began to rebuke Jesus. Matthew he says "Gracious to thee Lord; certainly this shall not be to thee." In Mark, "Peter took him, and began to rebuke him." In Matthew, "But he turned and said unto Peter, Get thee behind me Satan, thou art an offence of me that thou mindest not the [things] of God, but the [things] of men." In Mark, Jesus does not call Peter an "offence of me."

Peter now represents all those who trust in their own ideas of the Divine Providence. "This shall not be to thee." And he *rebuked* Jesus. In the last paper he was called "the rock upon which I shall build my Church:" now he is called *Satan*. And he is an *offence*. What a wonderful change is this, and upon what does it depend? Upon the *turning* of Jesus. Peter, by this turning is disjoined from the Lord. He is to be *behind* Him in the new representative character he is now *false* (Satan), to the former condition.

In Luke 22: 61 it is said after Peter's denial of his Master, that "the Lord turned and looked upon Peter," which expresses the turning to see his state. In Rev 1 : 12 John says "I turned to see the voice which spake with me", which was a turning from the Will in which was John's life, to the Understanding of the *voice*. It is remarkable that only in the Natural Man is it said of Peter that "he minded not the things of God but the things of men," not Interior, but Exterior things, of this Degree.

There is no direct prophecy of rejection in Jerusalem, in the Gospel of John. It is all of the glorification of the Son of Man in that Degree.

In Matthew 26: 45 Jesus says, "Behold the hour is at hand, and the Son of Man is betrayed into the hand of sinners." also in Mark.

In John only do we find the wonderful words, "The hour has come that the Son of Man be glorified ...Father glorify thy name. Then came a voice out of heaven and I glorified, and again I shall glorify." (The reiteration of the 'and' makes it stronger). "The crowd that stood by and heard it said that it had thundered ; others said, an angel hath spoken with him." 12: 23-30. Some heard externally and some internally.

TAKING UP THE CROSS

JOHN	LUKE 9 : 23-27
	Let him deny himself and take up his cross daily. There be some of them which stand here which shall in no wise taste of death till they see the kingdom of God
MARK 8 : 34-38	MATTHEW 16 : 24-28
34 Let him deny himself and take up 24 his cross and follow me. There be 25 some here of them that stand by which shall in no wise taste of death till they shall see the kingdom of God come with power	Let him deny himself and take up his cross and follow me. There shall be some of them that stand here, which shall in no wise taste of death till they see the Son of Man coming in his kingdom

BRIEF EXPOSITION

As the cross which it is commanded must be taken up by all cannot be of material wood, it must be of that quality to which this corresponds, or of Natural Good. There are many passages in the Word which could be quoted to prove this correspondence.

One of these is in Habakkuk 2: 19, it is given, "Woe unto him that saith to the Wood Awake; to the dumb stone Arise, it shall teach." Here the wood shall *awake*, and the stone *arise*. The latter is to *teach*, therefore it is of Truth. Thus the wood is of Good. For always with Truth, Good is conjoined. "Hewers of wood, and drawers of water" are also relatively of the Will and the Understanding. The cross in this lesson is of all the Synoptic Gospels. But in John's Degree there is no cross to be borne by man. There is no daily denial of self in that Degree, for the combat of life is over there. The taking up of the cross being attended in the Synoptic Gospels with the daily or constant effort to overcome the temptations of self and the world, and to follow the Lord in His leading to life Everlasting.

The cross is the acceptance of Good which brings combat with selfhood. In Luke this is to be taken up "daily" but this is not in Matthew or Mark. Daily signifies perpetually; so the teaching is more clear to the Interior Understanding.

"Whosoever would save his soul shall lose it; and whosoever shall lose his soul for my sake, shall find it." (Mark and Luke). It is the *soul*, not *life* in the original. If anyone loves himself better than the Lord his soul shall be lost; if he loses his soul for the sake of the Lord, or his own life of selfhood for the sake of the Lord's life in Lord's life in him, he shall save his soul, thus gaining true life. Mark gives "for my sake and the gospel's." for my sake and the Gospel's."

"For what is a man profited if he gain the whole world and forfeit his soul?" Matthew says ; Mark says, "For what doth it profit a man to gain the whole world and forfeit his soul;" Luke, "For what is a man profited having gained the whole world, having destroyed himself or having been lost." The word *forfeit* in the other Gospels is *damaged*; but in Luke it *destroyed* himself. This is a wonderful difference in connection with the Interior State.

Both Matthew and Mark give "For what should a man give as an exchange for his soul?" But Luke has nothing of this, for there is no *exchange* here.

Matthew says, "When the Son of Man is about to come in the glory of his Father and his holy angels then shall he give off to every one according to his doing."

Mark and Luke say, "For whoever shall be ashamed of me and my words the Son of Man shall be ashamed of when he shall come in the glory of the Father and the holy angels." But to this Luke adds, "in the glory of myself," as well as of the Father and the angels. We find in the Will principle of Matthew "to every one according to his doing," and in the two Understandings this is omitted and *words* are given: Matthew gives "shall not taste of death till they see the Son of Man coming in his kingdom." Mark and Luke "till they see the kingdom of God." Then follows the Transfiguration.

THE TRANSFIGURATION; AND CHANGE OF COUNTENANCE

JOHN	LUKE 9 : 28-36
	28 And it came to pass about eight days after these sayings he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying the fashion of his countenance was altered
MARK 9 : 2-8	MATTHEW 17 : 1-9
2 And after six days Jesus taketh with him Peter James and John, and bringeth them into a high mountain apart by themselves, and he was transfigured before them.	And after six days Jesus taketh with him Peter James and John, and bringeth them up into a high mountain apart : and he was transfigured before them.

BRIEF EXPOSITION

It is remarkable not to find in John's Gospel any reference to the wonderful representation which is given in the other Gospels. The Doctrine of Degrees can alone explain the cause of omission.

It is *inform* and *countenance* that the change is made, and these are of the *external* in comparison with John.

How could John omit the *earthly* change of form (in Matthew and Mark), and the Heavenly change of countenance (in Luke) if it were not on account of the. Order of Degrees? For no change of externals could take place in the Gospel of Love.

Matthew says that after "six days" from the sayings of the last paper, "Jesus takes the three disciples which represent the twelve, and bringeth them into a high mountain apart." In Mark they are brought apart "by themselves," and in Luke, Jesus took the three into the mountain "to pray," which we have seen is peculiar to Luke.

The number *six* as in Matthew precedes the seventh, or Sabbath; and the number *eight* as in Luke, is the progressive commencement of another week following a Sabbath. Thus the one was more of an external state than the other.

The peculiarities of each Gospel, follow the Law of the Divine purpose to distinguish the Natural Will principle from the Interior Understanding. In Matthew "He was transfigured before them, and his face did shine as the sun, but his raiment became white as the light." In Mark, "He was transfigured before them, and his raiment became glistering." In Luke, "As he was praying the fashion of his countenance was altered, and his clothing was flashing as with the brilliancy of lightening." (The original.)

Thus we see the glory gathering on the garments, until there is the transcendent illustration of flashes of light from the Spiritual sense of the Word in Luke. We have seen that this glory of light is peculiar to this Degree. The word *transfigured* of the two Natural Degrees, is from two Greek words which denote *change of form*; the countenance is connected with the expression of the *face*, and the change in this is in the original *other*.

Two men were talking with Jesus, Moses and Elijah. Moses represented the Old Covenant as to the Law or Good; Elijah represented the prophets or its Truth. "Peter answered and said, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah." Both Matthew and Mark give this immediately. But in Luke, after speaking of the appearance of the two, it is said, "who appeared in glory, and spake of his departure, which he was about to accomplish at Jerusalem. Now Peter, and they that were with him were heavy with sleep, but having become thoroughly awake they saw his glory, and the two men that stood with him." Glory is mentioned here twice.

"The Word in the letter was represented by the cloud which overshadowed the disciples and into which they entered, for the disciples represented the Church, which at that time and afterwards was in truth from the sense of the letter only Thy beloved Son, that is the Divine Truth or the Word." A.C 594. They saw Jesus only, for He alone is the Word.

ELIJAH MUST FIRST COME.

JOHN	LUKE
MARK 9: 9-13	MATTHEW 17 : 9-13
11 And they asked him, saying, The scribes say that Elijah must come. 12 And he said unto them, Elijah indeed cometh first, and restoreth 13 all things. But I say unto you that Elijah has come, and they have also done unto him whatsoever they listed.	10 Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things. Elijah has come already. Then understood the disciples that he spake unto them of John the Baptist

BRIEF EXPOSITION

Moses and Elijah have disappeared, and the Spirit of the New Covenant remains alone. The disciples are told not to reveal the vision to any man "until the Son of Man shall have stood up." Luke does not give this, but "and they were silent, and told no man in those days any of the things which they had seen." It is remarkable that only in the Natural Degree is the standing up of the Son of Man spoken of.

In Malachi 4: 6 it is said that Elijah the prophet "shall turn the heart of the fathers to the children, and the heart of the children to their fathers;" and in Luke 1: 17 "and he shall go before his face in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient in the wisdom of the just." And this is said to be the work of John. But here, not of John the Baptist. There is a distinction between John the Baptist of Matthew and Mark, and the John born of Zacharias in Luke, and the John "sent off from God" in the Inmost Gospel. For the character has its progressive quality, as all other statements of the Word.

Elijah was "to restore all things;" but this is only said in the Natural Degrees. Did Elijah or John the Baptist, restore all things? Matthew says that "Elijah already came and they knew him not, but they did in him as many things as they were willing; thus also the Son of Man is about to suffer by them." Mark says, "And how it has been written upon the Son of Man, that many things he shall have suffered, and shall have been set to nought." All this is in the original.

The Elijah of the Old Covenant was the John of the New, to whom "as many things had been done as they were willing," or had it in their hearts to do. When Elijah appeared on the Mount in the sight of the three disciples he was with *Moses*, and thus of relative significance with Moses, the latter representing the Historical Word of the Will principle, and the former the Prophetical Word of the Understanding. But now Elijah is in the relative Order of John of the New Covenant.

They had just seen Elijah, and now it is said that he was to come. He had been withdrawn from them, and they were enjoined not to tell the vision. There must have been a Spiritual, and only a Spiritual significance to all this teaching. It was the bringing of the prophetical spirit into a new representation to the New Christian Church. The man Elijah could not be meant. Elijah and Elisha represented the Good of the Word and its Truth. The name *Elijah* signifies, "My God is Jah;" the name *Elisha* signifies *God is Saviour*. The name of *John* has relation to *Jah*; and the name of Jesus to *Saviour* so these names are of relative significance to Elijah and Elisha. All names in the Divine Word are of quality, and it is of importance that we should carefully study them both as to their quality, and their *relative* significance, as in this case.

Their appearance also in the different Degrees affects their significance; but there is nothing more satisfactory to a student of the Word than an effort to establish the true meaning of names and places, by the use of a *Divine Law*. By this we avoid all dependence upon our own Intelligence, and always keep it open to the influence of the Divine Truth.

THE EPILEPTIC CURED.

JOHN	LUKE 9 : 37-43 17 : 6
	38 A man from the crowd cried saying, Teacher, I beseech thee look upon my son. Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 17:6 If ye have faith as a grain of mustard seed, ye could say to this sycamore tree be thou rooted up and be thou planted in the sea
MARK 9 15- 29	MATTHEW 17 : 14-20
17 Teacher, I brought unto thee my son which hath a dumb spirit. And they brought him unto him, and 20 when he saw him, straightway the spirit convulsed him grievously. 27 But Jesus took him by the hand and raised him up	There came a man kneeling to him and saying, Lord have mercy on my son; for he is epileptic. If ye had faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place : and it shall remove

BRIEF EXPOSITION

In Matthew the boy is said to be "epileptic;" in Mark "he hath a dumb spirit;" in Luke "a spirit taketh him," and afterwards this is called "unclean." In Mark it is said in verse 25 that he was both deaf and dumb, or there was no influx nor any efflux of Truth on account of his condition. Matthew says immediately after "he is epileptic...for oft-times he falleth into the fire, and oft-times into the water." But Mark gives the particulars before this, "and wheresoever he shall have taken him down he tears him, and he foams, and gnashes with the teeth, and wastes away." In Luke also some of these particulars are given, but the *teeth* are not mentioned there.

The fire and the water are not mentioned in Luke. These signify the external evil and the false of the Natural Man. Mark speaks of bringing him to the disciples to be cured, before giving being cast into the fire and into the waters.

He fell into the fire and water in Matthew, but in Mark he was cast into them by the spirit. Also there "I spake to thy disciples that they should cast it out," whereas in Matthew it is "I brought him to thy disciples and they could not cure him." Luke says, "I besought thy disciples to cast it out."

It is peculiar to Luke that it is said there, "Teacher I beseech thee to look upon my son," and to Matthew, that it is said there, "Lord have mercy on my son." The *looking* being of the Interior Understanding; and the *mercy* of the Will principle: also *Lord* and not *Teacher*.

These particulars are of importance, if we consider that this is the Word of God, and that the subject is of Spiritual significance. The Greek word for this disease in Matthew relates to the moon; and from the Greek word for "seizeth hold of him" in Mark and Luke cometh the disease of catalepsy. Thus Matthew has the disease of epilepsy, and Mark and Luke catalepsy, a similar disease and yet with a difference, accounting for the different degrees in which it is found.

The *foam* is only mentioned in Mark and Luke, and it relates to *falsity*. Matthew does not mention this falsity, only the two *Understandings*. Matthew says, "Bring him to me. And Jesus rebuked him, and the demon came out of him, and the boy was healed from that hour." As he fell into the fire and water as if of himself, so here he is rebuked.

Mark gives, "The speechless and deaf spirit I command thee to go out of him.... and he became as if dead so as the many say that he died. But Jesus having taken hold of his hand he raised him, and he stood up. Luke closes, "But yet of coming to him the demon broke him and tore him. But he rebuked the unclean spirit and healed the boy and gave him to his father."

The grain of mustard seed is connected with both the accounts of the moving the tree and the mountain. In Matthew 21 : 21 the mountain was cast into the sea, as in this account of Luke the sycamore tree was cast into the sea, but the grain of mustard seed is not given in Matthew Ch 21, the order is different. The mountain is here of the Will principle, and the sycamore tree of the Understanding. There has been as yet no faith great or small that could move a tree into the sea; or a mountain "Go over from here there." It is entirely of Spiritual significance.

THE TRIBUTE MONEY

JOHN	LUKE
MARK	MATTHEW 22-27
	22 And while they abode in Galilee Jesus said unto them, The Son of Man shall bedelivered up into the hands of men. And when they were come to Capernaum they that received the double drachms came to Peter, and said, Doth not your teacher pay the double drachms?

BRIEF EXPOSITION

"While they abode in Galilee" has reference to the Natural State. Judea, Samaria and Galilee have regard to the three Degrees, Celestial, Spiritual and Natural.

The subject of the tribute money is only found in Matthew, and again is in harmony with this Degree, for it relates to the tribute from the *Sea*. The Natural Man does service, according to the Law of the Lord when all things are in Order.

"Doth not your teacher pay the double drachms?" Drachms signify truths; the double of this has reference to quantity of remuneration; thus the two refer to the truths paid for remuneration, or service, of the Natural Man. All service in the Word relates to Truth serving Good: or to Truth subservient to Good.

"And when he came into the house Jesus spake first to him, saying, What thinkest thou Simon?" He is before this, in verse 24, called Peter, now the Lord calls him Simon, therefore the Good of his representative character is alluded to. He had come *into the house*, which is significant of the State of Good.

"Do the kings of the earth receive tribute from their sons or from strangers?" The sons of the kings of the earth are those who are born in the Church of Truth. *Kings* signifying Truth, and they of the Church here, or the earth. The strangers are those who are instructed.

"And when he said from strangers, Jesus said unto him, Therefore the sons are free. But lest we cause them to stumble, go thou to the sea and cast a hook, and take up the fish that first cometh up."

This is the only time that *hook* is used in the New Testament. It signifies *conjunction* with scientifics, or the sea. The fish that was drawn up represents the natural affection in scientifics. This is the lowest affection, and is found in the Natural Will. The hooks used in the Tabernacle represented conjunction of the various Degrees. Some were of gold which represented conjunction by Good, and some were of silver, which represented conjunction by Truth.

This was a fish-hook, and consequently conjoined the things of the sea with the one who was commanded to cast it, or Peter, and through him with Jesus. From this connection there was found in the mouth of the fish a piece of money, which he was to take and give "for me and thee." Thus we see that both Jesus and Peter were included in the giving. This money represented *two* didrachmas, or a statei. This was done so as to avoid all cause for offence or stumbling. All things must be done according to *order*, or there would be cause for offence, or stumbling of the *feet*, that is disorder of the Natural. Jesus went to the lowest form of Order in the Natural Degree; so that nothing should be left for censure. And He chose Peter to accomplish this as the lowest personification of Truth.

One who does not believe in the Spiritual sense of the Word - that every sentence contains in it. Divine instruction arranged in perfect correspondence with things of Heaven, will be inclined to say that this explanation is more obscure than the miracle itself. Because the Order has not been known no one has satisfactorily explained it. Did not Jesus understand it?

WHO IS THE GREATER

JOHN	LUKE 9 : 46-50 17: 1-3
	46 And there arose a reasoning among them which of them should be greater. He took a little child and set him by his side. 17:2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than he should cause one of these little ones to stumble
MARK 9: 33-42	MATTHEW 18:1-6
33 What were ye reasoning in the way? 1 34 They had disputed one with another 36 in the way, who was the greater. And he took a little child and he set him in 42 midst of them. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a millstone (asinine) were hanged about his neck and he were cast into the sea	At that hour came the disciples unto Jesus, saying, Who then is in greater in the kingdom of heaven? And he called to him a little child and set him in the midst of them. Whoso shall cause one of these little ones which believe on me to stumble it is profitable for him that a millstone (asinine) may be hanged upon his neck and he shall have been drowned in the depth of the sea

BRIEF EXPOSITION

It is important to understand that the word commonly given as *greatest* is really "*greater*" in the original Greek. As the disciples represented the Goods and the Truths of the Church they reasoned among themselves which should be "greater" or of the higher Good, that which was of *Charity*, or that which was of Faith.

In Matthew it was "at that hour" that the disciples came unto Jesus to ask "who should be greater in the kingdom of heaven." But in Mark, they were "reasoning in the way." In Luke, "there arose a reasoning among themselves." All the disciples come to Jesus, in Matthew, to ask which is greater, Good or Truth. It is remarkable to see that they did not come to Him in Mark nor Luke; in Mark "they reasoned by the way," and in Luke "they reasoned among themselves." The *way* has relation to the Truth of Mark, and in both there is the *reasoning* of the *Understanding*.

This question has been reasoned upon in the Church ever since its establishment in the New Christian form. Some have rested in "Faith alone" not believing that the works of Charity are essential to salvation; and some have lived in Good works without believing that the cultivation of the Understanding was essential in order to appreciate the teachings of the Lord.

One might as well ask which is greater the heat of the sun, or its light; when without the heat there would be a deadly coldness on the whole earth, and without its light there would be a horror of deep darkness. The First Christian Church came to its end because it was in "Faith alone" and the Second Christian Church is to be the "Crown of all the Churches" because its Being is to be of Good and its Manifestation is to be of Truth. Thus of an equality to insure perfection. In this Church which is now being established we are to *understand* the best way to *live*.

In Matthew a little child is set in the midst of the disciples; in Mark, the child is set in the midst of the disciples, and then taken into the arms of Jesus; in Luke it is not set in the midst of the disciples, but is set by Jesus' side. All this is of progressive Order. Mark gives the words of Matthew, and then approaches nearer to the Lord, in giving "He took him in his arms." But Luke says only "He sat him by his side." Side signifies Spiritual Love, and this is found in Luke.

The mill stone of Matthew and Mark is one turned by an ass. As Luke does not give this we must consider that these are of the natural Degree. The ass implies *service*, and we have seen that service is of the Natural Man.

This mill stone was to be hung about the neck in all the Synoptic Gospels, and this implies that by it communication was broken off in every Degree from an Interior Degree, because by the neck there is connection with the head, and when anything is hung upon it there is interception of communication. Sunk in the sea, is loss by falsity.

THE LOST SHEEP

JOHN	LUKE 15 : 3-7
	4 And having lost one of them doth he not leave the ninety and nine in the wilderness. And when he hath found it he layeth it on his shoulder rejoicing. And when he cometh home he calleth together his neighbours and friends. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth
MARK 9 : 43-45	MATTHEW 18 : 7-14
43 And if thy hand cause thee to stumble, cut it off; for it is good for thee to enter into life maimed. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt. And if thine eye cause thee to stumble, cast it out : It is good for thee to enter into the kingdom of God with one eye	Woe to the man through whom the occasion cometh. If thy hand or thy foot causeth thee to stumble, cut it off and cast it from thee. If thine eye causeth thee to stumble, pluck it out and cast it from thee. If any man have a hundred sheep, doth he not leave the ninety and nine and go into the mountains and seek that which goeth astray?

BRIEF EXPOSITION

It is said at the commencement of this subject in Matthew "Woe unto the world from offences, for the offences come of necessity, but woe to the man through whom the offences comes." As in the original. The word to stumble in reference to the foot, and head and eye also signifying "offence." In Luke of the previous chapter the word *world* is omitted because it signifies either good or evil of the Will principle.

It must needs be that offences cometh, for all are in freedom; it does not mean that of the Lord's necessity there must come a violation of Law. Whosoever abuses his freedom does it at his peril. "Woe to the man" and "Woe to the world." These two are of the thought and of the affection. In both Matthew and Mark it is better to cast off the evil and the false hand (ultimate of the arm, as power) the foot (ultimate of the body as the Natural) and the eye (the ultimate of the Understanding) and enter into life, than appear to be whole in what is loved by the selfhood. And then follows in Matthew the reference to the little ones, who represent the innocence of ignorance and are not to be despised. "For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Or they are always under the protection of the Divine Love.

Then follows the illustration of this Divine Love and care, in the statement concerning the hundred sheep. This is also given in Luke, but not in Mark. And it is remarkable that in Matthew there is no *lost piece of silver, no prodigal son, no steward, and no poor man and Lazarus*, which follow the parable of the hundred sheep as given in Luke. The 5 parables of Luke are exceedingly interesting, and represent the continuous Degrees of one subject. But we can only treat now of the one given by Matthew. The parable of the lost sheep is not given by Mark nor John.

"By sheep on the mountains are signified those who are in the good of Love and Charity, but by the one gone astray is signified one who is not in that good because in the falsities of ignorance." Thus in this explanation the hundred were *on* the mountain which is of Matthew. The New version says, "cloth he not leave the ninety and nine, and go unto the mountain, and seek that which goeth astray?" "Verily I say unto you he rejoiceth over it more than over the ninety and nine which went not astray." This is the spirit of the prodigal son in Luke who was rejoiced over, while his brother had no "fatted calf" prepared for him.

In Luke the lost sheep is not connected with the *mountain* but with the *wilderness*, the one Degree being of the Will, and the other of the Understanding. It is interesting to see the fuller joy of Luke at the finding than that given in Matthew. It was "laid upon the shoulders rejoicing, and having come into the house he calls together the friends and neighbours saying to them, Rejoice with me that I found my lost sheep." Nothing of this in Matthew. The subject closes in Matthew, "So it is not the will before your Father that one of these little ones should perish."

FORGIVENESS OF THE BROTHER

JOHN	LUKE 17 : 3-4
	3 Take heed to yourselves; if thy brother sin, rebuke him: and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn to thee saying, I repent; thou shalt forgive him
MARK	MATTHEW 18 : 15 15-22
	And if thy brother sin against thee, go, show him his fault between him and thee alone. If he hear thee not take with thee one or two more. And if he refuse to hear them tell it unto the congregation; and if he refuse to hear the congregation let him be to thee as the Gentile and the heathen. Where two or three are gathered together in my name, there am I in the midst of you

BRIEF EXPOSITION

The Brother relates to the affection of Good, and sister to the affection of Truth. In Matthew the completeness of treatment (the *three* things commanded) is to be observed in order to win the brother. At first he is to *go* away to him, or be influenced by the *Good* which is signified by *go*, and from this spirit endeavour quietly to bring the wrong to view, so that it can be seen and acknowledged. "If he hear thee thou hast gained thy brother."

But if he hear thee not, several Truths must be added to the Good so that every *word* may be established. And if he refuse to hear thee, tell it unto the congregation: and if he refuse to hear the congregation, let him be unto thee as the Gentile and the publican."

It is generally given, "tell it unto the Church." But the word is congregation as this has a distinct meaning as the *Truth* connected with the man of the Church. If he refuse to *hear* this Truth, then let him be unto thee as one without the Church, or as a Gentile and a publican. "Verily I say unto you, whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Whatever the Goods and Truths of the Church establish in the lower Degree is established in the Interior Degree, and whatever is cast off in the lower, is cast off in the higher.

The number *two* relates to Good, and the number *three* to Truth, therefore it is said "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." This does not mean two persons, but those who are in Good for such will have the good done for them which they ask of the *Father* which is in Heaven.

"For where two or three are gathered together in my name, there am I in the midst of them." Again the numbers have a Spiritual significance. *In my name* has reference to Truth as in the former verse the word *Father* has reference to Good. And as the *two* were connected with the *Father*, so now the *three* of Truth is associated with the two of Good, and the saying signifies that *all* in Good and Truth when consociated together will have the Lord in the midst of them, or will not only be consociated together, but will have conjunction with the Lord. Nothing is said of this in any other Gospel.

Matthew continues, "Then came Peter and said to him, Lord, how oft shall my brother sin against me and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee until seven times, but, Until seventy times seven." The Revised Edition gives in margin "Seventy times and seven." The number *seven* is a holy number; whenever anything particularly holy or sacred was to be expressed then the term seventy times seven was applied. Forgiving seventy times seven signified that the forgiveness should be without end, and this is holy forgiveness. Peter does not ask the question in Luke.

There are no particulars in Luke of the brother's treatment when sinning "against thee," as in Matthew it is in Luke simply, "rebuke him : and if he repent forgive him."

Also in Luke, "If he sin against thee seven times in the day, and seven times turn to thee saying I repent : thou shalt forgive him."

In Matthew is fullness of forgiveness as to Will. In Luke fullness as to the Understanding. The differences are very marked.

THE KINGDOM OF HEAVEN LIKENED UNTO A CERTAIN MAN, A KING

JOHN	LUKE
MARK	MATTHEW 18: 23-38
	23 Therefore is the kingdom of Heaven likened unto a man, a king who was willing to take up account with his servants. One was brought to him which owed him ten thousand talents. The servant fell down and worshipped him, saying: Lord have patience with me and I will pay thee all. He released him and forgave him the debt. A fellow servant owed him a hundred pence, went and cast him into prison. His lord was wroth and delivered him to the tormentors. So shall also my Heavenly Father do unto you if ye forgive not every man his brother from your hearts

BRIEF EXPOSITION

It is seen that this subject is confined to the natural Will principle, and all the statements are of the quality of this Degree. It was the *kingdom of the heavens* that was likened unto a man, a king, as in the original. He found one who had not forgiven as commanded in the last subject.

"But when he began to reckon, one was brought to him who owned him a thousand talents." One of these expressions of debt relates to Good and the other to Truth. Ten thousand talents, according to a natural estimate is about twelve millions of dollars, an immense amount of debt; but the Spiritual estimate which is intended to be understood, are innumerable things of indebtedness connected with the External Will.

The servant was of the Old Church among the Jews estimating all obligations of religious externals according to their narrow creed. The true order of Spiritual things was destroyed among them, and they lacked the forgiving spirit of seventy times and seven, which the Lord of Mercy would inculcate. The servant who owed the ten thousand talents had not the wherewithal to pay, and "his Lord commanded him to be sold, and his wife and children and all that he had." All that he had was of the Natural Will.

"The bond-servant fell down and worshipped him, saying Lord have patience with me, and I will pay thee all." This was a promise relating to the Truth and Good due. *Patience* having the significance of preserving the life of Truth. The lord of the bond-servant having compassion released him and forgave him the debt." *Compassion* has relation to Spiritual Love as Mercy has relation to Celestial Love. He called upon his lord to show *patience* which is relatively Spiritual, and received *compassion*, which is Spiritual.

He did not really love the Truth he knew, therefore "he went out and found one of his fellow servants which owed him a hundred pence, and having seized him he was choking, saying, Pay what thou owest." This *choking is* in the original, and implies that the bond-servant desired to obstruct all Interior reception of Good and Truth which he did not possess himself. The fellow servant fell down and besought him, saying, Have patience and I will pay thee." The same offer that he had made to his lord.

The "fellow servants came and told unto their lord all that was done." "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due."

The fellow-servants went to *their own Lord* as in the *original*, which shows their relationship, and their consequent indignation at the condemnation of the debtor "cast into prison till he should pay that which was due."

"So shall my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts." Or from the very love of the Will.

Thus this subject is seen to be continuous with the last. Sometimes we can see this Order, but often can not. But the subjects of each Gospel are Continuous, even if we do not recognise this Law.

PUTTING AWAY THE WIFE

JOHN	LUKE 16
	18 Every one that putteth away his wife and marrieth another, committeth adultery : and he that marrieth one that is put away from a husband committeth adultery
MARK	MATTHEW 19 : 1-1
2 Is it lawful for a man to put away his wife tempting him. From the beginning of the 6 creation male and female made he them. What therefore God hath joined together, let no 12 man put asunder. Whosoever put away his wife, and marry another, committeth adultery against her, and if she herself shall have put away her husband, and marry another, she committeth adultery	Is it lawful to put away his wife for every cause? From the beginning made them male and female. What therefore God hath joined together let no man put asunder. All men cannot receive this saying. There are eunuchs...born from their shall mother's womb : eunuchs...made by men : eunuchs ... for the kingdom of heaven's sake

BRIEF EXPOSITION

In every Degree there are marriages of Good and Truth in every variety of form. The general law concerning the sexes is that "in the beginning" they are of the "male and female," which is the most external Order; then is the "man and wife," of progressive Order; and finally "husband and wife," or the true union. This of *Natural*, *Spiritual*, and *Celestial* marriage. The union of *male and female* is common among vegetables and animals, and the lowest order of men; the union of a *man and woman*, or wife, is of those who do not consider the Lord in their marriage, but are in advance of the mere male and female; and the union of the *husband and wife* is one based on a Heavenly prototype of the Lord with His Church. There are many marriages of the male and the female, of a man and his wife, but few of a husband and wife.

Only in Matthew and Mark of the Natural Man do we find, the "male and the female." This is certainly a proof of their external quality.

In all the Degrees of the sexes below the Celestial of husband and wife, *man* signifies Truth and *woman* Good. In the highest Degree of husband and wife, the husband signifies Good and the wife Truth. The husband the *Wisdom of the Will* principle and the wife the Intellectual quality of the Interior Understanding.

"In the Word frequent mention is made of man (*vir*) and wife and also of husband and wife; when mention is made of husband and wife, by husband is signified Good, and by wife Truth, because in the Celestial Church the husband was in Good, and the wife in the Truth of that Good; but in the Spiritual Church the man (*vir*) is in Truth, and the wife in the Good of that Truth, for the interiors with man underwent that change." AC 4823. "The affection or the sciences of Truth is common with man...they do not love women who are in sciences... it is according to Divine Order that men should be in the sciences but women solely in the affections...But it should be noted that this is the case with those who are of the Lord's Spiritual Kingdom, it is otherwise with those who are of the Celestial Kingdom; in this latter kingdom the husbands are in affection, but the wives in knowledge of Good and Truth and hence comes the conjugal principle prevailing between them." AC 8994

Notice that in the first part of the last quotation *man* is mentioned, in the latter part *husband*.

We do not see in John's Gospel any teaching concerning divorcement for this is of the Celestial Degree. It is only in the relative Spiritual Degrees that a *man* and wife can commit adultery; *husband* is not in the original. The eunuchs are only mentioned in Matthew. These do not refer to men who are unable to marry, but to those who are unwilling to unite themselves with the evil of the Natural Will. Those born such "from their mother's womb" or from the *hollow of the thigh*, which relates to the *Celestial* conjunction of Conjugal Love, are of this Celestial quality; those who were made so "by *men*" are of a Spiritual quality; and those made so "for the kingdom of heaven's sake" are of a Natural quality. *Kingdom of Heaven* being peculiar to Matthew.

"The (one) being able to comprehend let him comprehend."

LITTLE CHILDREN,

JOHN	LUKE.18:. 15-17
	15 And they brought unto him also their babes, that <i>he</i> should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him saying. Suffer the little children to come unto him and forbid them not: for of such Is the kingdom of God. Verily I say unto You, Whosoever shall not receive the kingdom of God as a little child, he shall in no Wise enter therein
MARK 10: 13-16	MATTHEW 19. 13-16
13 And they brought unto him little children, that <i>be</i> should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them. Suffer the little children to come unto me: forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shalt not receive the kingdom of God as a little child, he shall in no wise enter therein. And betook them in his arms, and blessed them, laying his bands upon them.	13 Then were there brought unto him little children. that <i>be</i> should lay his hands on them, and pray and the disciples rebuked them. But Jesus said. Suffer the little children and forbid them not to <i>come</i> unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence

BRIEF EXPOSITION

THERE was nothing said in the former reference to the children about coining to Jesus. This is evidently a progressive state in this Order of Spiritual life. *Receive in my name* is of the former lesson; they are brought now *to be touched*. Jesus was to lay His hands upon them and pray. in Matthew.

The difference between received in *my name*, and being *touched* is of the difference between Truth and Good; thus the Subject is now more interior.

In 2 Kings 13. 2 1, it is said, that in burying a man, when he was let down into the sepulchre of Elisha he touched the bones of Elisha and revived, and stood upon his feet. Also in Psalm 114. 32, "He touched the hills and they smoke." Also in Psalm 144. 5, "He touched the mountains and they smoked." Thus it can be seen how important is the signification of touch.

It is interesting to see "the little children" of Matthew and Mark, and the "babes" of Luke; and to know that the Greek word for babes is *brephos*, and that is only found in this Gospel of the Interior Understanding. It is mentioned here four times before this; it is used twice in connection with the unborn John and twice in connection with the new born Jesus.

Its significance must be more Interior than the Greek word *paidion*. The *brephos* are those about to be born, or just born in this Degree of Luke, and thus peculiarly in the innocence of-this Interior Understanding. This makes the change in the Greek of a very interesting and instructive significance.

The relations of the Gospel are not of disconnected Truths, but there is a successive. Order of development; and when united they Make a harmonious whole. The *babes* of Luke take their place in this Order, as the *paidion could* not.

Yet we find the *little children (paidion)* mentioned afterwards when Jesus said after those were rebuked who brought them, "Suffer the little children to come unto me, and forbid them not." Matthew says. "for of such is the kingdom of heaven ; " Mark and Luke, "for of such is the kingdom of God."

Matthew does not give, "Verily I say unto you. Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." as Mark and Luke give.

Was the omission of this sentence in Matthew, owing to the state of the Evangelist's mind? And its appearance in the two at Mark and Luke owing to the state of these two Evangelists' minds? How could such an important saving of the Lord be in any way dependent upon the .Will of the Evangelist Matthew to exclude, and upon the Understandings of Mark and Luke to insert it?

Matthew says, "He Laid his hands upon them and departed thence; "Mark saws that "He took them in his arms, and blessed them, laying his hands upon them." Luke says nothing of this.

WHAT SHALL I DO TO INHERIT ETERNAL LIFE?

JOHN	LUKE 18. 18-24
	17 Good Teacher what shall I do to inherit eternal life? 23 None is good save one, God. He was very rich. 24 How hardly shall they that have riches enter into the kingdom of God
MARK 10. 17-22	MATTHEW 19. 16-22
17 Good Teacher what shall I do that I may inherit eternal life? None is good save one, God." He was one that had great possessions	16 Teacher what good thing shall I do that I may have eternal life? One there is who is good. He was one who had great possessions

BRIEF EXPOSITION

THE word *master is given* for Teacher in the extracts from the Gospels, in both the Old and New versions. This subject is of Truth which is implied in the Word. The difference between Teacher and Lord is the same as between Truth and Good. In Matthew it is "Teacher," in Mark and Luke it is, "Good Teacher." In Matthew it is; "What good thing shall I do, that I may have eternal life?" In Mark and Luke, "What shall I do to inherit eternal life" "The good" of Mark and Luke, signifies interior good, of which Jesus was the Teacher. It is peculiar to Matthew that the *inheritance* is omitted there. This does not come by the external way of the Natural Will. But the inheritance of eternal life must come by an internal way; or by the Descending Order of Good.

Only in Luke and Mark is it said, "None is good save one, God." God, not given in Matthew, as the only Good. For the Good of the Will principle is not *God*, which is relatively of Truth; and is thus the Good of the Understanding, which appears in Luke and Mark.

In Matthew it is given, "If thou wouldest enter into life keep the commandments;" but in Mark and Luke, "Thou knowest the commandments." The one relates to keeping or *doing* and the other to *knowing*, which is of the Understanding.

Then follows in Matthew and Mark the same Order of the commandments, but in Luke the commandment, "Do not kill" is not given first, as in the others. In both Mark and Luke, "Do not," is given instead of "Thou shalt not." as in Matthew in which Gospel the love of the neighbor is added. Which *thou shalt do*.

In Matthew the young man answers. "All these things I have observed what lack I yet?" In Mark and Luke, "All these things I have observed from my youth." Luke says. "from my youth up," which implies greater progress in Truth. It is remarkable to find in Mark, "Jesus looking upon him loved him" which is in none of the other Gospels. This includes the thought, (looking) and the affection. (loved) of this opening Degree of the Interior Man.

Matthew says, "If thou wouldest be perfect, go, sell that thou hast, and give to the poor" Mark also says. "Go sell whatsoever thou hast," but not in order to be *perfect* as in the ultimate of Matthew, Luke does not give "go," which relates to Good; but both Mark and Luke give to "sell all." All say,

Come, follow me," which is of Truth. For this was the quality of Jesus Christ. He came to save the Spiritual, as Truth.

In Matthew, "he went away sorrowful: for he was one that had great possessions." In Mark, "His countenance fell at the saying," and he went away sorrowful "for he had great possessions." But in Luke, "he was very rich and Jesus seeing him said, how hardly shall they that have riches enter into the kingdom of God:"

Again in the Understanding is said concerning the eyes, "And Jesus seeing in Mark "And Jesus looking upon him." Matthew says nothing of this.

And it is also peculiar to Luke to give that it is hard for them that have riches of self-knowledge to inherit eternal life, or to enter the Kingdom of God."

All say "thou shalt have treasure in heaven;" but Luke alone says shall enter "the Kingdom of God," which is of this Degree.

RICHES

JOHN	LUKE 18: 25-30 22: 30. 13: 30
	It is easier for a camel to go in through the eye of a needle, than a rich man to go into the kingdom of God. Sit on thrones judging the twelve tribes of Israel. There are last which shall be first. and first which shall be last
MARK 10: 23-31	MATTHEW 19: 23-30
23 How hardly shall they that have riches enter into the kingdom of God. But many first shall be last, and the last first	It is hard for a rich man to enter into the kingdom of heaven. It is easier for a camel to have come through the hole of a needle, than for a rich one to enter the kingdom of God. Shall sit on twelve thrones judging the twelve tribes of Israel. Many first shall be last, and last first

BRIEF EXPOSITION

THIS subject is a continuation of the former; and implies with greater emphasis, that it is difficult for the rich, like the young man of the previous subject, to accept a life of love and charity, which is Heaven. "The kingdom of heaven "in the first clause in Matthew; but in Mark and Luke, it is "the kingdom of God," In Matthew the second clause is, "It is easier for a camel to go through the hole of a needle, than a rich man to enter into the kingdom of God." The kingdom of heaven is connected with the *rich* man; the kingdom of God is connected with the *camel*, which signifies scientific.

The subject teaches that it is contrary to order for man to introduce himself, from his own intelligence into heaven and the Church. The camel signifies Scientifics, and the hole of the needle, Spiritual Truth. A needle makes clothing on this plane. But in Luke the needle is not of this quality, for in the original it is here a *surgical* needle, doing a different work, which is more Interior. It has been supposed by some, that the eye of a needle has reference to a gate in the east, through which it is difficult for a camel to pass. But the surgical needle of Luke must do away with such a supposition.

In these spiritually enlightened times it cannot be considered that this rich man was conspicuous for material wealth. For there are as good rich men as poor men in the world. All ask "Who then can be saved?" The answer is, "With men this is impossible, but with God all things are possible." The sentence reads thus in the original," (near) [with] men this is impossible.but (near) [with] God all [things] [are] possible." With God all things are possible that are near to Him, or of His own quality. The Divine Being can never do anything that is contrary to His own laws of Order. God has relation to the Order of Truth, and He can do nothing but according to this Truth; although it is supposed by some that there is no limit to His power, even to the overturning of His own *Laws*. He has no such Power, because He has no such Will or Thought. In Matthew and Mark, Peter says "we have left all and have followed thee. In Luke, in the original "we: have left homes and followed thee," which is the very resting place of a man.

It is remarkable to find that regeneration is only spoken of in this connection, in the Gospel of Matthew. Regeneration is of the Will principle.

There is no mention of the twelve thrones of Israel in the Gospel of Mark. These thrones are spoken of in Luke in the 22nd Chapter in connection with the contention who should be the greater. Something or this appears in the last verse of Matthew given now, " But many shall be first [ones] last, and last [ones] first," according to the original. Matthew says that those who leave all, "for my name's sake," shall receive a hundred fold, and shall "inherit eternal life." And thus the inheritance was promised which was not asked for in this Degree, in the former paper. Mark peculiarly says, "and in the age to come eternal life." Luke still more peculiarly says. "shall receive manifold more in this time, and in the age to come eternal life." Thus Luke alone gives the hope of a Heavenly result, both in this time and in the time to come.

A MAN THAT IS A HOUSEHOLDER

JOHN	LUKE
MARK	MATTHEW 20: 1-16
	For the kingdom of heaven is like unto a man that is a householder. So the last shall be first and the first last.

BRIEF EXPOSITION

A man that is a householder has reference to the Truth that is from Good. In Chapter 18, the kingdom of Heaven is likened unto the "man a King." The former relates to Good of the *house*, and the latter to Truth, or a King. As this subject is only given in Matthew, it is only of the Natural Degree.

He went out early, or "at daybreak." to hire laborers into his vineyard:" which signifies a new spiritual day of work. There are three continuous Degrees mentioned -the third hour, the sixth hour, and the ninth hour; also three of the house, the vineyard, and the market place; also three of the householder, the steward, and the laborers. The householder is of the affection, the steward is of the understanding and the laborers are of uses. The laborers of the three Degrees are those who do work for hire; those of the eleventh hour are those who do work for the love of doing right, and are satisfied with the assurance of the householder that they will receive a proper recompense.

The agreement with the laborers of, the third, sixth, and ninth hours is, that they should be paid a penny a day. A penny is a symbol of Truth, a day is that state.

Going into the vineyard from the market place, signifies the elevation of Truths in the memory, which have been idle, to a new perception of Spiritual Truths. The number twelve is the fullness of Truths; therefore there were twelve apostles and twelve tribes of Israel, or the full representative of the Truths of the Church in the New and in the Old Order. The number *eleven* is the state just preceding this, which will be the last before the fullness, and those of the eleventh hour have been "all day in the market place.'

These were the first Truths learned in infancy because regeneration is a retracing of our steps backward to the states of infancy in which was innocence from the Lord for the foundation of His work in us.

'Pay them their hire, beginning from the outermost into the first" as in the original. Those of the eleventh hour are in the best states, as connected with our earliest life, and the best are the last to be realized. Thus we see in the Gospel of the *infancy*, the teaching concerning those of the eleventh hour. It could not be given in the other Degrees, which are not of the infancy.

When the laborers of the third, sixth, and ninth hour received their pay, they murmured against the householder, for" they supposed they would receive more; " for they had borne the burden of the day and the hot wind," as in the original. This *burden* of the day shows that the work was considered of duty and not of love.

But he answered and said to one, of them. "companion, I do thee no wrong :didst thou not agree with me for a penny? " There is no difference made in the versions of the Gospels, between friend and companion. The Greek word for companion is *hetairos*, and that for friend is *philos*. Only in Matthew do we find *helairos*; which must be of an external significance from this fact. A *friend* is one who is conjoined to another by affection a *companion* is one conjoined by the knowledges of intercourse in the world. Therefore Jesus never calls any one *friend* in Matthew but *companion*.

At the close of the last chapter it is first ones last and last ones first," but now. "last ones first, and first ones last." The new version does not give, "for many are called, but few elected." This has reference to the Order of the householder and should be given here.

GOING UP TO JERUSALEM WITH THE TWELVE

JOHN	LUKE 18. 31-34.
	31 And he took unto him the twelve. Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of Man. And the third day he shall rise again. And they perceived not.
MARK 10, 32-34.	MATTHEW 20, 17-19.
32 And they were in the way going up to Jerusalem: and Jesus was going before them; and they were amazed. And after three days he will rise again	17 And as Jesus was going up to Jerusalem, he took the 19 twelve disciples apart. And the third day he shall' rise again.

BRIEF EXPOSITION

IT is only said in Matthew that as Jesus was going up to Jerusalem He took the twelve disciples " apart ; " and only in Mark that He " was going before them: and they were amazed;" And only in Luke that after telling them of the accomplishment of all things written of Him through the prophets "they perceived not." These are peculiarities of each Degree.

The amazement only in Mark signifies "an unexpected and sudden change of the state of the thoughts." A. C. 5705. And thus it belongs to the Understanding of Mark.

In Matthew and Mark it is said, "Behold we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes." But Luke says nothing of this, giving, "all the things that are written through the prophets shall he accomplished unto the Son of Man." All that is written through the prophets not being referred to in the other Gospels; the prophets relate to the Understanding, and are now prominent in Luke.

The going up to Jerusalem signifies the judgment of the Jewish Church; the chief priests and scribes were the evils and falses of this Church which should condemn him. But in Luke He was delivered up "unto the Gentiles." In Matthew and Mark the chief priests and scribes "condemned him to death," and Jesus was delivered by them to the Gentiles. The condemnation to death signified the effort to annihilate the Truth Divine of the 'Word by the Church, and also by those out of the Church signified by the Gentiles.

In Matthew, the Gentiles were to mock, and scourge and crucify; in Mark they were to mock, and spit upon Him and kill Him; in Luke they were to mock, and insult and spit on : " and having scourged they shall kill him."

It is remarkable to see in Mark and Luke that the Gentiles or nations, were to spit upon Jesus. This is the *water* of the mouth and is consequently of the Understanding, where it appears. The Jews in a good sense, has relation to the Celestial principle. They condemned from the opposite evil in which they were; but they could not touch the Good Divine which was beyond all possibility of being hurt. The Gentiles who were in Truth without the life, could be used to carry out the condemnation of the Jewish Church against the Truth Divine, which they had expelled from their Church of the Will, with the Good, that should have been its life.

In Luke only, is it said, as in the original, "and they put together nothing of these things. And this saying was hidden from them and they were not perceiving these things." These two clauses make the subject complete here.

"And the third day he shall be raised up," as in all. This is "he will stand up," in the original ; and implies that He will make Himself to stand up.

The third day signifies that the state of Truth is brought up out of condemnation by the Jewish Church, and by its Glorification became the light and power of the world. This Church was merely a representative Church without any knowledge of the Spiritual significance of its ceremonials. But at the *standing up* of the Lord, there was to be a revelation of their Spiritual sense; and this the Glorification of the Divine Truth, which before this they had not been able to receive.

THE CHILDREN OF ZEBEDEE

JOHN	LUKE 22, 25-27
	25 The Kings of the Gentiles have lordship over them; and they that have authority and them He called Benefactors. 27 For whether is greater, be that sitteth at meat, or he that serveth
MARK 10, 35-45	MATTHEW 20, 20-28
35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. 43 Whosoever would become great among you shall be your servant	20 Then came to him the mother of the sons of Zebedee with her sons. 26 Whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bond servant.

BRIEF EXPOSITION

THIS subject has been mentioned in the Introduction to show the progressive Order of the Natural Man\ The mother principle of Matthew is the mother of Zebedee's children, who appears there with her sons, herself asking "a certain thing" of Jesus.

But in Mark this principle is left behind, "And there came near unto him James and John the sons of *Zebedee*, saying unto him, Teacher we would that thou shouldest do for us whatsoever we shall ask of thee." "And they said unto him, Grant unto us that we may sit one on thy right hand, and one on *thy* left hand in thy glory ;" or, "give (to) us that one of thee one (out) (of) right [hands] and one (out) (of) left [hands] we shall sit [down] in thy glory." Matthew says "in thy kingdom;" Mark says "in thy glory." Both Gospels give "Ye know not what ye ask." In Matthew it is said " Can ye drink the cup I am about to drink," but in Mark "Can ye drink the cup which I drink," "or be baptized with the baptism I am baptized with?" In both Gospels the sons answer, "we can." This baptism can have no literal meaning. The cup signifies temptation, and the baptism purification, as the result.

Jesus adds, that they shall drink the cup and be baptized with His baptism, but to-give them that which they desire is not for Him to give, but it shall be given to those who are prepared " by His Father," as in Matthew; Mark has only " but to whom it has been prepared." The Divine title "Father," is given in the External Will principle 44 times; in the Inmost Will principle of John 122 times. But in the Exterior Understanding of Mark only 5 times; and in the Interior Understanding of Luke only 17 times. Could this record be kept by either of the Evangelists? Or does it fall into the Order of Degrees from the Divine Itself? The request of James and John is only connected with the Natural Man; it did not enter the Degrees of the Heavenly Man where no reward is asked for the performance of External Works, or Power desired for one's self. They did not represent in this case, the essential principles of Good and Truth. In Matthew, the ten were indignant about the two brothers; in Mark, they began to be much displeased. The opposing sentiment was more full of feeling in the External Will, than in the Exterior Understanding.

"But Jesus having called them to him said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so it shall be in you." The statement in the original is *in* you, and not *among* you. This gives the lesson an internal significance. The "rulers of the Gentiles" given in Matthew and Mark, is changed in Luke to "Kings" "And they that have authority over them are called Benefactors." Benefactors here, signify those who perform works of Charity from the love of merit and not from the love of use. "But the greater in you let him become as the younger; and the [one] leading as ministering." Luke asks, "For whether is greater, he that reclineth at meat, or he that serveth? Is not he that reclineth at meat? But I am in the midst of you as he that serveth." This relates to the "greater" of Good; reclining at *meat*. Matthew and Mark say, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." But this *life is soul*, and thus relates to *Truth*. Jesus was the manifestation of Divine Truth at the First Coming. At the Second Coming He is Divine Good.

THE BLIND MEN RECEIVE THEIR SIGHT.

JOHN	LUKE 18,. 35-43.
	35. And it came to pass, as he drew nigh unto Jericho, a certain man sat by the wayside begging.
MARK 10,. 46-52.	MATTHEW 20, 29-34
And they came to Jericho: and as he went out from Jericho The son of Timeus.blind men sitting by the wayside Bartimeus a blind beggar ^w as sitting by the wayside	29 And us they went out from Jericho And behold two

BRIEF EXPOSITION

THE mention of Jericho in all the Synoptic Gospels gives evidence that the teaching concerning the blind is the same in all with the differences of Degrees Matthew speaks of *two* men sitting by the wayside, but the others of only one This is the Order of the Will principle as we have seen before in the teaching of the two blind men in Chap. ix., when but one was given in the Degrees of the Understanding, as now. Mark alone gives the name of the blind man as Bartimeus.

Jericho signifies instruction. In Matthew they were "going out" from Jericho; in Mark " they came to Jericho and as they went out from Jericho," but in Luke nothing is said of coming or going, " and it came to pass as they drew nigh to Jericho." Coming, and going, have reference to Truth and Good. The blind one here having heard of the crowd going through he was inquiring "what this might be?" And he cried "Jesus Son of David have pity on me." Only in Matthew is it said, "Lord, Son of David." Here, "Jesus touched their eyes, and their eyes straightly looked up." But in Mark the remarkable statement is made, "Be of good cheer, he calleth thee, and he, casting away his garment, sprang up and came to Jesus." This "casting away his garment," signifies the rejection of the false, which caused his blindness. Luke does not speak of this as it was the false of the Natural Understanding that was cast off. Mark speaks in Chap. xiv. of a youth " who was following with him cast about himself a linen cloth, and they take hold of him. But he having left (down) the linen cloth fled from them naked." This was also of the old belief.

In Luke, " Jesus said to him: See again, and he was following him glorifying God; and all the people having seen, gave praise to God." Here the people were *seeing*. But the most Interior teaching is given in the Gospel of John.

Only in this Gospel is clay made of the spittle and the ground. The blind man was not connected with Jericho, therefore the extract from John ix. 1-7 is given in connection with the spitting on the eyes in Mark, page 51.

The teaching in this Inmost Degree is most expressive and wonderful. Only in Mark 7 and 8 is spittle applied to the tongue and eyes; there is no clay made in any Gospel but John.

How few realize that this clay with which the eyes of the blind were anointed in John's Degree did not open them, although this was done by the Lord.

The clay made *on the ground* represented the *letter of the Word* which can never fully open the eyes of the blind. They must be first anointed with it, but they must afterward be washed at the swimming-place of Siloam, before one can come *seeing*!

We can be constantly " lifting up the eyes," and glorifying God in the lower Degrees of Spiritual sight ; but the " waters to swim in " of John's Degree can alone reveal the Truth Itself, which affects the very life of the soul, and brings it near to the Divine. This is the Inmost Degree of the soul, and the corresponding Inmost Degree of the Gospels; therefore it is difficult, from our poor attainments, to arrange the doings and sayings here, in their relative Order.

"And passing by he saw a man blind out of .birth," is peculiarly of Joh : and it is the only blind man made to see, in this Gospel.

DRAWING NIGH TO JERUSALEM

JOHN 12, 12-15	LUKE 19, 29-37.
12 A. great multitude took the branches of the palm trees and went forth to meet him. Daughter of Zion behold thy King sitting on an ass's colt	29 Drew nigh unto Bethphage and Bethany, at the Mount of Olives. Into the village over against you, colt tied, whereon no man ever yet sat
MARK 11, 1-8.	MATTHEW 21, 1-8.
1 Unto Bethphage and Bethany at the Mount of Olives. 2 Into the village that is over against you. Ye shall find a colt tied, whereon no man has yet sat.	1 Drew nigh unto Jerusalem and came into Bethphage unto the Mount of Olives. Ye shall find as ass tied and a colt with her.

BRIEF EXPOSITION

This subject is so full of Spiritual meaning, that it appears almost like presumption for a human writer to attempt even a brief exposition of its significance. But an attempt will be made to throw a little light upon the changes of its literal form.

Drawing nigh to Jerusalem is given in all the Gospels; but in John alone there is no sending out of the two disciples, and no mention of Bethphage or Bethany. Mark and Luke give Bethany, which relates to Truth. Matthew gives Bethphage, which must have relation to Good. The Mount of Olives signifies the Divine Love.

In each Synoptic Gospel the disciples were sent to the village that is "over against you." This signifies a state opposite to that of the disciples. In all of the three the colt was *tied*, or restrained. But only in Mark and Luke is it said that no man had yet sat thereon. The man here signifies the Intellectual quality which had never made the Natural subservient to it. The Lord was to do this. In Matthew the two are mentioned the ass, and the colt. In Mark and Luke the colt only and in John the two are referred to in the expression "ass's colt." In Mark the peculiar expression is made use of they "found a colt tied at the door without in the open street," or, "where two ways met" as translated by some. This relates to Mark's Degree as being between Matthew and Luke. In Luke it is "lords" not "owners," who ask, "why loose ye the colt?"

There follows in Matthew the saying through the prophet concerning "the daughter of Zion." And it is remarkable, and very interesting, to discover that both in Matthew and John of the Will principle, the "daughter of Jerusalem" is omitted from the saying of the prophets. "The daughter of Zion" is Celestial, and "the daughter of Jerusalem" is Spiritual. The original saying is in Zechariah ix. 9, "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem, Behold thy King cometh unto thee, meek, and riding upon an ass, and upon a colt a foal of an ass." John gives, "Fear not O daughter of Zion." If *Zion* represents the Celestial Church and *Jerusalem* the Spiritual, is it not a testimony to the Order of Matthew and John that they omit "the daughter of Jerusalem?" In Luke 23, 28 it is said, "Daughters of Jerusalem weep not," as not in the Will principles. Is it not delightful to see a reason for all this? Matthew says, that the ass and the colt were brought to Jesus and the disciples "put on them their garments; and he sat thereon." Mark says, "And they brought the colt unto Jesus, and cast upon him their garments; and he sat upon him." Luke says, "And they led him to Jesus, having thrown their garments upon the colt, and set Jesus thereon." It appears in Luke that the disciples of this Degree placed Jesus upon the colt.

Matthew says, that "the most part of the crowd spread their garments in the way and others cut branches from the trees, and spread them in the way." Mark says the branches were cut "from the fields." This is of the Understanding. But nothing is said in Luke of this. In John, the statement is altogether different from the other three Evangelists. For here, the crowd that had come to the feast took "the branches of the palm trees, and went forth to meet him." Here the crowd came forth *from Jerusalem* to meet Jesus, which is the reverse Order of the others. And they did not cast down the crowning leaves of the palm before Him, but carried them in their hands

HOSANNAS AND BLESSINGS

..JOHN 12, 13I.	LUKE 19,.38-40.
13 Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.	38 Blessed <i>is</i> the King that cometh in the name of the Lord: peace in heaven, and glory in the highest
MARK 11,.9-10	MATTHEW 21, 9-11.
9 Hosanna; Blessed <i>is</i> he that cometh in the name of the Lord: Blessed is the Kingdom that cometh of our Father David: Hosanna in Use highest	9 Hosanna to the Son of David: Blessed it he that cometh in the name of the Lord; Hosanna in the highest

BRIEF EXPOSITION

MATTHEW and Mark say, "and the crowd that went before and followed," but this Order is nowhere else given. What is *before* signifies what is of Truth, and *after* what is of Good, and here, of the Natural Man.

Matthew gives first, "Hosanna to the Son of David." Mark says first "Hosanna." Then Matthew follows with "Blessed is he that cometh in the name of the Lord," as also Mark. The *Blessing* is connected with "the *name*;" but *Hosanna is "in the highest."*

Mark says, "Blessed the kingdom that cometh, of our father David." Matthew does not give this Blessing of the kingdom, which is of Truth. Mark closes with "Hosanna in the highest." Hosanna is relatively of Good as Blessing is of Truth.

Luke gives no *Hosanna*. But there it is "Blessed the King that cometh in the name of the Lord;" the *King* being of this Degree, which is called in John, "even the King of Israel."

The *Hosanna* is of *life*, or "Hail! Long live!" But in Luke it is of "GLORY." "Glory in the highest." Is not this a remarkable change for Luke to make from the Life in the highest, of the other Evangelists? Only in Luke do we find the "peace in heaven," as well as the "glory in the highest." And this is given after the multitude of the disciples had rejoiced and praised God "for all they saw of powers." This *seeing* not being mentioned by any of the other Evangelists.

In Luke only it is said, that "some of the Pharisees from the throng said to him, Teacher, rebuke thy disciples. But he answered and said to them: I say unto you, if these shall hold their peace, the stones shall cry." That is if the Spiritual should not give testimony to the peace in heaven, and the glory in the highest, the very ultimate sense of Luke, or its stones of the Natural, would utter the Blessed Truths to those prepared to receive them.

Stones, as we have seen, signify the literal Truths of the 'Word, upon which are founded its Spiritual Truths. The stones of Luke are much more translucent than those of Matthew and Mark; the testimony to the Spiritual sense being clearer there, to those seeking the Truth of God.

Matthew closes with, "And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the crowd said, "This is the prophet Jesus, from Nazareth of Galilee." No other Evangelist gives this.

How remarkable it is, to find that this expression *stirred*, is in the original "shaken as by an earthquake." Morrison says, "ground swell of feeling" and how great is the significance of this feeling when connected with this *earthly* Degree of Matthew, where, as we shall see, the earthquake abounds. In no other Gospel is the earthquake given, excepting prophetically of the last time, and these of "divers places." But in Matthew it is said that they actually took place.

John says at the close of this subject, "These things understood not his disciples at first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

Until the Lord was exalted in all things, could it be recognized that the entire Word had been represented by Him; everything that had been written of Him through the Prophets or, relating to the Understanding; and had *been done* to him, or, relating to the Will.

CASTING OUT FROM THE TEMPLE

JOHN 2. 13-15	LUKE 19, 45-48.
14 Those that sold oxen and sheep and doves. and the changers of money sitting: and he made a scourge of small rushropes, and cast all out. Make not my Father's house u house of merchandise.	45 And began to cast out them that sold. My house shall be a house of prayer: but ye have made It a den of robbers
MARK 11, 15-17	MATTHEW 21,,12-17
15 Cast out them that sold and bought. My house shall 17 be called a house of prayer for all the nations: but ye have made It a den of robbers	12 And east out all them that sold and bought. My house shall be culled a house of prayer: but ye make It u den of robbers

BRIEF EXPOSITION

IT is remarkable to find that in John's Gospel, the account of this casting out of the temple is given at the commencement of the Divine Work there, and not at the near close, as in the other Degrees. In John, Jesus goes to Jerusalem four times, but in the other Gospels once, with the exception of Luke's where Jesus went to this city, when twelve years old.

This first going was to cleanse the temple; the second was to cure at the swimming place in Chap. vii. 1; the third in Chap.11, 22, when he walked in Solomon's porch" and the fourth in Chap. 12, the account of which has just been given.

There is an important difference in the Greek for *temple* that must be understood in studying the Word of God. One word is *hieron*, and the other is *naos*. The former signifies the external of the Holy Place, and the latter its interior. The word for *synagogue* is exterior to these. The Greek word used in our present subject is *hieron*, which relates to the external of the temple, therefore the position of the buyers and the sellers can be seen. The Goods and the Truths of the Temple of the Lord cannot be bought or sold in their Interior forms.

Only in the Degrees of the Natural Man did they *buy*. Was it of carelessness or of design, that Luke and John only give "those that sold?" There are no particulars in Luke of the things sold. In John alone are all these things mentioned, "oxen, and sheep and doves," or the complex of Natural, Spiritual and Celestial things which are made of "merchandise" by those who sold. This signifies gaining for themselves the Goods and Truths and Knowledges, which are of the Lord alone. The tables of the money changers are Truths changed according to the prospect of gain; and the seats of those who sold doves who were in the Will of using Good for their own advancement. The word for *money changers* is changed to *money merchants* in the Gospel of John; and the "house of merchandise" is here in the place of " house of prayer," as in the Synoptical Gospels. *Prayer* has relation to Truth, *merchandise* to Good, or evil.

In John, Jesus made a scourge of small rush-ropes, and cast all out of the temple. These rush-ropes signified sciences. And it was in the Order of His Divine Love that this was done. Nothing but a Heavenly image of this act should be in the mind, as we read of the scourge of small rush-ropes driving out of the temple those who sold oxen, sheep and doves. The literal idea is properly repugnant to us, giving an impression of violence and confusion which is inharmonious with our knowledge of the Lord's "loving kindness and tender mercy."

The rush-ropes mentioned in John alone signified the arrangement of Truths (sensual) by which, in Mercy, all disorderly things could be cast out from the sacred places, and by which conjunction with the Lord could be affected. For ropes signify conjunction. Can any *natural* picture of this scene elevate our love and thought towards the Divine Lord?

In Matthew, "the blind and the lame came to Him in the temple, and He healed them," and only in Matthew were the children crying in the temple and saying, "Hosanna to the Son of David." "Babes and sucklings" are infant Good and Truth.

THE FIG TREE

JOHN	LUKE
MARK 6. 12-23	MATTHEW 21. 18-22
13 Seeing a fig-tree afar off having leaves. He found nothing but leaves; for It was not the season of figs. As they passed by In the morning, they saw the fig tree withered away from the roots. Shall say unto this mountain.	19 Seeing a fig tree by the wayside, he found nothing thereon but leaves only. And ^y immediately the fig-tree withered away. Ye shall not only do what is done to the fig-tree. But it ye shall say unto this mountain

BRIEF EXPOSITION

THE statement concerning the fig-tree is only given in the Degrees of the Natural Man, and relates to a Natural state.

In Kings 5,25, it is said that every man of Judah and Israel, shall dwell safely under his vine and his fig-tree; and this signifies that there is safety in the union of Spiritual things with Natural. This is no figure of speech but is according to the law of correspondence, from which all external forms exist.

In Matthew he hungered "as he returned to the city;" in Mark as they come out from Bethany; these are two distinct states of hungering, or desire for the Good of the Church. The whole subject relates to the desire of the Lord to find some Good in the Jewish quality; a quality dependent altogether upon the literal sense of the Word. The Most Ancient Church was of the correspondence of the olives; the Ancient of the vine; and the Natural Jewish Church of the fig. Jesus comes to "the one fig tree by the wayside." (in Matthew) and " found nothing thereon but leaves only." Mark adds, "for it was not the season of figs." The Lord's expectation of finding fruit when it was not the season has been variously considered by those who received the statement without regard to its Spiritual sense. This *season* was of the Jewish *state*, in the Understanding of the Natural Man. There was no fruit possible here. Why did not Matthew say this, when it appears to be an important point in Mark?

In Matthew the fig tree *immediately* withered away; in Mark, "as they passed by in the morning they saw the fig tree withered away from the roots." The external faith of Mark; called Peter in that Gospel, says, " Rabbi behold the fig tree which thou cursedst has been dried up." The Lord is far from cursing and being angry. This cursing that Peter alludes to means the *turning away* of that signified by the fig tree of its own choice, from the source of Good and Truth. A *leaf* signifies Truth; but when there is "nothing but leaves," it signifies Truth falsified, or destitute of Natural Good. The Lord's hunger could not be satisfied with this; and therefore an end must come to this Natural form of the Jewish Church. The doctrine of this Church was withered "out of the roots," because there was no foundation there of Charity.

Why was not this account of the fig tree given in Luke and John? All the disciples heard it said, "Let there be no fruit from thee henceforward forever." It is not said that it was a parable.

It is remarkable to see that in Matthew this fig-tree was "by the way side," but in Mark it was "afar off." This is greater remoteness from the Divine than in Matthew.

The subject of the mountain follows. "Ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done." The subject of the fig tree is exterior to that of the mountain, but the same lesson is taught by both. This mountain relates to self love, which can be taken up and cast into the *sea* which the lowest of this Degree. The mount in Chap.17, which was to be moved by faith like a grain of mustard seed was to be ordered " from here, there, and it shall go over." This was to be entirely dissipated *in the sea*.

"And all things whatsoever thou shalt ask in prayer, believing, ye shall receive." This signifies that all things asked for must be in accordance with the desire of the Lord.

AUTHORITY

JOHN 5, 26, 27	LUKE 20., 1-8
26 Even so gave he to the Son to have life in himself; and he gave him authority to execute judgment	2 By what authority doest thou these things? or who 6 isle that gave thee this authority? Neither tell I you by what authority I do these things
MARK 11, 27-33	MATTHEW 21, 23-27
28 By what authority doest thou these things ? or who gave thee this authority to do these things ? Neither tell I you by what authority I do these things	23 By what authority doest thou these things? And who gave thee this authority? Neither tell I you <i>by</i> that authority I do these things.

BRIEF EXPOSITION

IN all the Synoptic Gospels the word for *temple* in connection with the present subject is of its external significance, therefore the chief priests and the elders of the people meeting Jesus there, ask the external question, " In what authority doest thou these things, and who gavest thee this authority?"

This question is of vital importance in the Order of our Spiritual life. Jesus asks of the baptism of John "Whence was it? out of heaven, or out of men?" as in the original. And this question must be decided by all. John the Baptist represented the literal sense of the Word; and it has been a question ever since the Gospels were written, "Is the literal sense out of heaven or out of men?" Did the Four Evangelists impress upon the letter of the Word their own personal traits of character as to affection and thought? Or were they so affected by the Divine Spirit as to write from the-authority of the Heavens alone?

The question must be decided, is the literal sense of the Word Divine or human?

Jesus said, they "reasoned with themselves, saying, If we shall say from heaven; he will say unto us, why then did ye not believe him? But if we shall say from men; we fear the crowd; for all hold John as a prophet." It is interesting to see that Mark and Luke say *people*, instead of *crowd*; and Luke adds, "all the people will stone us." Is this difference Divine or human? Of course it can be said that no two writers will give exactly the same words in quoting from another; but how singular it is that the two Evangelists Mark and Luke should be so much of the same quality as to agree in their changes from Matthew.

The progressive Order is also peculiar here. Matthew says, "for all hold John as a prophet; "Mark, "for all hold John to be a prophet indeed;" and Luke, " for they be persuaded that John 'was a prophet." Prophet is of Truth and all believed in the literal sense; but there was an uncertainty about the Divine in this Truth.

Jesus could not explain to those in the three Degrees of Matthew, Mark and Luke. "The Word in the literal sense is the support or ultimate in which the interiors close, or the foundation upon which they rest; thus it is Divine Truth in the ultimate of Order." A. C. 9430. Thus proving that the letter was from Heaven. For *Divine Truth* as the *ultimate of Order*, does not come from men.

"Neither tell I you by what authority I do these things," but in John's Gospel it is declared that the authority is from within.

There are those who believe a thing to be true because said by a man in authority; they never study for themselves the Truths of Heaven through the Word, and thus the light of their Spiritual life is clouded by the intervention of a human mind.

"This is merely historical faith, the quality of which is well known, namely, that a thing is believed to be because another has said it." "Thus it is only the faith of another in themselves and not their own." A. E. 242, 232.

There is great danger in trusting to this human authority, and fearful is the responsibility of him who uses it.

THE PARABLE OF THE TWO SONS

JOHN	LUKE 15, 11-32
	11 A certain man had two sons. I will arise and go to 27 my father. My brother is come. But he was angry and 32 would not go in. Thy brother was dead and is alive, and was lost and is found
MARK.	MATTHEW 21, 28-32
	28 A man had two children. The publicans and harlots go into the Kingdom of God before you

BRIEF EXPOSITION

IN Matthew, "A man had two children, and he came to the first and said, Child, go and work today in the vineyard." This vineyard is the Church established among the sons of Israel. In Matthew they professed much but did not act uprightly. The work of the vineyard was doing the Will of the Lord in this Degree. The word *child* is given in the original. These *children are* of the most External Degree.

The parable of the Prodigal son, as it is called, is only given in Luke xv. Here there are two *sons*, the word in the Greek being changed from that of Matthew. The one was better internally than externally as was the case with the two of Matthew. The first of the children in Matthew said, "I am not willing," but afterwards he repented himself and went. The second answered, "I [will] lord, and went not." The word for *repented* now signifies a change of *affection*. Before this in Matthew 3, 2, and 4, 17 it is of significance, or of thought. Thus the subject is now of the Will; but in Luke it is of the Understanding therefore there is a change of form. Instead of one coming to repentance there it is said, "he came to himself" which is the interior form of seeing his wrong. In this state "he arose and came to his father," or approached the Divine Love.

For this he received spiritual and natural good things, the best robe, the ring on his hand, and shoes for his feet. The fatted calf was killed for him. This fatted calf signified the good of love and charity; they were to eat of this together. The golden calf of the Egyptians represented the change of Celestial things into idolatry in the Natural Man. "Egypt is a very beautiful cow calf." Jer. 26,. 20. This is scientific Truth in the Natural. But it is interesting to see that in Luke it was the *fatted* calf which is of Good in the Natural of that Degree.

But the elder son was "in the field," or in an external state, and when he heard the music and the dancing he would not go in. And when his father came out and entreated him, he began to bring forward his good works for which he had never received *a kid*. This is more of Truth than the *fatted* calf. This brother coming from the field was also of Truth relative to the one who was about to perish with *hunger*.

The brother who boasted of his works was simply in meretricious good. Those in genuine good never bring forward their own merit.

It is interesting to see in Luke the connection of this parable with the two preceding, in relation to the sheep and the lost silver. The sheep refer to Good and the silver to Truth. This son "was dead, and is alive, was lost and is found," which corresponds to the two of the sheep and the silver.

In Matthew the second said "I [go] lord." This word for *go* is not expressed, and therefore there is no evidence that he was of Good, as the first of the children who said "I am not willing," but afterwards went. Jesus says in this Degree, "the publicans and harlots go into the kingdom of God before you." Thus the subject is one with Luke where the living was devoured with *harlots*.

THE FRUIT OF THE VINEYARD

JOHN	LUKE 20, 9-18
	9 A man planted a vineyard, and let it out to husbandmen. Every one that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall it will scatter him as ashes
MARK 12,. 1-12	MATTHEW 21,. 33-46
1 A man planted a vineyard, and set a hedge about it, and digged a pit, and built a tower, and let it to husbandmen, and went into another country	33 There was a man that was a householder, and which planted a vineyard and set a hedge about it. And be that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust

BRIEF EXPOSITION

IN Matthew we find that the parable relates to a householder; in Mark and Luke to a man. The householder, as we have seen before, is peculiarly of the Will principle, as a house. A former paper relates to the hiring of laborers into the vineyard; this, to the gathering of the fruit. We are just beginning to know that there is a definite Order to the subjects as they are presented to us.

It is remarkable to see that in the Natural Degrees all the particulars are given of the establishment of the vineyard, whereas in Luke no such particulars are given. By the hedge is signified a protection from the falses of evil which belonged to the Natural Man; by digging a wine press, is signified preparation for the Truth here, and by building a tower the interior state which reached up to Heaven. These things are omitted in Luke because of the necessity existing only in the lower Degrees. In Luke the man went into "another country for a long time;" but Matthew and Mark do not refer to time. The long time has reference to the Good of this state. In the Divine idea, and thence in the Spiritual sense there is no time, but state.

The Church of the Jewish principle in its perversion had come to an end, but not so as yet the Church of the Israelitish belief as to the false. The Jewish Church was of the Will; the Israelitish Church was of the Understanding. To this latter Church was sent the Prophets from time to time.

In Matthew these were beaten, and killed and stoned; in Mark and Luke they were beaten and handled shamefully, and sent away empty. Only Mark and Luke have "sent away empty." How do those who do not believe in the Spiritual sense of the Word understand *being sent away empty*?

It relates expressly to the falsities of the Understanding. This word empty is only found in the two Understandings, and signifies destitute of Truth. Another Greek word is translated *empty* in Matthew xii. 44, but it should be *vacant* which relates to Good. Such is the wonderful Order of God's Word.

In Mark and Luke the *beloved son* was sent for they will "reverence" him; but in Matthew there is no *beloved*. Matthew says that the vineyard shall be let unto other husbandmen "which shall render him the fruits in their season," but in Mark and Luke the statement is simply "he will give the vineyard unto others," no mention being made of fruits, or works, which are of the Will principle.

"The stone which the builders rejected the same was made the head of the corner." Luke omits the two lines which Matthew and Mark give. "This was from the Lord, and it is marvelous in your eyes?" as in Matthew, "in our eyes?" as in Mark. "This was from the Lord" is in the feminine, gender, the rejected stone is in the masculine gender. "Falling on the stone shall be broken to pieces" signifies that all thoughts of Truth shall be dissipated; on whomsoever it shall fall it shall *winnow* him, as in the original.

The stone is the Divine Truth, and upon this corner stone rests all things of Heaven and earth. The Beloved son who was to be sent into the vineyard was the Lord as to Divine Truth. Not as Divine Good for no murderous hand can destroy the Good of the Word. To all appearance the son of the Lord of the vineyard can be cast out and killed, but the life of the Word cannot be touched.

THE PARABLE OF THE FEAST, THE SUPPER, AND THE MARRIAGE

JOHN, 1-11	LUKE 14, 16-24
1 And the third day there was a marriage in Cana of Galilee. And Jesus was also bidden and his disciples to the marriage	16 And a certain man made a great supper and called many
MARK	MATTHEW 22, 1-14
	2. The kingdom of heaven is likened unto a certain king which made a marriage feast for his son.

BRIEF EXPOSITION

WE see in this subject the progressive order of the marriage of Good and Truth, from Matthew to John. This parable is the consummation of the two preceding, and in the original the opening words of Matthew confirm this, "annexing to his foregoing speeches he began to speak." This shows a continuation of the former parables, and it is the highest in meaning of the three.

We find in Matthew the *marriage feast*; in Luke the *Great supper*; and in John the *marriage* itself.

In Matthew, "A certain man made a marriage feast for his son." This was literally a *breakfast*. This "certain King" is, in the original a man, a King," as in Chap. 18, 23, and indicates the plural which we so often find in this Degree. The "oxen and fatlings" are killed in this Degree and all things are ready. The oxen relate to exterior goods of this Degree and the fatlings to interior goods. In Isaiah 25, 16 we have an interesting testimony to the Order of Degrees in the feast on the mountain. "And in this mountain, shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees; of fat things full of marrow, of wine on the lees well refined." The feast of fat things and the wine on the lees are of the Natural Will and Understanding; the fat things full of *marrow*, and the wine on the lees *well refined* are of the Internal Will and Understanding. Is not this a full feast for all people? Thus we see that *fat* things mentioned in Matthew are peculiarly of the Will principle. "But they made light of it . . . one went to his own farm, another to his merchandise; and the rest laid hold on his servants."

In Luke, it is said, "Come for all [things] are ready, and they all began to make excuse. The first said unto him I have bought a field and I must needs go out and see it . . . I have bought five yoke of oxen, and I go to prove them .I have married a wife, and therefore I cannot come." It must be seen that this great supper to which the certain man in Luke bade *many* (of Truth) is the same as the breakfast in Matthew. And yet how different are the peculiarities of the three in Matthew who "went their ways," and the three in Luke who made excuses. The Jewish Church was called in Matthew; but it was devastated; the Israelitish Church was bidden in Luke, but this was also devastated. And now in Matthew the servants are commanded " to go into the cross-ways of the ways, and as many as ye find call to the marriage." In Luke, the servants were commanded " to go into the streets and lanes of the city and bring in hither the poor and maimed, the blind and lame . . . and yet there was room . . . go out into the highways and hedges . . . that my house shall be made full." It is peculiar that Luke speaks of the city. All those who were exterior to these two Churches were to be brought into the marriage in states of destitution and need.

And there came in Matthew, "a man which had not on a wedding garment," or one who became a guest without even an external desire to receive the wedding nourishment. And it is very interesting to find that Jesus did not call him "Friend," as given in the text, but *Companion*, as in the original. For this man who was *speechless* could not be a *friend* of the Lord. In John's Degree only Jesus and His disciples were bidden to the marriage. This marriage was in Cana of *Galilee*, or of the Church among the Gentiles: but Jesus and his disciples were invited to be at this marriage. Showing the desire for conjunction with the internal Church.

ACCUSING JESUS

JOHN	LUKE 20, 20-26
	20 And they watched him and sent out spies which feigned themselves to be righteous that they might 23 take hold of his speech. But he perceived their craftiness
MARK 12,. 13-17	MATTHEW 22,. 15-22a
13 And they send unto him certain of the Pharisees and of the Herodians that they might catch him in a 15 word. But he knowing their hypocrisy	15 Then went the Pharisees and took counsel how they 18 might ensnare him in a word. But Jesus perceived their wickedness

BRIEF EXPOSITION

IT is interesting to see the different expressions which are used when an effort is to be made to accuse Jesus of acting against the government of Natural laws.

In Matthew it is said that the "Pharisees took counsel how they might ensnare him in his talk." They said, "Thou lookest not to the face of men" as in the original. In Mark, "They send unto him certain of the Pharisees and the Herodians that they might catch him in talk;" in Luke, "and they watched him, and sent forth spies, which feigned themselves to be just ones that they might take hold of his speech, so as to deliver him up to the rule and authority of the governor." Thus in Matthew he was to be *ensnared* as in a trap; in Mark he was to be *caught*, which in the original signifies *hunting as in the chase*; and in Luke they were to take *hold* of His words. Only in Mark and Luke is it said that He did not regard the face of men "but of a truth teachest the way of God." This is a remarkable distinction of the two Understandings.

"Is it lawful to give tribute unto Caesar or not?" Matthew says, "Jesus knew their wickedness;" Mark, "Knowing their hypocrisy;" Luke, "perceiving their cunning." This is the most interior, being of *perception*. The *wickedness* is of Matthew, or the Will principle. It is asked by all "whose image and superscription" is upon the denary? The *image* relates to the interior impression, as the *superscription* is relatively of the exterior, or to the union of Good and Truth in the Natural.

It is said in Genesis i. 26 "Let us make man in our image after our likeness." The likeness is of Internal Good and the image is of Truth. The image and superscription, is a still more external form of Good and Truth. Jesus paid no tribute to the *likeness* of Caesar, only to his image, which involved no Interior acknowledgment of authority.

The first tax paid in Matthew 17 was from the sea, or the mouth of a fish; thus relating to scientific Truth this was of progressive Order or tribute to a *King*, which is of a more interior representative of Truth. It is remarkable that the first payment of tax from the mouth of a fish is only found in Matthew, whereas the payment to the King is in all the Synoptic Gospels. Why is this? Then said he unto them, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

This teaching determines the importance of considering both Natural and Spiritual laws. The things that were Caesar's must not be ignored. Scientific Truth had already been considered, and for fear of "tumbling" the mouth of the fish had given its tribute in the extreme Natural Degree: But now interior to this, the Good and Truth of the Natural in all the Degrees must be considered, and respected, as the external form of all things that are of God.

In all the Natural Degrees of life there is an effort to *ensnare*, to *hunt* and to *hold* the words of those who are in the endeavor to teach progressive Truths. Luke alone "sent out spies;" and this is the only Gospel where *spies are* mentioned. They are those who interiorly desire to learn Truths for the sake of gain.

MARRIAGE OF THE SEVEN BRETHREN

JOHN	LUKE 20, 27-40
	29 There were therefore seven brethren. And the first took a wife and died childless. And the second and the third took her: and likewise the seven also left no children and died.
MARK 12, 18-27	MATTHEW 12, 23-33
20 There were seven brethren: and the first took a wife and dying left no seed: and the second took her and died leaving no seed behind him, and the third likewise, and the seventh left no seed.	25 Now there were with us seven brethren: and the first married and deceased and having no seed left his wife unto his brother: in like manner the second and also the third unto the seventh.

BRIEF EXPOSITION

THE Sadducees now came to question Jesus about the Law of Moses concerning the resurrection. The Pharisees came before in the Gospel of Matthew, to ask if it were lawful to pay tribute unto Caesar. The Pharisees relate to evil, and the Sadducees to the false. The latter received only the literal sense of the Old Covenant, or Moses, who said if a man die leaving no children, his brother should marry the widow and raise up seed unto his brother.

This law was for the preservation of the Church in its representative form, and was not for the preservation of a name, or of inheritance. Marriage represented the union of Good and Truth, and to be childless signified a deprivation of good and truths, from marriage. When the representatives of things ceased by the coming of the Lord, this law was abolished. Therefore Jesus said to the believers in this law, or the Sadducees when they questioned him, that when the representative image is put of the essence only remains, or the very life which was clothed with the image.

It is singular to see that no mention is made of the *fourth* brother in connection with this subject. The *third* is mentioned, and then the *seventh*. The number *four* relates to Good, the numbers three and seven to Truth. Seven to the Holy of Truth.

"In the standing up whose wife shall she be?" The word resurrection invariably signifies "standing up" which is of Truth. In John only (6, 25) it is said, "I am the resurrection and the life" and there its relative significance is decided, for these two terms are not repetitions. The first relates to the Understanding as the *standing up*, and the second to the Will as the *life*. In that Inmost Degree both the Understanding and Will are made receptive of Heaven. It is said in Matthew, "Ye do err not knowing the scriptures nor the power of God." In Mark, "Is it not for this cause that ye err;" in Luke there is nothing of this. But it is said there the sons of this age marry and are given in marriage; but they that are accounted worthy to attain to that age, and the standing up from the dead neither marry nor are given in marriage: for neither can they die anymore." All say that they are as the angels.

Marriages in Heaven are of those who in this life have established in themselves a similar Good or Truth with another while both looked towards the Lord in their progressive way. Such a marriage as this is of "that age" mentioned in Luke, and the death of the body cannot affect the interior state. The marriage is already established which will last for eternity and is not made after the departure to the spiritual world, but is perfected there continually. Married partners of "this age" may have been united in this Interior way, but others also may have been educating themselves for this true marriage union, who have never met. Thus there is no marriage given in Heaven; it is determined here, and is of the *life* in the three Degrees.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob," or of the three Degrees - Celestial, Spiritual, and Natural. Mark and Luke speak of that which Moses showed at the Bush; and most remarkably this at the Bush was of *seeing*, or of the Understanding, where we find it. A. C. 6839." The sons of this age marry and are given in marriage," only in Luke, refers to the union of Good, "marry;" and of Truth, "given in marriage." There is no repetition in these words.

THE COMMANDMENTS

JOHN	LUKE 10, 25-29
	27 Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy strength. and from all thy mind, and thy neighbor as thyself
MARK 22, 28-34.	MATTHEW 22, 34-40
30 Thou shalt love the Lord thy God from all thy heart, and from all thy soul. and from all thy mind and from all thy strength	Thou shalt love the Lord thy God in all thy heart, and In all thy soul, and in all thy mind

BRIEF EXPOSITION

In both Matthew and Luke it is a lawyer who asked a question, tempting him;" but in Mark it is a scribe who asked him "What commandment is the first of all?" A lawyer is one who studies the Scriptures, and teaches how they are to be understood; a scribe is doctrine.

It was asked by a ruler in Chap. 18. of Luke, "What shall I do to inherit eternal life?" Also in Mark 10,17. Then the commandments of the Old Covenant were given. Now the two great commandments are given. But the lawyer in Matthew does not say "what shall I do to inherit eternal life?" there is never in this Degree, any question "what shall I do to *inherit* eternal life? " Is it not of great significance that Matthew is true to the Order of *non inheritance* of Spiritual things?

Matthew says "which is the *great* commandment in the law?" Mark asks "what is *the first* commandment?" Luke gives "what is *written* in the law? How *readest* thou?" The *great* has reference to Good (Matthew) and the first has reference to Truth (Mark). The writing and reading of Luke is the recording and perception of Interior things. Mark is of the hearing, or obedience, therefore it is said there only, "Hear, O Israel." Israel is of the Spiritual Natural Degree, or of Mark. How can all these things be explained excepting by the doctrine of Degrees?

The heart, soul, mind and strength, are the four defined qualities which make one man and the Gospels are in the form of this man. The heart is the Inmost Will, the soul is the Internal Understanding the mind is the External Understanding, and the strength is the External Will. In all these *the Lord is to be loved*. The second commandment has relation to Truth, which is to be loved *as thyself*, or as one with Good.

It is remarkable to find in Matthew "on these two commandments hangeth the whole law, and the prophets." The law having reference to the Good, and the prophets having reference to the Truth of the Old Covenant. As Matthew gives more of the law and the prophets than any other Gospel, it is of significance that the saying appears here. The *heart* is always considered in correspondence with the heart of the body; but the heart of the head is of its most Interior significance. The Will principle of the Cerebellum is the very seat of affection; and the new Celestial Church of the Lord should be careful to distinguish between the heart of the Spiritual Church and the heart of the Celestial in which is *the Love of the Lord*.

In Mark and Luke the states of the scribe and lawyer are thus spoken of; in Mark, "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." And in Luke, "And he said unto him, Thou hast answered right this do, and thou shalt live."

In Matthew no remark upon the state is made.

There is in Mark a less distinct reference to the Old Covenant than in Matthew, but it is interesting to see how it entered into the "discreet answer" of which Jesus approved. "Loving him out of [the] whole of the heart, and out of [the] whole of the Understanding, and out of [the] whole of the soul, and out of [the] whole of the strength, and loving the [one] near as himself, is more of all burnt offerings and sacrifices." The burnt offerings have reference to the Will principle of the Old Covenant and the Sacrifices to the Understanding, as the *law* and the *prophets* in Matthew.

DAVID'S SON

JOHN	LUKE 20, 41-44
	41 How say they that the Christ is David's son? David therefore calls him a Lord and how is he his son?
MARK 12, 35-37	MATTHEW 22, 41-46
33 How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit. David himself calleth him Lord.	41 What think ye of Christ? Whose son is he? If David then calls him Lord how is he his son?

BRIEF EXPOSITION

Again in Matthew are the Pharisees gathered together and now Jesus is the questioner; and the scribes are mentioned in Mark and Luke.

In Matthew the questions are asked, "What think ye of the Christ? Whose son is he?" In Mark it is "how say the scribes that the Christ is the son of David?" in Luke "how say they that the Christ is David's son?"

In Matthew it is, "How then doth David in the spirit call him Lord," in Mark, "David himself said in the Holy Spirit;" and in Luke, "David himself saith in the book of Psalms." Thus there is progressive Order through the Holy Spirit to the Psalms of Luke.

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies
Underneath thy feet."

This is in Matthew, but Mark quotes,

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies
The footstool of thy feet."

And Luke gives the same.

Christ has relation to Truth, as David also, but of a different quality. David was *a representative of Christ* and thus Christ was the Lord of David. The "Lord who said unto my lord," was the Divine Good in the Human, Christ is its Divine Truth. The Scribes and the Pharisees had no perception of this Order; therefore "no one was able to answer him a word," as in Matthew, but in Mark it is said that "the great crowd was hearing him gladly," as in the original. In Luke, "But all the people hearing he said to his disciples Beware of the scribes. These are they who do not interiorly understand why Christ was David's son and yet vaunt themselves in external knowledge.

The word Christ was most extensively used in the first Christian Church. As Truth was the quality of that Church. This was the Truth which leads to Good. God was also more generally considered as the title of the Divine and coming of the Divine in Good all the enemies shall be put under foot and Faith will no longer reign. Then shall we know why Christ is upon the right hand and understand that *the lord reigneth*. The titles "Christ" and "God" will continue to distinguish the Spiritual Church, but "Father" and "Lord" will be used with Inmost Affection by those of the "New Jerusalem going down from heaven."

In this Celestial Church coming in a most Internal manner from *above*, all terms applied to it must be according to the Order of *affection* and not according to the Order of *Understanding*. "Amen. Come Lord Jesus."

EXALTATION

JOHN	LUKE 11, 46, 20, 46-47
	11. 46 Woe unto you lawyers also. For ye lade men with burdens grievous to be borne. Beware of the scribes which desire to walk in long robes. 47 Which devour widows' houses
MARK 22, 38-40	MATTHEW 23, 1-12
38 Beware of the scribes which desire to walk in long robes. Which devour widows' houses.	2 The scribes and Pharisees sit on Moses seat. They bind heavy burdens. They make broad their phylacteries. Whosoever shall exalt himself shall be humbled

BRIEF EXPOSITION

IT is remarkable that in Mark's Gospel no lawyer or lawyers are ever mentioned. For in that Degree of the External Understanding there are none who study the Scriptures, or teach them understandingly. 'Would it not be singular to find that Mark always omits them if not for the doctrine of Degrees?

"The scribes and the Pharisees sit on Moses' seat" as Matthew, only, says. They sit there in connection with the Old Covenant teaching, falsifying all its doctrines in their application to life. The scribes are only mentioned in Mark and Luke. "All things therefore whatsoever they bid you these observe and do." Observe, has relation to Truth, and do, to Good. "They bind heavy burdens and grievous to be borne " is another expression relating to the opposite state of the marriage of Good and Truth. These" they lay on men's shoulders but will not move them with their finger; " that is they lead into spiritual difficulties but will not assist in removing them by any external power of Truth, from Good, for they do not possess this. " All their works they do for to be seen of men."

Only Matthew mentions "that they make broad their phylacteries." It is interesting to see the description of these in Vincent's Word Studies. "They were capsules containing on parchment the four passages of Scripture from Exodus 13, 1-10; 13, 11-16; Deut. 6. 4-9; and 11. 13-21. They were for the head and arms. That for the head was to consist of a box with four compartments, each containing a slip of parchment, inscribed with one of the four passages. Each of these slips was to be tied up with well washed hair from a calf's tail, lest if tied with wool or thread any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same four passages written in four columns of seven lines each. The black leather straps by which they were fastened were wound seven times round the arm, and three times round the hand. They were revered by the Rabbis as highly as the Scriptures, and like them might be rescued from the flames on a Sabbath. They made these *broad* and enlarged their borders, or they spake" Truths magnificently, and did works to be seen," as Clowes explains. And all these eternal forms are found only in the Most External Degree of Matthew.

It is interesting to find only in Mark and Luke the devouring of "widows' houses," and the pretences in making "long prayers."

Widows in the Spiritual Church signify those in Good and not in Truth; but widows in the Celestial Church signify those in Truth but without its Good. For in the Spiritual Degree the man is Truth and the woman Good; but in the Celestial Degree the husband is Good and the wife Truth. As the widows appear in the present subject in the Spiritual Degree it is Good which suffers from loss, as Truth does not protect Good, which is the widow ; the *house* being devoured in consequence. The long prayers also belong to these Degrees.

Matthew says, "Call no man father on the earth," which is of this Degree nowhere else in the Gospels is this said. The natural man can never look to the External Degree for generation, for all things are created from above.

The spiritual quality of the Word is shown in this statement of Matthew, for there can be no possibility that this command has reference to a material father.

WOES

JOHN.	LUKE 11. 37-49
	39 Now do ye Pharisees cleanse the outside of the cup and the platter. Woe unto you Pharisees, for ye tithe mint and rue. Woe unto you Pharisees. Woe 46 unto you lawyers also
MARK.	MATTHEW 23. 13-33
	13 Woe unto you scribes and Pharisees. hypocrites. Ye shut the kingdom of heaven. Woe unto you. ye compass sea and land. Woe unto you. Whosoever shall swear by the temple. Woe unto you, ye tithe mint and dill and cummin. Which strain out the gnat. Woe unto you, ye cleanse the outside of the cup and platter. Woe unto you

BRIEF EXPOSITION

THIS is the consummation of the "scribes and Pharisees hypocrites" in the Gospel of Matthew. And it is remarkable to see the difference between the particulars of the subject as given in Matthew and Luke. In the latter Gospel the cleansing of the cup and *plate* (as in the original) opens the denunciation of the Pharisees. There are no scribes mentioned in this connection because the *evil* of the Pharisees is considered. Matthew gives both, as usual, in considering the false with the evil. Luke says, "give for alms those things which are within; and behold all things are clean unto you." This is not given in the same form in Matthew, and the cup and platter is the fifth woe there. The second woe in Luke is of tithing "mint and rue and every herb." Tithe is *tenth*. Both Matthew and Luke give the sweet smelling mint, but Luke gives "rue and other herbs" whereas Matthew gives "dill and cummin." Cummin signifies "scientifics, which are the first things which are learned in order that man may receive intelligence." A. C. 10,669. It is a proof of Matthew's Degree that only here is *cummin* given. The platter here, in the original means to hold meat but in Luke the word is different and means *plate*.

It is remarkable to find in Luke that the Pharisees are called tombs which appear not," and the men as they walk about do not see them; whereas in Matthew they are designated as "whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness." In Matthew they are clearly seen from their whitened appearance, and external beauty, but in Luke they are unseen and the men that "are walking over, know it not." This is a remarkable difference; as also the "dead men's bones," or of the false of evil, and the "uncleanness" of falsity, which are not found in Luke; but no *dead men's bones* can belong to this Interior Degree. The "woe unto you lawyers" is not found in Matthew, in this connection, but was given in connection with the scribes and Pharisees in the opening of this chapter.

In Matthew it is said "ye build the sepulchres of the prophets and garnish the monuments of the righteous;" Luke says, "ye build the monuments of the prophets, and your fathers killed them." In Matthew it is "monuments. of the just," the sepulchres of the prophets are the external of Truth," the monuments of the just, are externals of Good ; the one of the Understanding when all Truth has perished, the other of the Will when all Good is destroyed. In Luke it is said, " Surely ye bear witness and are well pleased (together) [with] the works of your fathers: for they killed them, but ye build." In Matthew it is "if we were in the days of our fathers we should not have been partakers of them in the blood of the prophets. Therefore ye witness to yourselves that ye are sons of them having murdered the prophets. Fill ye up the measure of your fathers." The expression *well pleased* in Luke is peculiar to this Degree. The Pharisees in both Degrees destroyed Good and falsified Truth or were *witnesses* to the doings of their *fathers*.

The blind guides that strain out the gnat, and swallow the camel," is only given in Matthew. Strain *at* the gnat is an old misprint, it is *strain out*. Vincent says that *swallow* is a feeble word in this place; it should be "drink down," or *gulp*. They would strain out a small insect of the lowest natural affection, but gulp down a large false scientific.

SENDING MESSENGERS

JOHN	LUKE 11, 49-51a 13, 34, 35.
	49 I will send unto them prophets and apostles. Zechariah who perished between the altar and the house of Jehovah
MARK.	MATTHEW 23, 34-39
	34 I send unto you prophets and wise men, and scribes. Zechariah, son of Barachia, whom ye murdered between the temple and the altar

BRIEF EXPOSITION

IT is said in Matthew, "Behold I send unto you prophets, and wise men, and scribes." In Luke, "Therefore also said the wisdom of God, I will send unto them prophets and apostles." The difference of Degree is very evident here.

The Divine ideas fall into the ideas and expressions of natural thought. The Divine idea of a prophet, is the Truth of doctrine ; the Divine idea of a wise man, is the Good of doctrine ; and the Divine idea of a scribe, is the Word as to its letter from which doctrine of all kinds is derived. To *kill*, has reference to the prophet; to *crucify*, has reference to the wise men; to *scourge*, has reference to the written Word, or the scribes. Persecuting from city to city has reference to wandering from one doctrine to another, for city signifies doctrine.

In Luke, the Divine idea falls into the Natural of "the prophets and apostles," because the Natural here is of a different quality from that of Matthew. And here are two results in harmony with the two classes of prophet, and apostle, "Them they shall kill and persecute." All this can be seen to be of an external state.

Matthew gives, "That upon you shall come all the righteous bloodshed on 'he earth, from the blood of Abel the righteous, unto the blood of Zechariah, son of Barachiah, whom ye slew between the sanctuary and the altar." Barachiah signifies "Blessed of *Jah*," therefore it is of the Will principle. It is said in 2. Chronicles 24,. 25, that they stoned Zechariah, the *son of Jehoida the priest*, in the court of the house of the Lord. In the book of the prophet Zechariah, he is called "the son of Barachiah, the son of Iddo the prophet;" but nothing is said there of his being put to death. Luke says nothing of "the son of Barachiah," therefore this term is significant only in Matthew, *as the Good of Truth*, when *Abel* represents the *Good of Charity*.

In Luke, it is said, "the blood of all the prophets, which was shed from the foundation of the *world*, not *earth*," as in Matthew. These two terms are relatively Interior and Exterior.

Abel represented the Good of Charity, and Cain, Faith without Charity; the latter destroyed the former. Between this Good of Charity, and the Good of

Truth, all Truth had been falsified, for *blood* has relation to Divine Truth. In Luke, Zechariah was "destroyed between the altar and the house of Jehovah" as in the original, but in Matthew, "he was murdered between the temple and the altar," which is of comparatively external significance. The cry concerning Jerusalem has reference to the Divine Mercy which is willing to conjoin Truth to Good, in every one, and thereby conjoin every one with Himself. "How often was I willing to gather together thy children, even as a hen gather together her chickens under her wings and ye were not willing," as in the original. °The Will or Mercy of the Lord was not loved by man, or was not of his willing in harmony with the Divine Love. It is interesting to find the word turn, or turning in the two Gospels connected with the brood under the wings of the bird, for this signifies a change of state. Jesus desired to gather and turn "thy children" after the fashion of this mother bird.

"Ye shall not see me henceforth," until the Will principle of man should be opened to the coming of the Lord, when His Truth would be called "Blessed," in its reception by those who could see this "name of the Lord."

THE CONSUMMATION OF THE AGE

JOHN.	LUKE 21 5-19a
	9 And when ye shall hear of war and tumults. In your patience ye win your souls
MARK 13, 1-13	MATTHEW 24, 1-14
7 Ye shall hear of wars and rumour of wars. He that endureth to the end, the same shall be saved	6 And ye shall hear of wars and rumour of wars. And this gospel of the kingdom shall be preached in the whole inhabited earth and then shall the end come.

BRIEF EXPOSITION

THE stones of the Temple which were to be thrown down were the falses that had been built up in place of the Divine Truths of the Lord. Only Matthew and Mark speak of the buildings. Luke says "fine stones and offerings." This word *offerings* is found only here in the New Testament; it signifies *set up*. This must mean the appearance of Truth which the members of the Church in this Degree profess to believe. "One stone upon another" is not the Order of the Lord's Church; therefore they would be thrown down. All say this.

In Matthew "Jesus went out of the temple and was going on his way" when the disciples showed Him the buildings of the temple: in Luke nothing is said of this, but the subject is immediately preceded by the account of the poor woman casting her two mites into the treasury. Matthew gives no account of this.

In verse 3d of Matthew it is said that Jesus sat on the Mount of Olives, and in Mark, verse 3d, that "he sat on the Mount of Olives over against the temple ; "but Luke does not *give* the Mount of Olives. This is singular if Matthew and Mark considered it of importance to mention that he was sitting on the Mount during the teaching.

Matthew says, "Tell us when shall these things be? And what shall be the sign of thy coming and of the consummation of the age?" The *coming* and *the consummation of the age* are only here. *Coming* signifies to be *present*, and *the consummation of the age* is the close of the first coming; the coming here has reference to the second presence. Mark says "when shall these things be ? And what the sign when these things are all about to be accomplished." Luke says " when these things are about to come to pass?" All say that "many shall come in my name," or, *upon* my name, as in the original.

All give the wars and tumults; Luke gives *terrors* which is used only here in the New Testament. All say that "nation shall rise against nation and kingdom against kingdom" and that there shall be famines and earthquakes.

In Matthew it is said that "these good tidings of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations, and then shall the end come." Mark that the Gospel must " irst be preached unto all the nations," but the *end* is not given. Luke gives "They shall lay their hands on you and persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake meditate not beforehand how to answer for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or gainsay." Mark says, "be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour that speak ye; for it is not ye that speak, but the Holy Spirit." In Luke *wisdom* is promised, in Mark the Holy Spirit will speak.

Luke gives, "not a hair of your head shall perish; in your patience ye shall win your souls." Mark says, "but he that endureth to the end the same shall be saved."

It is peculiar to see in Matthew that "the love of many shall wax cold;" and to know that only in Matthew and John18, 18 is the word *cold* used; and these are of the two *Will* principles which are of the heat of love. The opposite of this is the *waxing cold*, mentioned above.

It is to be remembered that the "cup of cold water" is only given *in* Matthew.

CONSUMMATION OF THE AGE

JOHN.	LUKE XVII. 21-37, XXI. 20-24
	24 For as the lightning when it lighteneth out of the one part under the heaven shineth unto the other part under heaven: so shall the Son of Man be in his day. xxi. 20 When ye see Jerusalem compassed with armies
MARK 13, I. 14-23.	MATTHEW 14, 15-28.
14 When ye see the abomination of desolation let him that is In Judea flee into the mountains	15 When therefore ye see the abomination of desolation As the lightning cometh forth from the east. and is seen even unto the west; so shall be the presence of the Son of Man.

BRIEF EXPOSITION *Continued*

IT is singular to find in Luke a division of the present subject, which is given in Matthew and Mark as a continuation of the preceding teaching. In Matthew it is "When ye see the abomination of desolation in the holy place" in Mark, "standing where it ought not." This abomination of desolation signifies in the original "a loathing for food," and is very expressive of the vastation of the Church in its distaste for Good and Truth. But Luke says, Chap.21, 20 "when ye see Jerusalem compassed with armies then know that her desolation is at hand." No "abomination of desolation" is here given, yet the teaching is the same while rendered so differently. 'The true City is encompassed with armies.

All continue, "Let them that are in Judea flee to the mountains;" and the significance of *Judea* as being of the Love principle renders it important to flee to the corresponding elevation of the mountain. Luke adds, "and let them that are in the midst of her depart out, and let not them that are in the country come into her."

There are three classes of men in the Church; one of these are in love to the Lord; one in love of the neighbor; and one in simple obedience. These three classes are alluded to in the Synoptic Gospels here; but Luke refers to them in an entirely different manner from that of Matthew and of Mark. The *housetop* and the field are given, but not in Luke Chap.11. Yet most remarkably we find in Luke Chap. xvii., "In that day, he which shall be on the housetop, and his goods in the house let him not go down to take them away : and let him that is in the field, likewise not return back."

Matthew and Mark say return to the field "for his cloak." Why was this caution not given in Luke? The cloak is *external* Truth, therefore not found in the Interior Understanding, in this connection. When the Church is have desolated all those who have by Good procured Truths are commanded not to go back to former states. Judea, and the housetop are of Good and states of Truth from which they had ascended were represented by the things that they were not to return to.

"Woe unto them that are with child and give suck in those days" are mentioned by all; these are of the infancy of Good, "with child;" and "give suck" of Truth. There can be no growth on account of surrounding influences against them. Matthew says, "pray that your flight be not in the winter neither on a Sabbath." Mark omits the Sabbath; and Luke does not give either. There is never any *winter* in Luke. The flight in the Natural Man must not be in a state of too much cold, or perverted heat of Sabbath holiness. "For the elect's sake the days shall be shortened," signifies that on account of those who are in the Good of Charity in the Church in the Natural the state of desolation will be shortened. Nothing is said of this in Luke.

In Luke 17is found, Lo, there! Lo, here! "and is connected with the lightning "lightening out of the one part under the heaven, shineth unto the other part under heaven." In Matthew, it is "Lo, here is the Christ, or Here," which relates to doctrine. Matthew also says "the lightning cometh from the East and is seen even unto the West." The wilderness in Matthew signifies external states; the inner chambers interior states. In Matthew, "wheresoever the carcass is, there will the vultures be" . . . In Luke, "where the body is." No *carcass* in the Interior Understanding.

CONSUMMATION OF THE AGE

JOHN.	LUKE 21,.25-33 17, 25-30
	25 And there shall be signs in sun and moon and stars for the powers of the heavens shall be shaken. 17, 27 They ate, they drank, they married until the day that they entered into the ark in the days of Lot; they ate, they drank, they bought.
MARK 13, 24-32	MATTHEW 24. 19-39
24 The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven	29 The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. 38 They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.

BRIEF EXPOSITION *Continued*

MATTHEW and Mark say that after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven." Luke says there shall be "signs in sun, moon and stars." This is very different from the words of Matthew and Mark. There shall be no utter disarrangement of Good, (the sun) of the moon, (Truth) and of the stars, (Knowledges) in the Interior man as in the Exterior.

In Matthew it is said "then shall appear the sign of the Son of Man in heaven;" but Mark and Luke both say "And then shall they see the Son of Man coming in power and much glory." As the *glory* is of the brightness of Truth therefore *much* and not *great* is used in the original. Matthew gives *on* the clouds, when Mark and Luke give *in*. Luke says that there shall be *on the earth*" distress of the nations and perplexity for the roaring of the sea" as in the original, which is to take place before this coming; and this refers to the *sea*" on the earth," where we always find it.

Matthew and Mark say now, "And he shall send forth his angels to gather the elect from the four winds from one end of heaven to the other" (Matthew)" from the uttermost part of the earth to the uttermost part of heaven "(Mark). Only in Matthew is the word *trumpet* used, and it signifies celestial affection descending to the elect of the Natural Will.

All give the parable of the fig tree. Matthew and Mark say, "Now from the fig tree learn her parable." Luke says "See ye the fig tree and all the trees." And it is peculiar to Luke to give, " When ye see these things coming to pass know ye that the kingdom of God is nigh." Matthew and Mark say, " He is nigh, at the doors."

Matthew and Mark say, "But of that day knoweth no one, not even the angels of heaven, neither the Son but the Father." Then in Matthew follows "And as the days of Noah, so shall be the presence of the Son of Man." Mark never speaks of Lot or Noah; Matthew never gives Lot; but Luke speaks of both Lot and Noah. In Luke 17 it is said, "And as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man." Matthew has *presence* of the Son of Man. Matthew and Luke both speak of the state of Noah when they were "eating and drinking, and marrying and giving in marriage" before the flood.

But it is remarkable to see that Luke continues with " Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded ; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all ; after the same manner shall it be when the Son of Man is revealed." then follows in Chapter17 the " housetop " and " field " and the command not to turn back ; closing with the injunction, " Remember Lot's wife."But in connection with the subject in Chap 21 of our present lesson, nothing is said of all this. If the sayings were of historical sequence, as in Matthew, would it not be peculiar to find in Luke nearly four chapters of events intervening between the statements?

CONSUMMATION OF THE AGE

JOHN	LUKE 17, 34-37, 12 37-46
	40 In that night there shall he two men on one bed; the one shall be taken, and the other left. There shall be two women grinding together. Blessed are those servants whom the Lord when he cometh shall find watching. Shall appoint his portion with the unbelieving
MARK 13, 33-37	MATTHEW 24, 40-51
35 Watch therefore: for ye know not when the lord of the house cometh, whether at even. or at midnight, or at cock-crowing, or in the morning	40 Then shall two men be in the field; one is taken and one is left. Watch therefore for ye know not on what day your Lord cometh.

BRIEF EXPOSITION *Concluded.*

IN the new version the "two in the field" of Luke is omitted; but it is said in the margin that it is given by some authorities. Its omission would harmonize with the doctrine of Degrees, for the *field* is of the Natural Degree and it is given in Matthew. The "two men on one bed," is given in Luke, and not in Matthew. These relate to the two in doctrine, but not one in life, therefore one is taken and the other is left.

Matthew gives "two women grinding at a mill;" but Luke says nothing of the *mill*. Both verbs are in the present tense, "One is taken and one is left." By grinding at a mill in a good sense signifies an examination of the literal sense of the Word; and in a bad sense confirmation of what is false. In Luke, the two were "grinding together," but not at a mill, therefore interior investigation is implied at which one was in the true and the other in the false. Mark has nothing of this. The men and the women are principles only, for they are not mentioned by such titles in the original.

The above is found in Luke 17, 34, 35, and closes there, with, "And they answering, say unto him, Where Lord? And he said unto them Where the body, thither will the vultures be gathered together." There seems to be no connection between these two subjects; but in the Spiritual sense of Luke's Degree they are one.

The continuous subject in Matthew is, "Watch therefore; for ye know not on what day your Lord cometh." This relates to the second coming of Good (Lord). In Luke we go back to Chapter 12 for the subject of watchfulness. "Blessed are those servants whom the Lord, when he cometh, shall find watching verily I say unto you that he shall gird himself and make them sit down to meat, and shall come and serve them."

Matthew says "if the master of the house had known in what watch the thief was coming, he would have watched and would not have suffered his house to be broken through," or "digged through" as in the original. The same is in the 12. Chap of Luke, showing that the subject is one. Luke says "if he shall come in the second watch, and if in the third," these being of Truth. Mark says, "Watch therefore for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly he find you sleeping." The difference here from the statement of the watches in Luke. is that of the difference of Degree. They are a different form of the states of night, and the coming morning.

Matthew does not speak of these times of appearance to those watching, which is of peculiar significance. The faithful and wise bond servant, who was set over the lord's household, is continuous there. "He was to give them their food in due season," as Luke also gives. Both also say, "My lord delayeth his coming;" but Luke omits the "evil bond servant" who says this, for this Degree is not of *evil*. The lord of that servant shall come in the day when he expecteth not, and in an hour when he knoweth not." Both Matthew and Luke say this, and it is interesting to see that *day* is connected with *expecting*, and *hour* with *knowing*. These being relatively of Good and Truth.

Is it not remarkable that John is profoundly silent upon this apparently most important subject?

THE TEN VIRGINS

JOHN	LUKE 12, 35, 36
	35 Let your loins be girded about and your lamps burning. When he shall return from the marriage feast. They may straightway open to him
MARK	MATTHEW 25, 1-13
	1 Likened unto ten virgins. Five of them were prudent, and five were foolish. They that were ready went in with him to the nuptials, and the door was shut

BRIEF EXPOSITION

THE former subject related to *Good*, or the proper nourishment of the household; this subject refers to Truth, which is of the lamps. The former subject was a state of Good to which the coming of the lord of the household would conjoin Truth; the latter was a state of Truth to which the bridegroom would conjoin Good. Both the servants and the virgins waited for the coming.

There does not appear to be in Luke any connection with the ten virgins of Matthew, but "the loins being girded and the lamps burning" is of the same significance, in this Interior Degree. A virgin relates to the Church as Truth about to be united with Good. This of the Spiritual Degree. Virgin in its highest sense is the Good of the Celestial Church. Virgins are both men and women of the Church. In Matthew it is said that "the kingdom of the heavens" is likened unto ten virgins; this signifies the last time of the old Church and the beginning of the new. "They took their lamps and went forth to meet the bridegroom," signifies a state of reception. Oil has reference to Good. The prudent took oil in their lamps, or took Good in their Truth; but the foolish had no Good in their Truths. "While the bridegroom tarried they all slumbered and slept." To slumber signifies to grow slothful by delay, and to sleep is to cherish doubt. How many at this day slumber and sleep at the apparent delay of the Second Coming of the Lord! The prudent cherish doubt in which is an affirmative principle, and the foolish cherish doubt in which is a negative principle. A. C. 463S. "At midnight there is a cry." It is night when a *change* takes place, which is signified by *cry*.

The foolish now ask for help of the prudent. But there is little to be communicated. "Go to those who sell." Those who boast of their merit are meant by these. "But while they were gone to buy the bridegroom came, and they who were ready, went in with him to the marriage," which signifies that they who were in Good and thence in Truth, were received into heaven.

"Afterwards come also the other virgins, saying, Lord, Lord, open to us." But he answered and said, "I know ye not." They called "Lord," from faith without Charity, and "Lord," from works in which was not the Lord's life, but the love of self; and as these were not known to the bridegroom, the foolish ones were rejected. The girding of the loins, and the lamps burning in Luke, are of the Will and Understanding of this Interior Degree.

But the great distinction of Luke is that the teaching there is of the *Descending* Order, whereas in Matthew it is of the *Ascending* Order. "Be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast." This *return* from the marriage feast is of a different order from the "going in with him to the marriage" of Matthew.

They must all be ready in this Degree when "He cometh and knocketh" to open unto Him straightway.

It is seen that only in the Natural Degree of the Will is the Church most neglectful in obtaining Good; for there alone are the foolish virgins mentioned. The importance of understanding Degrees is shown when we know where to place this parable of the virgins. The *prepared* ones here go in with the bridegroom whose *oil* is in their "own lamps;" and communication is closed to those who have to seek this oil from others.

THE TEN POUNDS AND THE TALENTS

JOHN	LUKE 19, 12-27
	12 A certain nobleman went into it far country. 15 And <i>gave</i> them ten pounds. And another came saving, Lord behold thy pound, which I kept laid up in a napkin.
MARK	MATTHEW 25, 14-30
	14 A man going into another country. 15 Unto one he gave five talents, to another two and to another one. 26 He that received the one talent. I was afraid and hid my talent in the earth.

BRIEF EXPOSITION

THIS is the concluding parable of the three, in the Order of Good, Truth and Use. The pound signifies Knowledges of Good and Truth from the Word talents signify remains of Good and Truth from the Lord. The one is found in Luke and the other in Matthew. To one class in Matthew is given five talents, to another two, and to another one. In Luke to each of ten servants is given one pound. The man of Matthew is the nobleman of Luke. The subject in each Gospel is the apparent absence of the Lord in going into another country. The Lord gives the talents and pounds according to the ability to use them, and then leaves each in freedom to gain by their use. In Matthew, having returned, the Lord called the servants to account. The one having received five talents " came and brought other five talents . . . His lord said unto him, ' Well done, good and faithful servant . . . enter thou into the joy of thy Lord." To the one who received two talents was said the same of the two talents gained and the reply of his lord was the same. But he that received the one talent, declared. "I was afraid and hid thy talent in the earth: Lo thou hast thine own."

The same thing is implied in the statement of Luke, with the difference between the *talent* and the *pound*. On the return of the Lord there, the first one with the pound says to him, "Lord, thy pound did work ten pounds. And he said to him: Well [done] good servant, because thou vast found faithful in very little, have thou authority over ten cities. And the second came saying: Lord, thy pound hast made five pounds. And he said to him also be thou over five cities. And another came, saying: Lord behold thy pound, which I had lying away in a napkin."

In Matthew the talent was hidden in the *earth*; in Luke it was lying away in a *napkin*. The earth can be readily seen as belonging to Matthew; but how marvelous is the statement of Luke in harmony with this Degree, if we understand the signification of *napkin* in which the pound was put away. " The servant who laid up in a napkin, denote those who procure to themselves the truths of faith, and do not conjoin them to the good of Charity, in which case there is nothing of gain." A. C. 5291.

This *faith* not united to *Charity* in the Interior Understanding of Luke, is the pound in the *napkin*; but the talent of the External Will was hidden in the earth. The napkin was of linen, which in itself is Truth, but here in its opposite is falsity. Is this not a clear illustration of the difference between the External Will and the Interior Understanding?

The pound and the talent which had been unemployed were taken from the wayward bond servant, and given to those who had used their gifts to the best advantage.

"For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away." Both Matthew and Luke say this.

There shall be a constant increase of wealth to those who have acquired Spiritual riches: and a constant decrease to those who have neglected the acquisition of the Heavenly things from the Word of the Lord.

THE SHEEP SEPARATED FROM THE GOATS

JOHN	LUKE
MARK	MATTHEW 25, 31-46
	32 And before him shall be gathered all the nations: And he shall separate them one from another, as the shepherd separateth the sheep from the goats.

BRIEF EXPOSITION

THE final effect of the coming of the Son of Man will be to determine the states of those who are in the Natural Man; for here alone do we find the present statement concerning the sheep and the goats, and the particulars of the judgment.

The Degree of Matthew corresponds to the World of Spirits, into which all enter first after this life. As Matthew in one sense is the first Degree of the Natural life, so it corresponds to the first Degree of the life of the Spiritual world. As man opens the progressive Degrees within himself, he opens this Order of the Heavens within himself.

The World of Spirits is the place, or state, of judgment. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations." It is interesting to see the *coming* to His glory, and *sitting on the throne* of His glory, for these are of the Order of Truth and Good, as we have seen of *coming* and *sitting*. These are the powers of heaven established for judgment in the World of Spirits. Why was not this interesting and important subject presented in the other Gospels? "All the nations" are of Matthew's Degree; and they are collected in the World of Spirits to be separated as sheep and goats, the one on the right hand, and the other on the left. In the original the distinction is of sheep and *kids*. Kids in a good sense signify the Truth of the Natural Man, but here they signify falses. Therefore the Good and the evil are not separated, but those in Charity and those in falsity.

"Then shall the King say unto those on his right hand." It is a Truth of the Church that all judgment is performed by *Truth* and not by Good; therefore it is said here that *the King* "shall say," for King is of Truth. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *The world* is the Church as to Good, and all who come into this state, are blessed of "My Father," or the Divine Love, and receive the eternal life which is thus prepared for them.

Then follow the particular states of this Good. "I was an hungered," or desired to find Good in the soul," and ye gave me to eat." "I thirsted," or desired to find Truth," and ye made me drink." "I was a sojourner," or desired to give instruction, and ye received this instruction. This is *sojourner* and not *stranger*, for a stranger did not desire instruction. And the other wants named are of the same Spiritual Order. These referred to are unconscious of their merit and ask "When did we all these things?" And the answer was, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me." Then shall he say unto them on the left hand, "Depart from me." "And these shall go into everlasting punishment, but the righteous into everlasting life."

If we wish to have a true understanding of the Lord's teaching we must study carefully all of His words. The division of the sheep and goats has always been considered as the division of the good and the evil. But the Lord did not teach this; and it is important for us to know that which he really taught. The Law of Correspondence explains this.

The word *kid* signifies the truth of the Natural man. In the opposite sense, as here, it signifies falsity, which cannot be conjoined with the *Good* of the sheep. "On the left hand" does not refer to those who are in *evil*.

THE COUNSEL HELD AGAINST JESUS.

JOHN 11. 55-57	LUKE 22. 1-2
They sought therefore for Jesus, and spake one with another as they stood in the temple. if any man knew where he was he would shew it, that they might take him	And the chief priests and scribes sought how they might put Wm to death; for they feared the people
MARK 14. 1-2	MATTHEW 26. 1-5.
The chief priests and scribes sought how they might take an uproar of the people him with subtilty and kill him; there shall be arise among the people	8 Then were gathered together the chief priests and the elders of the people into the court of the high priest who was called Caiaphas. Lest an uproar

BRIEF EXPOSITION

IT is peculiar to Luke and Mark that they speak of both the " passover " and " unleavened bread," whereas Matthew only says the feast of the passover cometh after two days ;" when " the Son of Man is delivered up to be crucified." This is in the present case, expressive of the Truth that this is not of specified time, but of constant occurrence in the states of those who are ready to betray the Lord.

There' were three feasts established among the Jews and the people of Israel, of the Old Covenant Order. One was the Passover, or celebration of the release from the bondage of Egypt; one was the Feast of Weeks, or the celebration of the implantation of Truths in Good; and the other was the Feast of Tabernacles, or the implantation of Good.

The Feast of the Passover and of the Tabernacles were relatively of Truth and Good, but the latter is not mentioned in the Gospels, excepting in John. The feast of *unleavened bread* appears in all the Synoptic Gospels; but not in John. This shows the interior significance of the Feast of Tabernacles. The feast of the Passover and of unleavened bread are the same; of purification from falsities, and the two are united now in the two Understandings.

John says "Now the passover of the Jews was at hand, and many went up to Jerusalem out of the country before the passover to purify themselves." This is only said in John, and going from the country to Jerusalem, signifies progression from an external state to an interior one for purification. The Passover was the Spiritual of purification, and the feast of unleavened bread was the Celestial of purification. There is no " leaven " in the bread of John for that bread came down from Heaven, and not being affected there by the commingling of earthly impurities had no need of being leavened. In Chap13 of John it is said "Before the feast of the Passover;" "of the Jews " is dropped. Vincent says that "This clause is to be construed with *loved* at the close of this verse." And that it is not now " the Passover of the Jews which Jesus is about to celebrate, but . . . with a development of its higher meaning." This is an unconscious testimony to the Order of Degrees.

Caiaphas is only once mentioned in Luke, Chap3, 2 and never in Mark. Both Matthew and John give the name at the close of their Gospels. It is remarkable to find that the two Degrees of the Understanding make no reference to Annas or Caiaphas, in the last Natural judgment of Jesus. It would be singular to find in four natural records of condemnation to death, that two omitted the judge, and only one of the four gave the name of him before whom the culprit was first brought. *Annas* signifies "the grace of Jab," and *Caiaphas* "depression." In the latter the deprivation of Good and Truth caused anxiety.

In the Natural Man of Matthew and Mark they sought how Jesus could be taken by craftiness and be put to death. They were of the chief priests and scribes in Mark. In Luke the chief priests and scribes sought "how they shall take him up." Matthew and Mark also say, " Not during the feast lest there be an uproar among the people." Uproar is never mentioned by Luke nor John. It is a commotion of the External Man.

THE ANOINTING

JOHN 12. 3-8	LUKE 17. 21-37
Mary therefore took a pound of spikenard and anointed the feet of Jesus. and wiped his feet with her hair and the house was filled with the odour of the ointment.	And behold a woman which was in the city, a sinner; she brought an alabaster box of ointment. and kissed his feet much and anointed them <i>with the</i> ointment.
MARK 14. 3-9	MATTHEW 26. 6-13
3 There came a woman having an alabaster box of ointment very costly; she brake the box and poured it over his head	There came unto him a woman having an alabaster-box of exceeding precious ointment, and she poured it upon his head

BRIEF EXPOSITION

In Matthew and Mark the house of Simon the leper is given;" in Luke, "the Pharisee's house ;" and in John the place and not the house is given. The three of Matthew, Mark and John, say *Bethany*, but Luke says nothing of this place, and the different presentations of the teaching, make the subject a most interesting one to study.

It is a peculiarity of the Gospels that no names of places there commence with "Beer" as in the Old Covenant. " Beth "is given in the Gospels. Beth signifies *house* and Beer, *well*. House is of Good, and well is of Truth; and it is interesting to see the distinction that is made between these names of the New and of the Old Covenants.

In Matthew the woman came to Jesus having " an alabaster box of myrrh, being of heavy value and she poured down upon the head of the [one] lying along," as in the original. In Mark, the woman had "an alabaster-box of genuine spikenard very precious, and having broken together the alabaster box she poured upon his head." Thus these two of the Natural Man anointed the head. In Matthew, the ointment of the alabaster-box was *myrrh*, in Mark, it is *spikenard*. There has been a great difficulty in deciding upon the quality of the latter preparation. But we must decide that its Spiritual significance is of the Understanding as the *myrrh* is of the Will, where it is always found.

In Luke, it is said, " And behold a woman in the city, who was a sinner, having known that he lies down in the house of the Pharisee having brought an alabaster box of ointment, and standing behind at his feet weeping, she began to wet his feet with her tears, and wipe them with the hair of her head, and kissed his feet much, and anointed them with the ointment." And now in John, the *woman* of the Synoptic Gospels is said to be Mary, of the family of Lazarus.

As in Mark "the ointment was of genuine spikenard much honored," with which she anointed the feet of Jesus, and wiped his feet with her hair. And the most significant Truth connected with the statement is that "the house was filled out of the odor of the ointment."

Thus we see that in the two Internal Gospels the *feet* were anointed; in the two External Gospels the *head* was anointed. There can be no doubt about the anointing that it is the same act in all. But the differences are of Degrees: Pouring' this balsam upon the head in the Natural Man is a representative of Divine Good in the Lord as to his whole Human. But in John the whole house was filled with the odor of the ointment, from the anointing of the feet. How expressive is this of the sweetness which filled the Inmost Will principle when the feet were anointed and wiped with the woman's hair "All Truths which are *from Good* in Heaven are perceived as sweet scented, and thence grateful and pleasing." A. E. 375. The Truths from Heaven are in John, and here is the odor!

How full is the treatment of the subject in Luke? The woman stood behind at the feet ; she was weeping; she began to wet his feet with her tears ; and wiped them with the hair of head ; she kissed his feet much. There are no *tears* in the other Gospels, which are appropriately of this Degree.

It is remarkable to find the former subject of the Passover in Luke xxii, and this of the anointing, in Chap. vii. This testifies to the fact that there is no Order of Time in the Gospels but of State.

THE ANOINTING

JOHN 10: I. 4-8	LUKE 7. 39-50
Judas Iscariot saith. Why was not this ointment sold and given to the poor?	Her sins. which are many, are forgiven, for she loved much. Thy faith hath saved thee, go into peace
MARK 14. 4-9	MATTHEW 26, 9-13
To what purpose hath this waste of the ointment been made? She hath done what she could: she hath anointed my body aforehand for the burial	To what purpose is this waste? She did it to prepare me for burial

BRIEF EXPOSITION *Concluded.*

THE pound of ointment is found only in John's Gospel. All weights represent Good, and all measures Truth. In Ezekiel iv. 10, it is said, "And they shall eat bread by weight, and with care ; and they shall drink water by measure, and with astonishment." There is certainly an Order here, concerning the eating by weight, and the drinking by measure. The *pound* is most appropriately found in the Will principle of Good, but not in the Synoptic Gospels which are relatively of Truth.

In John, Judas Iscariot asks why this ointment was not sold for three hundred pence and given to the poor. In Matthew, it is said merely that it might have been sold for much;" and it is the disciples here who are indignant at the waste. In Mark, there were some that had indignation among themselves, saying, to what purpose hath this waste of the ointment been made?" Luke has nothing to say upon the subject, but gives the teaching respecting the lender and two debtors, which is not mentioned in any other Gospel. Judas Iscariot of John's Gospel condenses the disapprobation of all.

It is said that Judas did not care for the poor, but "having the bag, took away what was put therein." This bag is only spoken of in John's Gospel. It was a box for keeping the mouth pieces of wind instruments, and surely must have a Spiritual significance in connection with this Degree. Wind instruments have relation to Good, and the mouth pieces to the Truth of this Good. Judas *took away* "what was put therein," therefore there was evil connected with the signification here, and of an interior quality.

In Matthew it is said "she hath wrought a good work upon me for ye have the poor always with you; but me ye have not always. For in that she cast this ointment upon my body, she did it to prepare me for burial" Mark says, "she hath anointed my body aforehand for the burying." But in John the peculiar instruction is given, "Suffer her to keep it against the day of my burying."

Burying has relation to resurrection. In the two Synoptic Gospels of Matthew and Mark there was the *preparation* and the *anointing beforehand* for the burying ; but in John the signification of the resurrection was much more Interior, and Mary was to keep the ointment until the resurrection, or standing up of this Degree should be accomplished. The External anointing was in harmony with the anointing in Luke; but the Internal was not yet consummated, for this was of greater significance. In Luke the entire teaching is of the woman as a *sinner*; and no mention is made of the Lord's burial in connection with the anointing. She belonged to " the city and was a sinner." "Her sins which are many are forgiven." "Thy sins are forgiven." "Thy faith hath saved thee; go into peace." This *sinner* of Luke does nothing toward anointing the body for the standing up. But the odor of her anointing fills the house in John, and yet she keeps the ointment for the Internal Glorification of the Lord, in this Inmost Degree.

At the close of this subject it is important to impress upon the reader the difference in the statements of the Internal and External Man respecting the anointing of feet, and of the head, and the cause of this difference. In John and Luke the Internal *Descending* Order is given: in Matthew and Mark the External *Ascending* Order is given.

Only in John's Degree does Jesus wash the disciples' feet; and this signifies the purification of the whole man. He that is washed needeth not save to wash [his] feet, but is clean every whit."

JUDAS ISCARIOT

JOHN	LUKE 22. 3-6
	And Satan entered Into Judas who was called Iscariot. And they covenanted to give him silver
MARK. 14, 10-12	MATTHEW 26. 14-16
And Judas Iscariot went away to the high priest. And they promised to give him silver	Who was called Judas Iscariot. And they weighed unto him thirty pieces of silver

BRIEF EXPOSITION

THE names of Judea, Judah, John and Judas have reference to the Good or evil of different Degrees. The Judas of the Synoptic Gospels represents the opposite of Good and is the perversion of Judah, as a Celestial quality. Isaac and Israel represent the quality of Truth; this *Iscariot* represents the opposite quality of falsity, as *Judas* the opposite quality from Good.

The whole name *Judas Iscariot* signifies the opposite of both Good and Truth, and these qualities betrayed the Lord. Iscariot also signifies "the man of Kerioth," and the signification of Kerioth is of cities, or hamlets, and these again relate to the Understanding.

It is the effort of *Judas Iscariot* to destroy *Jesus Christ*, or the evil and the false to destroy Good and Truth

In Matthew this Judas Iscariot went " Unto the high priests and said what are ye willing to give me and I shall deliver him to you." Mark gives, "And Judas Iscariot, he that was one of the twelve, went away unto the chief priests that he might deliver him unto them." In Luke it is, "But Satan came in unto Judas, being out of the number of the twelve. And having come off, he spoke with the chief priests and the captains how he shall give him over to them."As in the original. Here is *Satan of falsity*, and the *Captains*, also of falsity, as not in the others. In Luke and Mark it is said that they "were glad; " in Luke " they covenanted to give him silver " as in the original ; they " promised to give him silver," in Mark.

But it is remarkable to find in Matthew that they "*weighed* unto him thirty pieces of silver."

This is not according to the original Greek. As we have seen before there is no *weighing* of things relating to Truth, in the Spiritual sense of the Word; but the translators knew not of this law, and therefore we have the *weighing* of the thirty pieces of silver.

In the original it is " they made stand to him thirty pieces of silver," the *stand* to him, corresponding to the Truth of the subject, in conjunction with the *silver*. Silver and gold relate to Truth and Good. There was no delivery of Good by Judas Iscariot, to be crucified, for this could not be betrayed, and led to the cross, by man. It was Truth only that could be so handled. Therefore there was the *standing* of thirty pieces of *silver* to the falsity which was named Judas Iscariot.

Thirty signifies *fullness of remains* in a good sense; in this case it was the fullness of falsity, and this is only found in the ultimate Degree of Matthew, where this fullness would exist. In Luke the fullness of remains is taught in the statement preceding the Genealogy there. " He began to be thirty years of age." It is remarkable to see how the opposite fullness of falsity agrees with this number designating the fullness of remains in Luke; the one of the Natural man, and the other of the Spiritual.

It is of importance also to see in Matthew only, that it is asked what are ye *willing* "to give me and I will deliver him unto you." In this Degree of the Natural affection, the *will* is consulted; when in Mark and Luke *gladness* is excited; and this is of the Understanding.

THE PASSOVER MADE READY.

JOHN.	LUKE 22. 7-13
MARK XIV. 12-16	MATTHEW 26. 17-19
Now on the first day of unleavened bread when they were slaying the passover. There shall meet you a man bearing a pitcher of water. And he will himself show you a great upper room furnished and ready.	Now on the first day of unleaven bread where wilt thou that we make ready for thee to eat the passover? Go into the city to such a man. The teacher saith my time is at hand. And they wade ready the passover

BRIEF EXPOSITION

IF it were not for the Spiritual sense of the subject it would appear strange that the Passover should be celebrated by the Lord and by the Church of His disciples. It was a Jewish ceremony, and the followers of the Lord in the New Covenant had been taught to discard all old forms. Yet the disciples came to Him on the first day of unleavened bread, asking, "Where wilt thou that we make ready for thee to eat the Passover?" as in Matthew and Mark. In Luke Jesus "sent Peter and John saying. Go and make ready for us the Passover that we may eat." Thus we see that in the External Gospels the disciples came to Jesus with the question; but in the Interior Gospel *Jesus* sent two disciples, and then they asked, "Where wilt thou that we make ready." And here the making ready was to be "for us," thus for both the Lord and His Church in this progressive state. This was no celebration of the Jewish Passover, but the establishment of its Spiritual significance. The one was a celebration of escape from the bondage of the Natural state of Egypt; the other was the acknowledgment of the Divine effort to save the world from sin, in all Degrees. It was the calling out of the living principle that had been within the forms, so that the Church should be living instead of dead. Baptism and the Holy Supper are as it were two gates to eternal life. By baptism which is the first gate everyone is introduced into the things which the Church *teaches*; the Holy Supper is the other gate which opens towards Heavenly things. In one *water* is used, in the other there is sitting and eating; the one is of Truth, the other is of Good. As these are *gates*, we find no particulars of the baptism nor Holy Supper in the Gospel of John, for there is the termination of these states.

In Mark and Luke the peculiar instruction is given, "Go into the city, and there shall meet you a man bearing a pitcher of water: follow him." This was an earthen pitcher in the original, or a jar of clay, which signifies natural Good, the water in it Natural Truth. This was the Truth in the two Understandings, not given in Matthew. In Matthew it is said, "Go into the city to such a man, and say unto him, the teacher saith my time is at hand; I keep the Passover at thy house with my disciples." In Mark and Luke they were to say, "Where is the guest chamber where I shall eat the Passover with my disciples." This guest chamber is *Kataluma*, the same as in Luke in connection with the birth in the manger, and it is remarkable to find that it is only used in the Degrees of the Understanding.

It is still more remarkable to see the particulars of this guest chamber given in Mark and Luke, when nothing is said respecting it in the Degree of Matthew.

Mark says, "And he [himself] shall show to you a great upper room furnished, ready; and there prepare to us." Luke says, "And that one shall show to you a great upper room furnished; there ye shall make ready." At the close of the Lord's work this *large upper room furnished* is the suitable place for the understanding of the Glorification of the Lord's Humanity, and the redemption of men.

John has no particulars of this preparation. It is said there, "Now before the feast of the Passover. Jesus knowing that his hour was come . . . having loved his own, he loved them unto the end ;" All of love!

THE SUPPER

JOHN	LUKE 22. 14-23
	And when the hour was come, he sat down, and the twelve apostles with him. But behold the hand of him that betrayeth me is with me on the table.
MARK 14. 17-25	MATTHEW 26, 20-29
And when it was evening he cometh with the twelve. 23 One of the twelve, he that dippeth with me in the bowl. [In the original.]	20 Now when even was come he was sitting at meat with 23 the twelve. He that dippeth his hand with me in the dish the same shall betray me

BRIEF EXPOSITION

IT was evening when Jesus reclined with His disciples, in Matthew and Mark; In Luke, "the hour was come." In Matthew and Mark, the subject opens with, "As they were eating Jesus said, "Verily I say unto you that one shall betray me;" Whereas in Luke this is said *after* the supper. In Matthew the *disciples* are mentioned; in Mark the *twelve*, and in Luke the apostles.

Luke opens the supper, " with desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not eat it until it be fulfilled in the Kingdom of God." Also he received a cup which was to be divided "among yourselves." These are not given in the other Gospels before the supper, and they appear distinct from the breaking of bread and the cup "after supper;" which are mentioned afterward. "Until it be fulfilled in the Kingdom of God," is connected with the desire to eat the Passover; and "until the Kingdom of God shall come," is connected with the *cup*. To *come* has relation to *Truth*, and the "fulfilled" to Good. This appears to have relation to the Interior representation of the supper which is not given in the External Gospels. We shall find in the next paper that the subject as presented in John's Gospel is of a still more interior significance.

"Wine signifies the holy of *faith* towards the *neighbor*; and blood signifies the holy of charity from *love to the Lord*." A. C. 5 1 20. The supper was conjunction with *the Lord*, thus blood, and not wine, is mentioned.

Matthew says, "He that dippeth his hand with me in the dish," shall betray me. Mark says, "He that dippeth with me in the howl," shall betray me; and Luke says ; "The hand of him that betrayeth me is with me on the table."

How remarkable is the change in the original Greek from the *dish* of Matthew to the *bowl* of Mark. The hand was in the dish, but not in the bowl. A dish receives meats, but a bowl, relatively, receives liquids. The dish is therefore of the Will principle, and the bowl is of the Understanding, and on this account is the change made.

In Luke the fuller sense of the table is given. Thus appears the remarkable Order of the dish, bowl and table at the Holy Supper. The Natural Man wills for himself concerning the Divine things offered to him, he dips his own hand into the dish of nourishment presented to him in the lowest Degree of his Spiritual nature. Progressing to Mark, he dippeth into the things presented to the Natural Understanding; and finally, in the Degree of Luke he judges of the Spiritual things of life which are presented there, or concerning the Good of Faith, which is understood by the table with the food upon it.

The bread represented the Lord's Love; the cup, the Lord's Intelligence. Bread not cut with a knife represented Celestial things; bread cut with a knife represented the opposite. The Lord always *brake* the bread which He gave.

All the expressions as to time are of the imperfect tense in the original Greek. Thus "sat down," means "has been sitting down for some time." "Is shed" "has the signification of *being shed*."

Matthew says, "when I drink it new with you in my Father's Kingdom ;" Mark " when I drink it new with you in the Kingdom of God ;" Luke, " I will not drink from henceforth of the fruit of the vine until the Kingdom of God shall come."

THE SUPPER IN JOHN

JOHN 13. 2-30	LUKE
The devil having already put into the heart of Judas Iscariot Simon's so to betray him. Layed aside his garments; and took a towel and girded himself. Then he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded (through). He then having received the sop, went out straightway; and it was night	
MARK	MATTHEW

BRIEF EXPOSITION

THE subject of the Supper is presented in such a different form in the Gospel of John that it would seem to require a distinct exposition. Only in the Synoptic Gospels do we find the particulars of the bread and wine, and only in John's Gospel do we find the washing of the disciples' feet. It is remarkable to see here that during supper "the devil had put it into the heart of Judas Iscariot, Simon's *son*, to betray him." The *devil* entered the *heart*; and in verse 27, after the sop had been *dipped* and given, "Satan entered into him."

The new name of Judas has relation to all the phases of the perverted Church of the Jews in this Degree. The *devil* and *Satan* entering in, signifies that both the Will and the Understanding were opposed to the Lord in this Inmost Degree, "Knowing that the Father had given all things into his hand," "he riseth from supper and layeth aside his garments and he took a towel and girdeth himself (through)." The Lord's garments which were *put [down]* as in the original signified the Truths which were not in harmony with the work before Him, of washing the disciples' feet. The linen cloth with which He was girded [through] was the Truth by which He could be conjoined to the Church, which He was to purify. "Then he poured water into the basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." It is interesting to know that only here is the *towel* mentioned, and this because only in this Inmost Degree would there be such a uniting Truth with the Divine.

Washing with water, is in correspondence with the feet, and *Peter*, who said, "Thou shalt never wash my feet," is of this Natural Degree. It is *Simon* Peter who afterward exclaims, "Lord, not my feet only, but also my hands and my head;" and thus we see the progressive signification of the name, when *Simon* is prefaced to Peter. He asks now that not only the Natural, but also the Spiritual and Celestial, may be made clean. But Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit." The Natural man [the feet] is the first to be reformed. but the last to be regenerated. In this Inmost Degree of John, regeneration was to be accomplished by the cleansing of the feet. for the Church was already washed, or reformed.

"So when he had washed their feet, and had taken his garments and reclined again . . . If I then the Lord and the Teacher have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." Why does not the whole Christian world remember the Lord and Teacher's command, if I " have washed your feet, ye also ought to wash one another's feet. For I have given you an example" This is made Spirtual by the Church; while the Lord's washing is considered natural. We have no right to decide that the act was natural, but the meaning was Spiritual, therefore the command need not be literally obeyed. The act should be considered Spiritual, if not obeyed.

There was one at the table reclining "in Jesus' bosom," and "leaning on Jesus' breast," (verses 23-25) ; this one Jesus loved for the signification of these qualities. *Reclining in his bosom* has reference to John's love, and *leaning on his breast*. to John's Understanding, of his Lord and Teacher. "Having taken the sop that [one] straightly went out." When Judas departed, "It was night." And thus ended the Jewish Church.

PROPHECY OF PETER'S DENIAL

JOHN 13I. 36-38. 18, I	LUKE 22. 31-39
38 Verily, verily, I say unto thee. The cock shall not crow till thou hast denied me thrice. 1 He went forth with his disciples over the torrent of Cedron. where was a garden	34 I tell thee Peter the cock shall not crow this day, until thou shalt thrice deny that thou knowest me. And lie came out. and went as his custom was, unto the Mount of Olives
MARK 14. 26-31	MATTHEW 26. 30-35
20 And when they had sung a hymn: they went out unto the Mount of Olives. Verily I say unto thee, that thou to-day, <i>even</i> this night, before the cock crow twice, shalt deny me thrice	30 And when they had sung a hymn they went out 34 unto the Mount of Olives. . . . Verily I say unto thee. I that this night, before the cock crow, thou shalt deny me thrice

BRIEF EXPOSITION

In Matthew and Mark a hymn was sung, and then they went out into the Mount of Olives. This hymn in the Natural Degree, closed the account of the Holy Supper; but in Luke and John, there was no hymn sung.

It would be said by those who do not care to believe in the Order of the Gospels that Matthew and Mark remembered that the hymn was sung, but that Luke and John did not, or thought perhaps that it was not essential to mention the event. But those who believe in the Order of the Gospels as of Divine importance do not assert any explanation from their own intelligence. It is *said* that a hymn was sung in Matthew and in Mark; and it is not said that a hymn was sung in Luke and John. This is sufficient testimony to a difference of Spiritual state, to prevent any effort to produce a harmony, by man. A hymn 'is a vocal expression of feeling, and as there is no such vocal expression in Luke or John, the Interior feeling must be there, and its *expression* must be in the External Degree.

The hymn was sung before going to the Mount of Olives, in Matthew and Mark where the warning was given to Peter. Whereas in the Interior Gospels the warning was given to Peter before the going out. This could not be explained excepting by considering the change of Order from the Internal to the External Man. The two of Luke and John, correspond; and the two of Matthew and Mark correspond, therefore there must be a Divine Order in the differing statements.

The name of *Peter*, (not *Simon* Peter), is connected in all the Gospels with the denial of the Lord. In Matthew's Gospel it is said. "that this night, before the cock crow, thou shalt deny me thrice." But in Luke's Gospel, "I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me." In these two Degrees the night and the day, are given. But it is remarkable to find in Mark that both are mentioned. And this is the reason why in this Degree alone, the cock crows twice. "Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice."

This Exterior Understanding is joined on the one hand with the External Will, and on the other with the Interior Understanding, being intermediate between the two. Thus it has the *day*, and it has the *night*, and the cock crows *twice*.

There is no Mount of Olives given in John. "He went forth with his disciples over the torrent of Cedron, where was a garden." And here is a most wonderful revelation. For here are the three Degrees, the *torrent*, *Cedron*, and the *garden*, or the Natural, the Spiritual and the Celestial, of Truth.

And it is most interesting to see the return to the garden, "Eastward in Eden," with this difference, that now the garden is of the infancy of Wisdom, as before it was of the infancy of ignorance. In no other Gospel but that of John is the garden-state referred to. And there twice. For again we find it in connection with the burial. "Then took they the body, and wound it with spices, as the custom of Jews is to bury. But there was in the place where he was crucified, a garden." From this garden of the Inmost Degree of the New Covenant there will never be any going out; and no cherubim nor flaming sword will be placed at the gate to keep the way of "the Tree of Life."

THE TEMPTATION AFTER THE SUPPER

JOHN	LUKE 22. 39-46
	39 And he came out, and went as his custom was, unto 41 the Mount of Olives. And he was parted from them 43 about a stone's cast. . . . And there appeared unto him an angel from heaven strengthening him. 44 . . . And his sweat became <i>as it</i> were great drops 46 of blood falling down upon the earth. 'Why sleep ye
MARK 14. 32-42	MATTHEW 26. 36-46
32 And they came unto a place which was named Gethsemane. Sleep on, and take your rest	36 Then cometh Jesus with them unto a place called 45 Gethsemane. Sleep on. and take your rest

BRIEF EXPOSITION

"THE two Sacraments, Baptism and the Holy Supper, are like two gates to eternal life" *TCR*.

It is of great importance to learn that the temptation of the wilderness was immediately after the baptism, and that the present temptation was immediately after the supper. The details of each arc in harmony with the "gate" opened. The first gate of baptism was significant of the entrance into the Church; the second gate of the Holy Supper was significant of the entrance into Heaven. The wilderness was emblematical of the first, the place of the "oil (form) and the wine press," (Gethsemane), and the Mount of Olives, was emblematical of the second.

The account of the present temptation in Luke is of *Heavenly* significance. The place mentioned is the Mount of Olives; there was "an angel strengthening him ; and his sweat became as it were great drops of blood falling down upon the earth." The sweat, like drops of blood falling from Him upon the earth, signified the discarding of all things of self love to which sweat corresponds. The blood is the life principle of this, which "fell to the earth."

Thus the gate opened to Heaven through the supper is followed by a state of purification from all self love, as the baptism was followed by a state of purification by *water* of all falsity. In one case there was water, and in the other blood. In the Gospel of John no temptation connected with the baptism, or the Holy Supper is given; for here is a state beyond the power of darkness to molest.

In Matthew he came to a place called Gethsemane; in Mark it was named Gethsemane. In Matthew "he took with him Peter, and the two sons of Zebedee, and began to be grieved and distressed ;" in Mark " he taketh with him Peter, and James, and John, and began to be greatly amazed and distressed." Those selected, represented the Church; and the state of Jesus was on the Natural plane in harmony with the Interior giving up all that was of self. In Matthew and Mark "he came forth a little." "He *was* exceedingly sorrowful, even unto death." This *death* relating to the relinquishment of the life of selfhood, as in Luke the falling of sweat like drops of blood to the earth.

Prayer is mentioned three times in Matthew and in Mark ; only once in Luke. The three of the External Degrees represented the fullness of the temptation there. These were united in Luke. "He went forward a little," in Matthew and Mark has relation to these Degrees as to Truth. But in Luke the "stone's cast" has relation to the putting aside of the Natural, for stones relate to Natural Truth.

It is interesting to see in the Natural Degrees only, that it is to *Peter* to whom the question was put, "Could ye not watch with me one hour?" This was after the first prayer, which was the commencement of the temptation. "The flesh was weak," which was the state of Peter.

The peculiar expression is given in Matthew and Mark, "sleep *left* sleep the rest." In the original it includes the word *left*. These two phases of the sentence refer to the Understanding and Will. From this past state, they were now commanded to "Arise, let us be going." The former state must be passive, the new state active! In Luke there is the question, and no command, "Why do ye sleep?"

JUDAS COMING WITH A CROWD

JOHN 18. 2-11	LUKE 22. 47-53
3 Judas Cometh thither with torches, and lanterns and weapons. They went backward and tell to the ground. Simon Peter having a sword drew it and cut off his right ear. The servant's name was Malthus	47 And he drew near to Jesus to kiss him. And a certain one cut off his right ear. And he touched his ear and healed him
MARK 14. 43-50	MATTHEW 26. 47-56
43 Came Judas with a crowd. And saith Rabbi, and 45 kissed him. A certain one that stood by struck off his ear. And they all left him and fled	47 Judas and with him a great crowd with swords and staves. Hail Rabbi, and kissed him. One of them drew his sword and struck off his ear. Then all the disciples left him and fled

BRIEF EXPOSITION

MATTHEW and Mark say that Judas came with a crowd, bearing "swords and staves." Swords signify falses destroying truths; and staves (of wood) signify evils destroying good. They are mentioned afterward by Luke, in connection with the priests and captains and the elders. In John they came with lanterns, torches, and weapons. Torches were of evil; lanterns of falsity; and weapons, external warfare.

In Matthew, "Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he, seize him." In Mark the word sign is changed to token, or signal, and the words "seize him," "to" take hold of him, and lead him away safely."

In Luke there is no sign to be given, but "Behold a crowd, and he that was called Judas, one of the twelve, went before them; and he drew near to Jesus to kiss him." When Jesus asked him, "betrayest thou the Son of Man with a kiss?" The word for kiss is "a holy kiss," which is only used in this Gospel; there is nothing said of the kiss having been given, which was plainly stated in Matthew and Mark. Again we find the word "Friend" spoken by Jesus, in Matthew, when it should be, as in the original, *Companion*, as we have seen before. It is necessary to notice this distinction as it is a very important one, on account of its spiritual significance.

In Matthew and Mark, one who is not mentioned there, smote the "servant of the high priest and struck off his ear." In Luke it was the "right ear" that was "struck off," and in that Gospel Jesus "touched his ear and healed him." This was the external love which relates to obedience. In this Gospel only is it said that the ear was healed.

In Matthew only is it said, "All they that take the sword will perish in the sword." There shall be no combat in this most External Degree of the Will, for in this combat there is danger of loss, from mans usurping the government of the Divine Providence. Only here is it said, in defence of the Divine supervision of all things, "Or thinkest thou that I cannot call my Father near, and he will make to stand near to me more than twelve legions of angels." This Divine care even in the lowest Degree, of all things, or states.

It is remarkable to find in Matthew and Mark, that "all the disciples left him and fled." Luke says nothing of this. And in John we find the loving statement, "If then ye seek me, let these go their way: that the Word might be fulfilled which he said, Of those of whom thou hast given me I lost not one."

The Gospel of John is remarkable in other statements. "Jesus then knowing all the things coming upon him went forth and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said to them, I Am," and "they went backward, and fell to the ground. Again he asked them Whom seek ye? And they said Jesus of Nazareth. Jesus answered, I told you that I Am." This is full of instruction when carefully examined. In the first place Jesus went forth and *said*, I Am, and they *answered*; in the second place, *they said*, and Jesus *answered*, in both cases ; "Jesus of Nazareth" and "I Am" being given. The *saying* and the *answering* are of Good and of Truth, therefore there is no repetition. *Said* is of Truth, and *answered* is Good. In the first question Jesus "said" and "they answered;" "in the second" they said," and Jesus "answered."

LEADING JESUS AWAY

JOHN 18. 12-14. 2, 19-22	LUKE 22. 54, 63-71
12 Seized Jesus and bound him and led him to Annas first. 2,19-22 Destroy this sanctuary, and In three days I will raise It up	51 And they seized him and led him away and brought him into the high priest's house. But Peter followed afar off. And they blindfolded him
MARK 14. 53-65	MATTHEW 26. 57-68
53 And they led Jesus away to the high priest. that IS We heard him say. I will destroy this sanctuary that 61 is made with hands. And some began to spit on him and to cover his face.	57 And they that had taken Jesus led him away to Caiaphas. the high priest. I am able to destroy the sanctuary of God. and to build it in three dare. 67 Then did they spit In his face and buffet him

BRIEF EXPOSITION

In Matthew, it is said, that "they that had taken Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were gathered together." In John, "So the cohort and the chiliarch and the officers of the Jews seized Jesus, and bound him, and led him to Annas first, for he was father-in-law to Caiaphas, which was high priest that year." The Gospels of the Understanding do not mention Caiaphas nor Annas. The name of Caiaphas signifies *depression*, and of Annas, signifies GRACE OF JAIL This *grace of Jah* is of Spiritual and of Celestial meaning; *grace* having reference to the Spiritual as we have so often seen ; and *fah* or Jehovah, to the principle of the Celestial. Thus the two are opposite to the union of Good and Truth in the Inmost Will principle. Annas, being the *father-in-law*, showing the union not to be genuine. They took Jesus to Annas first, because in the Degree of John this principle was more interior than that of Caiaphas. Only Luke and John mention Annas. But in Luke he is only mentioned in Chapter iii. a, in connection with the coming of John.

Peter followed "afar off" in all the Synoptic Gospels; and in this position, he signifies Faith alone. "He entered into the court of the high priest, and sat with the attendants to see the end."

"Now the chief priests, and the whole council, sought false witness against Jesus. that they might put him to death ; and they found it not, though mans' false witnesses came." This in Matthew; in Mark it is said that the witnesses "agreed not together." Caiaphas only in Matthew of the Synoptic Gospels.

In Matthew "we heard him say. I .am able to destroy the Sanctuary of God. and to build it in three days." In Mark, "I will destroy this Sanctuary that is made with hands, and in three days I will build another made without hands." This Sanctuary was the external of the inmost Temple. In Matthew, it is called, "the Sanctuary of God; " in Mark, " this *Sanctuary* made with hands." Each relating to its Degree. They are not mentioned in the Gospels of Luke or John, in this connection.

In the Inmost Gospel we find the saving in the second chapter. "The Jews therefore said, Forty and six years was this Sanctuary in building, and wilt thou raise it up in three days ? But he spake of the sanctuary of his body." or the Spiritual of the Celestial, and only in this Gospel. Forty and six years refer to the Jewish state; but the "temple of his body," to the union of Divine Truth and Divine Good, even in the external. Temple, signifying the Divine Truth, and body, the external form of this Truth. All those in signifying are said to be "in the body" of the Lord, and this is His Divine Truth, the Lord Himself as God in the soul.

In Matthew, "I adjure thee by the living God, that thou tell us whether thou be Christ, the Son of God." In Mark, "Art thou the Christ, the Son of the blessed? "In Luke, "Art thou the Christ?" All these are of *Truth*, decreasing as *Truth* towards the Degree of John, where the question is not asked; because this Degree is of Good.

"Henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven." Here again, it is *upon* the clouds as noticed before in this Degree of Matthew. In Mark, "He is coming *with* the clouds. This signifies His appearance in the spiritual sense of the Word. In Luke "be seated at the right hand of God" the clouds of the letter are not mentioned.

PETER'S DENIAL

JOHN 18. 15-27	LUKE 22 55-62
.17 The maid that kept the door saith unto Peter. Art thou one of this man's disciples? Haying made a tire of coals: for it was cold? They said. Art thou also of his disciples? One of the servants being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?	55 And when they had kindled a tire in the midst of the court, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire. Woman know him not. Another saw him. Man I am not. And after the space of about an hour. Man I know not what thou sayest
MARK 14. 65-72	MATTHEW 26. 69-75
Thou also wast with the Nazarene Jesus. I neither know nor understand. And he went out into the forecourt: and the cock crew. And the maid began again. This is of them. Thou art a Galilean. And after a little while again they that stood by said to Peter. He began to curse and to swear. And again the cock crew	Peter was sitting without in the court. Thou also was with Jesus the Galilean. And when he was gone out into the porch this man was with Jesus the Nazarene. And after a while they came and said of a truth thou also art of them. Then he began to curse and to swear and straightway the cock crew

BRIEF EXPOSITION

As Peter represented faith without charity in this record of his denial of the Lord, it was cold in the Degree of John; and he was in the midst of those who sat in the light of the fire in Luke. Nowhere else is it said that it was cold and they were warming themselves by a charcoal fire, but in the Inmost Gospel; and nowhere but in the Interior Gospel of Luke is it said. that a fire was kindled in the midst of the court, and that Peter sat in the midst of them. There is a peculiar significance in these two statements relative to the Internal man, or they would not have been given in this form. The light of the fire is given in Mark 14.54, and now in Luke. The faint *light of* the fire relates to the falses of the Understanding. The curious statement is in the original of Mark that Peter *warmed himself at the light* of the fire. Matthew does not give anything of the fire, or light, or cold. It is simply said there, that "Peter was sitting without in the court." *Without* showing the external state.

The fire of charcoal, in John, has relation to the evil, and the light of the fire in the two Understandings to its *falsity*. In John alone, Peter was *standing* and *warming* himself; this is mentioned twice there. The standing has reference to the Understanding, and the warming, to the Will. Also in John alone, is it asked of Peter, "Did I not see thee in the garden with him?"

In John the maid that kept the door called forth the first denial from Peter then others, and lastly a kinsman of the one whose ear Peter cut off. In Luke, a certain maid ; after this a man, and again a man. In Mark it was first one of the maids of the high priest who said to Peter "Thou also wast with the Nazarene, Jesus." He answered "I neither know nor understand what thou sayest; and he went out into the forecourt." Then the cock crew. Again the maid accused him, and again he denied. After this they that stood by said, "for thou art a Galilean." And he began to curse and to swear and deny, and again the cock crew. He called to mind the prophecy of Jesus, and wept. The first accusation in this Gospel was of the *Nazarene* and the cock crew; the other was of the *Galilean* and the second time the cock crew. These are two distinct states. The first, in connection with "I neither know nor understand," (the Exterior and Interior Understanding), and the other in connection with " cursing and swearing" (the External Will). In Matthew it is given "I know not the man. Then began he to curse and to swear," and repeated "I know not the man," " Straightway the crock crew, and he went out and wept bitterly." In Mark there was not so much feeling given. It is in that Gospel, "And when he thought thereon he wept." Here is *thought*.

The most interesting point in this relation of Peter's denial of his master is the statement given in Luke, that after the cock had crowed " the Lord turned and looked upon Peter, and Peter was (gently) reminded of the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice."

The turning is expressive of a change of state, when He could look upon Peter, which tenderly reminded Peter of his false position, towards the loving Savior whom he had denied.

The term "(gently) reminded" is according to the original text, and it should not be mistranslated, when it is so full of the tender Spirit of the Lord.

THE REPENTANCE OF JUDAS

JOHN	LUKE
MARK	MATTHEW 27. 1-6
	Then Juda. which betrayed him, when he saw that 5 he was condemned, repented himself. And he cast down the pieces of silver. And he went away and hanged himself

BRIEF EXPOSITION

THE Jewish Church at its decline, appears now only in Matthew. Jesus had been led to Annas first, then to Caiaphas, and now to the governor, Pilate. Thus the three Degrees of condemnation had been passed through; those of the Celestial, Spiritual, and Natural, in opposition to • the true order, which was now of a new beginning.

When the lowest order is given by itself, the old evil of the Jewish Church came to an end in the lowest Degree, while Jesus was left in the hands of Pilate, who represented the falses of *ignorance*, but not of *evil* in the Will. This explains his well-wishing towards Jesus, and the *washing* of his hands; also his vacillating quality.

The Greek word for the *repentance* of Judas has relation to the affection of the Will, and not to the thought of the Understanding. Pilate has relation to the thought of the Understanding. This repentance could not be without effect upon the representative character of Judas. For there is no repentance of the Will, that is lost. The pieces of *silver*, or the false, were returned from this repentant state, and thus both the Will and Understanding of the Natural Man came into a new state. The peculiar expression in the original is "he went away and having come away he hanged himself" the going is of the Will, and the *coming* of the Understanding. The innocent blood, or the Divine Truth, was now acknowledged to be pure, by the repentance of Judas.

From this new order of the Jewish Church given in Matthew, would it not progress through this outward Degree, to the Inmost of John, where the Jews are mentioned 58 times, against 5 times in Luke, 6 times in Mark, and 5 times in Matthew ?

The *representative* Jewish Church is, in all the statements of Matthew, in connection with "It was said by them of old time ; " but in John, the Jews are prominent in a different connection, both as to good and as to evil : but they are preeminently of Good there, in a general sense.

Jesus said to the woman of Samaria, "Ye worship what ye see not, we worship what we see [because] salvation is from the Jews." This is according to the original. Here the Jews are spoken of in a good sense. The *seeing* is of the Understanding, and *.salvation from the Jews, is* of Truth from Good. That salvation from the Jews as a nation could not be possible, but it could be possible from the *quality* of the Jews in John. Judas hanged himself; and thus the profanation of the Divine Truth came to an end. In Acts i. 18, "he fell headlong, he burst asunder in the midst, and all his bowels gushed out," which presents a most complete separation of the lower principles of the Jewish Church from the higher.

The potter's field bought "to bury strangers in," should be bought *to bury sojourners in*, which is of interior significance, as we have seen; for it was for those *willing to be instructed*. Thus the field of the potter bought for a sepulchre for sojourners, in the Degree of Matthew, and "called the field of blood unto this day" is not of the bad significance supposed; but relates to instruction, whereby those among the Jews who desire it, may attain regeneration.

For the prophet *Zechariah* xi. 12, 13, (not *Jeremiah*) has said, "They gave them for the potter's field, as the Lord appointed me." The Lord would not appoint "a sepulchre for sojourners" in the Divine Order, if not from Love

BARABBAS

JOHN 18. 37-40. XIX	LUKE 23. 13-25
Not this man, but Barabbas. Now Barabbas was a robber	Away with this man and release unto us Barabbas. And he released him that for insurrection and murder had been cast into prison. But Jesus he delivered up to their evil.
MARK 15 1-15	MATTHEW 27. 11-26
And Pilate wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified	Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified

BRIEF EXPOSITION

JESUS had been led to Annas, to Caiaphas, and to Pilate a Gentile; and the question is now "Art thou the King of the Jews?" In verse 3rd of Luke, the same question is also asked, before sending to Herod. But in John, it is simply, "Art thou a King then?" But in verse 33 it is, "Art thou the King of the Jews?" Thus the subject in all cases is of *Truth*, in connection with Good, but more especially of *Truth*; for in John, "of the Jews," is now omitted. It is said in that Gospel in answer to the question, "Art thou a King?" "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. And Pilate saith unto him, What is Truth?" But as he was a Gentile and could not be instructed from the Word, Pilate went immediately to "the Jews, and saith unto them, I find no cause in him." The Jews and *cause* belong to the exterior and interior will. Therefore Pilate went out from questioning *What is Truth?* To the Jews, to say that he found no *cause* in Him, as in the original.

In Matthew only, is Pilate called the "governor," which is a proof of its exterior significance. And it is remarkable to find only in John's Gospel, a full answer to Pilate's question. In Matthew and Mark Jesus answers to the question, "Art thou the King of the Jews?" "Thou sayest." And in verse 3 of Luke this is also said, and nothing more, to all that Pilate spake. This Gentile Pilate, in the course of his investigation maintains the Lord's innocence.

And this is seen more especially in Luke, where Pilate says unto the chief priests and the rulers and the people, or three classes of the perverted Jewish Church, "Ye brought unto me this man, as one that perverteth the people: and behold I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back to us; and behold nothing worthy of death hath been done by him. I will therefore chastise him and release him."

There is no investigation and consequent conclusion in the statement of Matthew and Mark, nothing relating to *cause* which is of the interior man. In Matthew is the dream of the leader's wife concerning, "that righteous man;" and this is the final *dream* of this Degree. The wife, or the affection conjoined to the falses of ignorance, influence the latter to submit to the guidance of Good and of Truth, the *righteous* man.

Pilate, the governor or leader, asks, "What evil hath he clone?" when requested to crucify Jesus. And again in Luke he says, "I have found no cause of death in him; "before," Nothing worthy of death hath been done by him."

Only in Matthew, does Pilate "wash his hands fully before the crowd," saying "I am innocent of the blood of this righteous man: See ye"

Then released he unto them Barabbas, "Bound with them that had made insurrection, men who in the insurrection had committed murder." This man was guilty of both the false and the evil of life. He was *his father's son* (the meaning of Barabbas) or the son of evil, opposed to the Son of Good, or Jesus. John calls Barabbas, "a robber." A thief signifies the false, a robber is of evil. Guilty of insurrection *in the city* is of the Understanding, and murder of the Will. "But Jesus he scourged and delivered to be crucified." Scourging signifies the perversion of Truth, crucifying the perversion of its good, and both the work of the Gentiles; or of the false Understanding and not of the Jews; for the Divine Good was not crucified, therefore the Jews did not accomplish the deed.

JESUS IN THE HANDS OF THE SOLDIERS

JOHN 19. 2-27	LUKE 23. 8-12
And the soldiers plaited a crown of thorns and arrayed him in a purple garment. Jesus therefore came out. wearing the crown of thorns and the purple garment. and saith unto them Behold the Man! Behold your King! Behold thy Son! Behold thy mother!	And Herod and his soldiers set him at nought and arrayed him in a splendid robe, sent him back to Pilate
MARK 15. 16-20	MATTHEW 27. 27-30
And they put on him purple and plaiting a crown of thorns they put it on him. They were striking him on the head with a reed. And when they had mocked him they took off from him the purple and put on his own garments	And they stripped him and put on him a scarlet robe. And they plaited a crown of thorns and a reed in his right hand and when they had mocked him they took off from him the robe and put on him his garments

BRIEF EXPOSITION

In Matthew, "the soldiers of the governor took Jesus into the Praetorium and gathered unto him the whole cohort. And they stripped him and put on a scarlet robe." In Mark, "and they clothed him with purple." In Luke, Herod arrays him "in a shining robe." And in John, "arrayed him in a purple garment"

These colors are significant of the spiritual things which are of Degrees. *Scarlet* is the Truth of the Word from Good in its literal and natural sense, and appears in Matthew. "Scarlet double dyed," in Genesis 38. 28, signifies *Spiritual Good*.

Purple and scarlet, signify Good and Truth from a Celestial origin in the Inmost and in the External Degrees of the Will Principle. Purple and fine linen, in Luke xvi. 19, signify Good and its Knowledges, from a Celestial origin.

The purple in Mark is alluded to only as "the purple," and not as garment. The "shining garments" of Luke, are of the bright light of this Degree. It is interesting to notice the different words in the Greek for *garments* used in these four connections.

There is no crown of thorns in Luke. The reed is only mentioned in Matthew and Mark. It was in the right hand in Matthew. In Mark it was used to smite the head. It represents false in the extreme, or the weak power of man. The crown of thorns represented the disdain that was felt for the Word as the crowning principle of Divine Revelation. They plaited this themselves from their own incredulity, and it was of *thorns*, from their own falsities. It would appear that their *Interior Understanding* took no part in this for Luke omits it. It was certainly a peculiar point to omit, if not for this reason.

In Matthew they kneeled down before him, and mocked him; in Mark "they did spit upon him, and bowing their knees worshipped him." Nothing is said of this in Luke and John, for it was altogether of external appearance of worship. No higher worship than the *knees*, which were *sowed*.

It is remarkable to find that only in Matthew and Mark, they took off from him "the robe," and "the purple," and "put on him his garments." The garments here are the literal sense of the Word, as presented in Matthew and Mark. This sense could be re-established by those who discarded the spiritual sense. In Luke, it is said that from the time of arraying in shining garments, Herod and Pilate "became friends with each other." Or, the Gentile qualities of Faith and Charity become united, while the Jewish principle remained adverse to the Christian Covenant.

In John it is said, "Jesus therefore came out wearing the crown, and the purple garment, and saith unto them, Behold the Man!"

It is of great importance and interest to find at the near close of John's Gospel, that there are condensed in one Chapter, the four expressions,

"Behold the Man!"
"Behold thy Son!"

"Behold your King!"
"Behold thy Mother!"

And these are in the corresponding Order of the Four Evangelists. *The Man*, is of the Wisdom of Good. (John.) *Your King* is of Interior Intelligence. (Luke.) *Thy Son*, is of Exterior Intelligence. (Mark.) And *thy Mother* is of the Exterior Will. (Matthew.)

THE CRUCIFIXION

JOHN 19. 16-30	LUKE XXIII. 26-38
They took Jesus therefore: And he went out bearing his cross, where they crucified him and two others on this side and on that, and Jesus in the midst. Took his garments and made four parts, to every soldier a part the coat was without seam, out of the parts from above woven through the whole. He said unto his mother. Woman, behold thy Son! Behold thy mother! There was a vessel full of vinegar: so they put a sponge full of the vinegar upon his hyssop and brought it to His mouth. He said It is finished.	.And when they led him away they laid hold upon one Simon of Cyrene coming from the field, and laid on him the cross to bear it after Jesus. And the malefactors, this one <i>indeed</i> out of right <i>hand</i> ... but this one out of left <i>hands</i> . And Jesus said: Father forgive them: for they know not what they do. And parting his garments among them, they cast lots. Offering him vinegar.
MARK 15. 21, 25-27	MATTHEW 28. 32-36
And they impress one passing by. Simon of Cyrene, coming from the field, the father of. Alexander and Rufus that lie might bear his cross. And they offered him wine mingled with myrrh: but he received it not. And they crucify him and part his garments among them, casting lots. And with him they crucify two robbers one <i>out of right hand</i> and one <i>out of left hand</i> of him	And as they came out, they found a man of Cyrene, Simon by name; him they impressed that he might bear his cross. They gave him wine to drink mingled with gall and when he had tasted it he would not drink they parted his garments among them, casting lots: And sitting down they were keeping him there. Then are being crucified with him two robbers, one <i>out of right hands</i> , and one <i>out of left ones</i> .

BRIEF EXPOSITION

As there are so many peculiarities in the letter of this statement, it seems best to give some points strictly according to the original Greek.

In Matthew and Mark,. Simon is "impressed to bear his cross." In Mark he is called the father of Alexander and Rufus. But why here alone unless with peculiar reference to this Degree? Jacob and Esau were of the Natural Degree, and Esau was "red," or of Good. Alexander and Rufus (red) must have some spiritual significance in connection with the two Old Covenant principles. In Mark and Luke only, Simon is said to be coming from *the field*, which has relation to the Understanding. But how remarkable it is to find that in John alone, Jesus "went out bearing his cross." How full of significance is this most Interior statement. For who can bear the cross for Jesus in this Inmost Degree of the progressive Order of Life?

In all the Degrees but John it is said *coming*; but in John, *he went*. This is no small significance as one is of Truth and the other is of Good.

Matthew, Mark and John, give the place of crucifixion as Golgotha, or of a skull. Luke does not give the name, but its meaning is given there. A skull signifies a state of deadly hatred and the false thence derived. Such was the spiritual state represented by the place of crucifixion.

In both Matthew and Mark, the account of the two robbers is given after the particulars of the crucifixion; and here they are called robbers. In Luke *malefactors*. In John, *two others*. The evil quality thus decreasing towards the Interiors. In the Synoptic Gospels, the original is that they were "*out of the right hand and out of the left*" of Jesus; but in John, "on either side one, and Jesus in the midst." These it two others," significantly without guilt attached, and with Jesus *in the midst*, is given nowhere else.

In Matthew they gave him vinegar to drink, mingled with gall; afterwards a sponge filled with vinegar upon a reed. In Mark wine mingled with myrrh. In Luke only vinegar. In John they put a sponge full of vinegar upon hyssop, and brought it to his mouth." The reed of Mark represents feeble power, such as man has from himself. The vinegar upon hyssop of John, "the quality of the false among the well disposed Gentiles, which was the false arising from ignorance of the Truth, in which was somewhat good and useful, as this false is accepted by the Lord." A. E. 519. Vinegar is truth mixed with false. Mixed with "gall," as in Matthew, that it was commixed with the false of *evil*. Therefore He would not drink it.

Such is the distinction of John and Matthew. And how interesting to see that only according to the distinction of Degrees can this difference be explained. And how full in John is the relation concerning the garments; that they were divided into *four parts*; and that the coat was seamless, of parts *woven from above through the whole*, or the Inmost Spiritual sense of the Word which was beyond all division, although each could take of the External Order of the Four Degrees, that which appeared most suitable to his need.

THE CRUCIFIXION

JOHN 19, 19.22	LUKE 23,. 38-43
And Pilate wrote a title also and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS	And there was also a superscription written over him, THIS IS THE KING OF THE JEWS
MARK 15, 26-32	MATTHEW 27,. 37-44
And the superscription of his cause was written <i>upon</i> THE KING OF THE JEWS	And they set up over his head his cause written THIS IS JESUS THE KING OF THE JEWS

BRIEF EXPOSITION *Continued.*

IN Matthew it is given " They put upon his head his cause written: This is Jesus the King of the Jews ; " in Mark, " The superscription of his cause was written, The King of the Jews ; " in Luke, " a superscription over him, This is the King of the Jews ; " in John, " Pilate wrote a title, and put it on the cross, and there was written, Jesus of Nazareth the King of the Jews."

We see that Matthew and John give "Jesus," but John is in the fullness of "Jesus of Nazareth." Mark and Luke omit the title Jesus and give only "The King of the Jews," but Luke adds to Mark "This is." *Jesus* is of Good, *King* is of Truth. The two Evangelists of the Will give *Jesus*, the two Evangelists of the Understanding give only King. Did the Evangelists make this distinction from their fidelity to the law of Degrees? Or was it a singular and unpremeditated coincidence depending on their inaccuracy of statement, as if it mattered not what they wrote? Why should not Mark and Luke declare the title "Jesus," or "Jesus of Nazareth," when writing upon such an important subject?

Matthew says that His *cause* was written upon his head; Mark, that the *superscription of His cause* was written; Luke, there was a *superscription* written; and in John, a *title* was written by Pilate. In Matthew the *cause* was upon His head and here only. The cause of Natural things is an inmost Spiritual principle, thus it was put upon his *head*, in connection with John, *Jesus* the King of the Jews. The *Superscription* of Mark and Luke relates to the more external appearance of Truth; and the *title* which was on the *cross*, but not spoken of in relation to Jesus, was an inscription, not a superscription. This cross was the last of the temptations, when the Human was fully united to the Divine, as not in the two former temptations of the wilderness, and that after the supper.

The superscription in Luke was written "in letters Greek and Latin and Hebrew; "the inscription in John, "in Hebrew, Greek, and Latin." The three of John is in the true Order of the Celestial (Hebrew), the Spiritual (Greek), and the Natural (Latin). The new version omits the three of Luke, but other authorities give them.

In the Natural Degrees there were two robbers, "one on the right hand and the other on the left," of Jesus; but a student of the original Greek will find a peculiar difference in the statements of Matthew and Mark, respecting "the one out of the right [hands] and the one out of the left [hands]."

In Luke it is "malefactors," not robbers. One of these "railed" upon Him; but the other declared, " this man hath done nothing amiss," and said, " Jesus remember me 'when thou comest into thy Kingdom." But in John, it is said, that "there `were with him two others, on either side one and Jesus in the midst." These are not called robbers, nor malefactors, and Jesus is said to be *in the midst* of them. There is no " railing" here, and no promise to the one asking to be remembered, " To day shalt thou be with me in Paradise," as in Luke, or in this *state* shalt thou be in the *Intelligence* of Good and Truth. Is not the silence of the two upon the cross in John, most expressive of progress from the reproach heaped upon Jesus by the two in Matthew and Mark? In 'Matthew, " The robbers also the [ones] crucified together with him were upbraiding to him." In Mark the same. In Luke, "But one of the hanged malefactors was blaspheming him; "not *upbraiding*. The other "was rebuking him." How can these statements be reconciled, excepting by the progressive Order of Degrees?

THE CRUCIFIXION

JOHN 19	LUKE 23. 44-46
He said, It Is finished, and lie bent his head. and gave up his spirit	And when Jesus had cried with a loud voice, he said, Father. into thy hands I commend my spirit
MARK 15. 33-37	MATTHEW 27. 45-50
Jesus cried with a loud voice Eloi, Eloi, lama sabachthani ?which is being interpreted. My God. My God. why hast thou forsaken me? Behold, he callethtth Elijah. Jesus uttered a loud voice, and gave up the spirit	Eli, Eli. lama sabachthani? that is. My God, my God, why hast thou forsaken me? This man callethtth Elijah. And Jesus cried again with a loud voice, and yielded up the spirit

BRIEF EXPOSITION *Concluded.*

"Now from the sixth hour there was darkness over all the earth until the ninth hour." This is in the Synoptic Gospels, but not in John. The earth is the Church; the darkness is obscurity of Truth.

It is interesting to see the developing order of the last words upon the cross.

In Matthew and Mark, of the Natural Man, there are all the appearances of distress peculiar to this Degree. The cry in Matthew is, Eli Eli lama sabachthani? That is, My God, My God, why didst thou forsake me?" In Mark, Eloi, Eloi lama sabachthani, which is, being interpreted, My God, My God, why hast thou forsaken me ?" But in Luke it is said, " Father, into thy hands I commend my spirit," and in John, "It is finished."

Nothing could show the order of Degrees more conclusively than these four statements, of the Lord's last words.

The two of the Matthew and Mark relate to the Natural Man, which, in temptation, appears left to itself, as if the Lord had forsaken it. And it is remarkable how often these explanations of Matthew, and Mark, are made use of, to prove the agony of Jesus, when the Interior savings are almost entirely neglected. Those wonderful evidences of loving confidence in Luke, "Father forgive them for they know not what they do," in verse 34; and " Father, into thy hands I commend my spirit," of the present paper, are seldom quoted, when sympathy is to be excited for the Lord's apparent suffering. And the sentiment of John "It is finished," is still less often used, in relation to the final effect of the crucifixion. The work is accomplished here, and the Son of Man is glorified. John 12, 23, 24. He is now glorified with the Father, with "the glory which I had with thee before the world was." "He bowed His head, and gave up the spirit," in John, is conclusively of the supreme Degree of the *head*. How different this from the "My God, 'My God, why hast thou forsaken me?" of the Natural Man as to the Will and the Understanding

It appeared in the External Degree, as if "this man calleth Elijah." And they say, " Let be; let us see whether Elijah cometh to save him." In Mark, " Let be; let us see whether Elijah cometh to take him down." But Elijah is not mentioned in Luke, nor John. There appears to be no reason why the call, "My God, My God, why hast thou forsaken me," could be understood as a call for the help of Elijah. This name includes the Divine Truth and the Divine Good. It is composed of *Eli*, and *Jah*, which is the same as God, Jehovah of the Old Covenant, with a more external significance. From the call "Eli, Eli," they supposed *Eli*. *Jah*, was called upon for deliverance. They could only recognize the call for *Eli*.

In Matthew, Mark and Luke, the great voice is referred to. In Luke there follows, " Father into thy hands I commend my spirit: and having said this he expired." In Matthew and Mark, "he gave up his spirit." is

In John, the grandest testimony to this Degree is given, of the entire submission of the Human to the Divine, "He bent his head," in saying, "It is finished."

THE EFFECTS OF THE CRUCIFIXION

JOHN 19 31-37	LUKE 23. 45-49
One of the soldiers with a spear pierced his side. and straightway came out blood and water. A bone him shall not be crushed	And the veil of the sanctuary was rent in the midst. The women that followed with him from Galilee stood afar off seeing these things
MARK 15. 38-41	MATTHEW 27. 51-56
And the veil of the sanctuary was rent in twain front the top to the bottom. And there were also women	And behold the veil of the sanctuary was rent in twain from the top to the bottom: and the earth did quake. And many women which had followed Jesus from Galilee

BRIEF EXPOSITION

IN Matthew and Mark, "the veil of the sanctuary was rent in twain, from the top to the bottom; " in Luke, it "was rent in the midst ; " but in John, nothing is said of the rending of the veil.

The silence of John upon this remarkable event would be incomprehensible, if not for the Order of Degrees. But as this statement signifies that the veil, which was the external covering of Internal things was drawn aside to reveal what had before been hidden, only the three Synoptic Gospels mention it, as in John are the Inmost things themselves which were thus revealed.

To the Jews and Israelites _this veil covered their eyes so that they could not see the Word in its true light. They saw only the literal sense of the Word. But a New Church was to be established, to which was to be opened a view of the spiritual sense of the Word. The Lord entered into the Essential Divine Principle, through the rending asunder of all appearances, and at the same time opened a passage to Himself, through the Human Principle made Divine.

It is remarkable to see in Matthew the effects of the crucifixion in the most Natural Degrees. "The earth did quake ; the rocks were rent ; and the tombs were opened ; and many bodies of the saints that had fallen asleep were raised ; and coming out of the tombs after his resurrection they entered into the holy city, and appeared unto many."

This most remarkable event is not mentioned in any other Gospel, for all things here are simply Natural, the *earth*, the *rocks*, and the *tombs*. The saints who had been *Sleeping* arose, or those were awakened, and became active who had been indifferent; and entered into the Holy City, or gave testimony to the Holy *doctrine* of this Degree. This was the appearance to the *many*.

Could this have signified a rising from material sepulchers? For if this were true, why should not Mark, or Luke, or John, have related the most marvelous miracle of the Gospels

The women who followed Jesus from Galilee are not mentioned by John. In Mark alone is the name of *Salome* given, who was the mother of Zebedee's children. This can be seen in comparing the two of Matthew and Mark, in their list of those women of Galilee who followed and ministered to Jesus. These names are not given in the Interior Gospel of Luke.

In John's Degree one of the soldiers pierced the side of Jesus, "and straightway came out blood and water." The blood signifies the Spiritual sense of the Word, and the water the Natural sense. His side relates to Good. Piercing this is the desire to destroy the Truth which is from this Good. " A bone of him shall not be crushed," as in John, signifies scientific Truth, which shall remain as an ultimate upon which all Truth rests ; as in the case of the paschal lamb.

It is interesting to notice in the Interior Gospel of Luke, that the women from *Galilee* "stood afar off seeing these things" The "afar off" was distance as to *state*; the "standing and seeing" "have reference to the Understanding.

It is peculiar to Luke that it is given there. "the crowd beholding the [things] having become, were returning beating their breasts." These Gentiles had no Truth united with their Good, and they were "beating their breasts." *Breasts* have relation to *Truth*, and they were sorrowing for its loss

JOSEPH OF ARIMATHAEA

JOHN 19,. 38-42	LUKE 23,. 53-56
After these things Joseph of Arimathaea being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus.	A man named Joseph, who was a councillor a man of Arimathaea who was looking for the Kingdom of God: this man went to Pilate, and asked for the body of Jesus.
MARK 15, 42-47	MATTHEW 27, 57-61.
Joseph of Arimathaea. councillor of honorable estate who was also looking for the Kingdom of God; and he boldly went in and asked for the body of Jesus	There came a rich man from Arimathaea, named Joseph. who also himself was Jesus' disciple: this man went to Pilate and asked for the body of Jesus

BRIEF EXPOSITION

In Matthew, it says, "a rich man from Arimathaea named Joseph, who also was Jesus' disciple," came to claim the body of Jesus; in John, it is also said he was "a disciple of Jesus." But in Mark and Luke, this Joseph was "a councilor." This is a decided difference between the statements of the two Wills and the two Understandings. In the Apocalypse Explained 725, we find that *councilor* signifies "the Understanding of the truth of the Word," and is it not interesting to find Joseph the councilor in the Degrees of the Understanding in the Gospels? And he was looking for, or waiting for, "the Kingdom of God," only in these Degrees.

In Matthew Joseph was a *rich man*; in John he was "a hidden [one] for fear of the Jews." Hidden here, because this Interior representative of the Lord could not be revealed to the sensuous Jews.

"Arimathaea," signifies a height, and from this height Joseph appears, to claim the body of Jesus. He is mentioned at the beginning and close of the Gospels. In the Natural Degree the name signifies fructification and multiplication, or the increase of Good and of Truth; therefore he is at the birth in Matthew. In an Interior sense he represents the Spiritual Kingdom of the Lord. On the height of John he *lifted* the body of Jesus, and only here. In Luke and Mark, "he took it down," and in Matthew" he took "it.

It is remarkable that neither John nor Luke speaks of the hewing of the monument "out of a rock," neither of the stone, rolled to the door. Luke gives hewn "in stone," the significance of which is interior to *rock*. Matthew gives a great stone "rolled to the door. Mark only "a stone," as *great* is of the Will. Why should not this important *stone* be mentioned by Luke and John? In Matthew, " Joseph took the body, and in wrapped it in a clean linen cloth, and laid it in his own new monument ; " in Mark, he wrapped it in the linen cloth, " and laid him in a monument ; " in Luke, "wrapped it in a linen cloth and laid it in a monument . . . where never man had yet lain." This was an Interior State of the resurrection as also in John. The word here is *monument*; but in the next subject in connection with the Pharisees, it is *sepulchre*.

John gives the *garden*, in which was the new monument. This is the fourth time that it has been mentioned; twice in Chap. 18 and twice here.

In Matthew there are no spices nor ointment prepared for the body; in Mark *spices* only; in Luke spices and ointment; in John, Nicodemus brings "myrrh and aloes." No Gospel but the Inmost ever gives *aloes*, which is of the Good of Truth, as myrrh is of Truth. The bodies of the dead were anointed with myrrh and aloes to signify "the preservation of all Truths and Goods with man." A. C. 10252.

In John only the body was bound in the linen cloths *with the spices*; and the mixture of myrrh and aloes was about a hundred pounds. Thus we see here the progressive order of *grateful perception* to its consummation or fullness; as in the case of the anointing of Jesus by Mary, when "the house was filled with the odor of the ointment; " and here again is mention made of *pound*, which was connected with that teaching.

Only in John is it said, at the close of these preparations, " There then because of the Jews' Preparation (for the monument was near) they laid Jesus." This is a very peculiar statement. The Jews' Preparation itself could have had nothing to do with "for the monument was near," in a literal sense.

THE SEPULCHRE MADE SURE

JOHN	LUKE
MARK	MATTHEW 27, 62-65
	Now on the morrow, which is after the preparation the chief priests and the Pharisees were gathered together unto Pilate, saying, Lord, we remember that deceiver said. After three days I will rise again. Command therefore that the sepulchre be made sure until the third day. Made the sepulchre sure, having sealed the stone, with the guard.

BRIEF EXPOSITION

IT is remarkable to find that this subject is only treated of in the Gospel of Matthew. Was it not of sufficient importance to be mentioned by the other Evangelists? Or does it belong especially to this most External Degree of the Natural Man, and therefore the silence of the other three Evangelists?

There can certainly be no doubt about the subject, that it belongs to the fear and doubt of the most External Man, and to the necessity there of making things sure against those who are supposed to be antagonistic whether of God, or evil.

"Now upon the morrow which is after the preparation, the chief priests and the Pharisees" came together to seek permission of Pilate to make sure the sepulchre, lest" the disciples should come and steal him away."

In the Greek there are two words for a place of interment, one is *mneemion*, and the other is *taphos*; the one means *monument*, and the other *burying place*. This has been alluded to before, but it may not have been mentioned that only in Matthew is *taphos* found. Always with regard to the Lord is *monument* given, *mneemion*

Those who came to Pilate, of the false and the evil (the scribes and the Pharisees) said unto him, " the disciples will say unto the people He is risen from the dead: and the last error will be worse than the first." To be buried, always signifies resuscitation. "With everyone who is being reformed and made spiritual what is dead of him, is as it were buried, and what is new, that is what is alive, rises again." A. C. 2955. Those who applied to Pilate did not believe this; they had only natural ideas of burial, and therefore if the people were persuaded that Jesus had risen from the burial place "the last error would be worse than the first."

Pilate said unto them, "Ye have a guard, go ye away, make to be secure as you know," as in the original: he left them to do according to their knowledge.

"But they having gone made the sepulchre secure, having sealed the stone, with the guard." This is according to the literal expression. The first mention of the guard by Pilate is more imperative than given in the translation, it is, "Have a guard!"

Few have understood the Spiritual significance of this guard, given only in Matthew; *sealing the stone*, and the *guard*, are of the Understanding and Will of this Degree. The literal sense of the Gospels were thus to be protected according to the belief of the scribes and Pharisees. The Lord was not to be lifted up out of this belief. The signification of a guard in a good sense, is the literal meaning of the 'Word, which prevents the interior Divine Truths of its spiritual sense from being injured. A. R. 898. But here the false and the evil established the sealing of the stone, and the guard, and therefore the interior was not protected, but held in bondage.

The peculiar sentence, " sealed the stone with the guard," has been explained in different ways, but Gospel students must have no suppositions of meaning, from themselves, but read everything as it is given, according to the Law of Correspondences, and Degrees.

THE APPEARANCES IN THE MONUMENT

JOHN 20, 1-12	LUKE 24, 1-5
Cometh Mary Magdalene early while It was yet dark unto the monument and seeth t he stone taken away. She beholdeth two angels in white sitting, one at the head and the other at the feet where the body of Jesus had lain.	They came unto the monument bringing the spices they had prepared. And they found the stone rolled 4 away from the monument. And behold two men stood before them in lightening robes
MARK 16,. 1-8	MATTHEW 28, 1-5
And very early on the first day of the week they came to the monument. And entering into the monument they saw a young man sitting on the right side, arrayed In a white robe	1 Came Mary Magdalene and the other Mary to behold the sepulchre. An angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it

BRIEF EXPOSITION

THE name of *Mary* now becomes prominent, as that of *Joseph* was prominent in our last subject; thus Mary and Joseph are at the last as at the first, in the Gospel history. But Mary as the mother does not appear, as Joseph the supposed father does not appear. Joseph is of *height* at the close, and Mary is of *magnificence* (Magdalene). Would it not have been natural that the mother of Jesus would have been the first at the monument? Even if the hereditary quality from her had now been put aside, why should not her natural affection have brought her to the resting place of one so beloved? But her disappearance after having been given to John as his "own," in the Inmost Gospel, proves that the Spiritual history is that which must be considered.

"Mary of Magdala" combines all the Marys mentioned in the Gospels. She is the Church of the Glorification, out of which have been cast the seven demons, or all of the false; and she beholds the fullness of the angels at the head and at the feet, where the body of Jesus had lain.

In Matthew at early dawn Mary of Magdala and the other Mary came to see the sepulchre. In verse 8 it is monument, and in no other Gospel is this change made. There was an *earthquake* here as in no other Gospel, which is in harmony with the *earthquake* at the crucifixion. In Mark they come to the monument when "the sun was raised." In Luke it was " deep morning" according to the original; and in John, "darkness yet being into the monument."

In Matthew an angel descended from heaven and rolled away the stone, and sat upon it ; in Mark, they saw that the stone was "rolled off for he was exceeding great," and "entering into the monument they saw a youth sitting down in the right [side], having thrown about himself a white robe ; " in Luke, "they found the stone rolled away" . . . and being in perplexity, " behold two men stood (upon) to them in lightening robes," from the Heavenly light of this Degree ; in John, as Mary was weeping she stooped into the monument and " behold, two angels in white sitting (down), one to the head, and one to the feet, where the body of Jesus was lying." According to the original.

These four statements can only be reconciled by the Doctrine of Degrees. The angel of Matthew could not have descended through the natural heaven. The stone must have been *rolled away*, from within. A spiritual messenger of the Lord could not sit upon a material stone, for these were of Discrete Degrees; but they corresponded to the *head* and to the *feet*, of the appearance in John. These were the two of the Will principle, and the angels or messengers appear in each in a connection suitable to each. In Mark there is a youth which is very expressive of this Degree; and in Luke two men, which is in the progress of the Interior Understanding from the Exterior. The Exterior Understanding has the quality of *standing* belonging to it; but as the youth is on the *right side* of the monument the quality of its Good is signified.

The linen of Truth about the head in John, distinguishes it from the Synoptic Gospels.

The stone is only rolled away in the most external Gospel of Matthew. Why did it appear to be rolled away in the other Gospels, without any particulars being given?

THE SAYINGS IN THE MONUMENT

JOHN 20, 13	LUKE 24, 5-7
Woman, why weepest thou? She said unto them Because they have taken away my Lord, and I know not where they have laid him	Why seek ye him that liveth, among the dead? He is not here but is risen: remember how he spake unto you when he was yet in Galilee, saving that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise <i>again</i>
MARK 16, 6, 7.	MATTHEW 28, 5-8
Be not amazed: ye seek Jesus the Nazarene, which hath been crucified: he is risen: lie is not here behold the place where they laid him! But go tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as lie said unto you	Fear not ye: for I know that you seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see where the Lord lay. And go quickly and tell his disciples he is risen from the dead: and lo. he goeth before you into Galilee; there shall ye see him: lo, I have told you.

BRIEF EXPOSITION

In Matthew, it is said in the original, " He is not here: for he was raised, as he said: "in Mark," he was raised, he is not here ;" in Luke, He is not here but was raised. Be reminded how he spake to you still being in Galilee." But in John only " Woman why weepest thou?"

In no other Gospel but John is there any reply to the messenger of the monument. Here Mary says, "Because they have taken away my Lord, and I know not where they have laid him," or" They lifted my Lord, and I know not where they put him," as in the original. The word *lifted* being the same as used in connection with the stone in this Gospel. "Mary of Magdala comes early, darkness yet being into the monument, and sees the stone, lifted (away) out of the monument." This is according to the original, which it is well to understand in order to come as near as possible, to the Spiritual significance of the words.

In Matthew the women are told not to fear; in Mark, not to be *amazed*. One has relation to the Will, and the other to the Understanding. In Matthew it is "you seek Jesus; "in Mark, "Ye seek Jesus the Nazarene." Neither of these is alluded to in Luke nor John; Matthew says, "Come see where the Lord lay;" Mark says," Behold the place where they laid Him."

Only Luke gives, " Remember how he spoke to you, still being in Galilee, saving : It is necessary the Son of Man to be given over into [the] hands of sinful men to be crucified, and on the third day to have risen."

It might have been said of the other accounts given of the sayings in the monument, that the differences were slight, and given according to the states of the Evangelists when hearing them repeated. But this of Luke is longer, and of an entirely inharmonious meaning, when considering the other expressions of the angels and men. The Natural Degree of Galilee is alluded to in reference to the teaching *while He was yet there*; but nothing is said of His *going into* Galilee, as in Matthew and Mark.

It seems as if John and Luke would have given more harmonious statements of the sayings in the monument with those of Matthew and Mark unless the literal words were intended to be changed for the Divine purpose of establishing an Order according to Degrees.

In Mark the peculiar teaching is given, " Go say to his disciples and Peter, He goeth before von into Galilee."

Say to .His disciples and Peter; as if the disciples and Peter were separately mentioned. Peter distinguishes Natural Faith; he is not mentioned at this time in any other Gospel.

Only in Luke do the two men in the lightening robes ask the impressive question, "Why seek ye the living one with the dead?"

THE APPEARANCE OF JESUS

JOHN 20, 14-18	LUKE 24, 13-23
When she had thus said, she turned herself back, and beholdeth Jesus standing. Woman why weepst thou? Whom seekest thou? She supposing him to be the gardener saith unto, him. Jesus saith unto her Mary. She turned herself, and saith unto him Rabboni	Two of them were going that very day to a village named Emmaus. Jesus himself drew near, and went with them but their eyes were holden that they should not know him
MARK 16, 9-13	MATTHEW 28, 9-15
He appeared first to Mary Magdalene. She went and told them that had been with him as they mourned and wept	And behold Jesus met them, saying, All hail. And they took bold of his feet, and worshipped him Then said Jesus unto them, Fear not: go tell my brethren that I depart to Galilee, and there shall they see me

BRIEF EXPOSITION

IN Matthew, it is said, that "Jesus met them, saying, All hail." In Mark, "He appeared first to Mary Magdalene from whom he had cast seven demons." In Luke, He appeared to two on their way to Emmaus; and in John to Mary, not called Magdala, by the Lord.

The connection of Mark and Luke is here very peculiar. Mary had been commanded by the youth of the Monument to tell the disciples and Peter, that the Lord was going before them into Galilee. "And after these things he was made manifest in another form, unto two of them walking about going into the country," or field. This is the external of the statement in Luke. In that Gospel there were *two* on the way to Emmaus. "Another form" of Mark, is of the indistinctness of the "holden eyes," of Luke; for nothing can be understood of Jesus' appearance in these words. But later "He was made manifest," and "upbraided their unbelief, and hardness of heart; "as in Luke," Fools and slow in heart in believing upon all that the prophets have spoken." In no other Gospel are these things alluded to; and the distinction between the Exterior and Interior Understanding, is very manifest.

Only in Matthew it is said, "they seized his feet and worshipped him." This worship is plainly of the most external quality, for it relates to the *feet*. "Fear not" was also said by the messenger of the monument, also that the disciples and the Lord were to go into Galilee. The messenger says, "His disciples; "the Lord says "My brothers."

In contradistinction to the Galilee of the Natural Man, Luke refers to *Jerusalem*, which is of the Spiritual Man. The statements here should be very carefully studied, in order to see their important teaching, that their eyes were holden at first that He opened to them the Scriptures, and that in the breaking of bread He became known to them.

But in John's Gospel the most interesting and expressive relations are made. Here Mary *turns* twice. The first time "into the [parts] behind," when she beholds Jesus standing and "knows not that is Jesus; "and again when she declares Him to be "Rabboni," or Teacher. The first time "when she deemed him the gardener," corresponded to the indistinctness of Mark and Luke, as in "another form," and the "holden eyes." The *turning* as we have seen before relates to change of state. The messenger said here " Why weepst thou?" Jesus adds to this, " Whom seekest thou?" as in Matthew the sayings are nearly the same.

Jesus said to her, "Touch me not for I have not yet gone up to my Father; but journey to my brethren, and say to them; I go up to my Father and your Father, and my God, and your God.

Father signifies *Good*, and *God* signifies *Truth*. The Church represented by Mary was not yet in the close connection signified by the *touch*. In being united to the disciples, Mary could more fully represent the union of Good and of Truth, which would make the Church one with Him who had united in Himself His Father and His God; and from His "going up " to these, could also make them the Father and God of His Church on earth.

"Mary Magdalene cometh and telleth the disciples,. I have seen the Lord; and he had said these things unto her." Only in Matthew and John does the Lord Himself direct the woman to go and tell the disciples of His rising.

THE APPEARANCE OF JESUS TO HIS DISCIPLES

JOHN.	LUKE 24. 37-53. 39
	See my hands and my feet, that It is I myself: a spirit bath not flesh and bones, as ye behold we having. He said unto them have anything to eat? And they gave him a piece of broiled fish. And he led them out until Bethany. While he blessed them, he parted from them, and was carried up into heaven. They returned to Jerusalem and were continually in the temple, blessing God
MARK	MATTHEW

BRIEF EXPOSITION

IN Luke, they were terrified and afraid at the appearance of the Lord, and' "supposed that they beheld a spirit;" but in John, "they were rejoiced, having seen the Lord." They *saw the Lord* in this Degree of the Will, with no thought of a *spirit*, as in the *Spiritual* Degree.

Jesus says in Luke, "A spirit hath not flesh and bones as ye behold me having."

"By flesh and bones, are signified the ultimates of man, the ultimates of the Word, and the proprium of the Lord now vivified. As this saying is only found in Luke, it is peculiarly of this Degree of Spirit. The flesh and bones thus vivified, or raised above the dead Natural cannot be of material substance, but they must be of spiritual substance when mentioned here. There is no *substance* but of the Spiritual world, for all material substance so called decays, but the spiritual never. This elevation from the Natural Degree could not be accomplished to perfection by any created thing. There could not be any such progressive Glorification by any *Spirit* of this Interior Understanding.

"Truth supports Good, as bones do the flesh." A. C. 9436.

The flesh and bones, of the Lord, signify the ultimates or proprium of His own life. The proprium of man is his own life, of himself, in which he exists until he receives Heavenly life from the Lord, in the reception of His Good and Truth. Man's life of itself is dead. Thus "no spirit hath flesh and bones as ye behold me having."

In Luke they gave Him " a piece of broiled fish and honeycomb, and he took and eat it before them." These united, signify the ultimates or letter of the Word, as to scientifics and their pleasantness; and because He ate of them before them, the letter of Luke's Degree, was established as of Divine nourishment, and raised up from the Natural in connection with flesh and bones. This is relatively of the second feast of loaves and fishes omitted in this Gospel before the resurrection. The important point being that now fire is used in the broiling of the fish, as not in the second feast of Matthew and Mark. All food prepared by roasting or baking, has reference to Good; all prepared by boiling, to Truth, for in the latter *water* is used.

"Then he opened their Understanding, that they might understand the Scriptures." This plainly shows that all these things related to the *Scriptures* understood in the Interior Understanding.

"He led them out till into Bethany, he stood apart from them, and was being borne up into the heaven." He stood apart from them in the Glorification of this Degree. It could not have been the *material* heaven into which He was borne, for where does this lead to?

It is remarkable to find that neither in Matthew nor John is anything said about ascending to heaven; in both Mark and Luke is this ascent given. This is in wonderful harmony with the Ascending Order of Truth appearing in the record of the Genealogy.

"And they having worshipped him returned into Jerusalem with great joy, and they were through all in the temple, praising and blessing God." All this, as can be plainly seen, is of the Interior Understanding

This is the termination of Luke.

THE APPEARANCE OF JESUS TO HIS DISCIPLES

JOHN	LUKE 24. 37-53
	.39 See nay bands and my feet, that It Is myself a spirit hath not flesh and bones, as ye behold we havin _g . He said unto them have anythIng to eat? And they gave him a piece of broiled fish. And he led them out until Bethany. While he blessed them, he parted from them, and was carried up Into heaven. They returned to Jerusalem and were continually in the temple, blessing God.
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This is the termination of Luke.

THE APPEARANCE OF JESUS TO HIS DISCIPLES

JOHN 20 21-31.	LUKE
Peace be unto you. And having said this he breathed upon them. Saith unto them Receive ye the Holy Spirit. Thomas said unto them, Except I shall see in his hands the print of the nails and put my fingers into them print of the nails. and put my hand into his side. I will not believe. And after eight days. And Thomas with them. Answered and said, My Lord and my God	
MARK	MATT H EW

BRIEF EXPOSITION *Continued*

We find in John the final blessing of Jesus upon His Church. It is said in verse 20 " Peace be unto you. And when he had said this he showed unto them his hands and his side." This is the Spiritual of John to which the statement of Luke corresponds, Peace *be* unto you . . . see my hands and me feet." The side" in John being more interior than the "feet" in Luke. But the second "Peace *be* unto you," is united to the *breathing*, and the command, "Receive' the Holy Spirit" when all things of the Church were " finished." as' was proclaimed upon the cross. It was after the disciples "were rejoiced. having seen the Lord," that this consummation of Peace, and the reception of the Hole Spirit, arc mentioned. "Peace is the blessedness of the heart and soul, arising from the conjunction of good and truth among those who are therein." A. E. 36z.

In Matthew and Mark no " Peace" is given. It is alone of the Inmost and Interior - heart and soul," or of the Will and Understanding of the Heavenly Man.

But the *breathing* and the reception of the Holy Spirit, are only of the Inmost Will principle, for nowhere else is this statement made. "The man of the Most Ancient Church had inward breathing, thus in concord with and similar to the breathing of the Angels." "After these times inward breathing ceased, and with it communication with Heaven. thus celestial perception : and outward breathing succeeded." A. C. Soc.

The reason why the Lord breathed on *inspiravit*, His disciples. and said, Receive ye the Holy Spirit. was that all the breathing of Heaven is from the Lord. for the Angels equally with men, have breathing, . . . according to the reception *of* Divine wisdom from the Lord." Doctrine of the Lord 51. "When this breathing came to Man, it signified a return to the inward breathing of the Celestial Church.

Thomas was called Didymus. or Twin, in this Inmost Gospel, and he is of the same quality here, as Peter in the other Natural Degrees. Thus the word Twin relates to this harmony with the signification of Peter. He is mentioned in no other Gospel excepting in the list of disciples; but here in `John he will not believe, unless he sees "the stroke of the nails" in the hands of Jesus, unless he "casts his finger into the stroke of the nails," and unless he " casts his hand into his side." These are of three progressive Deg^rees of proof to the Natural Man of this Gospel. When he is convinced, he exclaims, "My Lord and my God!" which signifies the acknowledgment of the Divine Good and the Divine Truth, by the Natural Man of the Inmost Degree. Is it not remarkable that no one but John speaks of this important historical event?

Jesus says to him "because thou hast seen me, thou hast believed, they that have not seen, and have believed." Thomas had believed by the External way; blessed were they who believed through the Internal way of Love to the Lord.

"Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book, but these are written that believing ye may have life in His name." Here closes the Gospel of John, as to its Celestial quality. Another chapter is given, which must be considered by itself.

THE APPEARANCE OF JESUS TO HIS DISCIPLES

JOHN 21. 1-14	LUKE
I Jesus manifested himself again to his disciples at the Sea of Tiberias. They went forth, and entered into the boat: and that night they took nothing. Cast the net on the right side. When they got upon the land they sees fire of charcoal and a fish laid thereon and bread. Simon Peter went up and drew the net to land, full of great fishes. The net was not rent. Jesus cometh, and taketh the bread, and giveth them and the fish likewise. This is now the third time that Jesus was manifested to the disciples	
MARK	MATTHEW

BRIEF EXPOSITION *Continued.*

"AFTER these things Jesus manifested himself again to his disciples upon the sea of Tiberias." And it is said in the 14th verse, "This is now the third time that Jesus was manifested to the disciples being raised out of the dead" or, the revelation was now made complete by the presentation of external Truth, at the *sea of Tiberias*.

Simon Peter says, "I go (away) to fish. They say to him (we) go also with thee." Here we have Simon Peter distinctly recognized as of this continuous Degree of John's Gospel; and he says "I go (away) as the others say, "We go also." The word *go* relates to Good, and now, Simon Peter does not represent the Natural Truth of the Synoptic Gospels, but is affected by the Good of the Inmost Gospel. He *goes away*. That night they seized nothing." This corresponds with the statement of Luke v. at the lake of Gennesaret, which was of Truth. In the early morning Jesus stood in (to) the shore, and the *little children* are asked, "Have ye anything to eat? When they answered " No," He told them to cast their net into the right parts of the vessel and ye shall find." In Luke there was no casting into "the right side," and therefore " the net was broken: " whereas in John, because the command was obeyed, "the net was not rent." The right parts of the vessel signified Good, and fishing from this side there were great fishes a hundred and fifty three," drawn to the land.

When Peter had been told by John (or Truth taught by Charity). "It is the Lord," then he girded the upper garment on him, for he was naked; and cast himself into the sea." Tafel says that the word for naked, signifies a short under garment," to which Peter added the upper garment of external Truth. and clothed with this, he cast himself into the water, which is of this Degree. "When they went off into the land they see a fire of charcoal lying, and a small fish laying and bread." Peter warmed himself at a fire of charcoal in this Gospel, which signified the evil in man. but now there are fish laying upon it, and bread. But Jesus did not give to eat from this until Peter brought "from the (small) fish which ye now seized." Jesus calls these fishes *small*, but others had called them *great*. When Simon Peter drew the net that was not rent to land Jesus says "(Come) hither, feast ye." Jesus "takes the bread and gives to them and the (small) fish likewise." And this is in correspondence with the second feast of Matthew and Mark which has been omitted in this Gospel and in Luke until after the resurrection.

In. Luke there was "a part of a broiled fish and from a honeycomb" mentioned, but here is fish and bread, with no honeycomb. The honeycomb given in Matthew and Mark connected with John the Baptist is the pleasantness of the literal sense of the Word in these Degrees; but in Luke is the pleasantness which comes by an internal way. The bread of John has relation to the Celestial literal sense, and because of the command of the Lord to come and feast the proprium of man, which was of the charcoal fire, received life from this nourishment prepared by the Divine hand.

THE APPEARANCE OF JESUS TO HIS DISCIPLES

JOHN 21, 15-25	LUKE
<i>Jesus saith to Simon Peter. Simon, son of Jonas lovest thou me? He saith unto him. Feed my lambs. Simon son of Jonas, lovest thou me? Tend my sheep. Simon, son of Jonas, lovest thou me? Feed my sheep. Lord and what shall this man do? If I will that he tarry till I come what to thee? Follow thou me. This is the disciple which beareth witness of these things</i>	
MARK	MATTHEW

BRIEF EXPOSITION *Concluded*

When they [had] feasted, Jesus said to Simon Peter, Simon [son of] Jonas lovest thou me more of these?" That is, more than the scientifics of the literal sense of the Word, which the things that had been eaten represented

And when Simon Peter answered "Yes, Lord, thou knowest that I love thee," he used the verb *phileo* for love; whereas Jesus in asking the question asked the verb *agapao*. In the first two questions the love is from the verb *agapao* but in the last it is from the verb *phileo*, the same as used by Simon Peter, in all the answers. The first question is followed by "Feed my little lambs;" the second by "Be the Shepherd of my sheep."

These two have relation to the Interior Will and Understanding, and have an interior love connected with them by the Lord, which is superior to Simon Peter's affection. But the last question and answer are both from the Natural Man which is of Simon Peter's representative quality and therefore the same verb is used by each. "Feed my sheep" is of the Natural Degree. The *little lambs*, and the *Shepherd* are plainly seen to be of Interior significance, to the simple feeding *of the sheep*

The first and second "Thou knowest that I love thee," as answered by Simon Peter convey the idea of *seeing*, from *oida*; but the third time, both *oida* and *ginasko* are used in the original. "Peter was grieved, that he said to him the third time lovest thou me? and said to him; Lord, thou hast seen (*oida*) all [things.] Thou knowest [*ginasko*] that I love thee." And now seeing and knowing are united in the Natural. But it was Peter who was grieved not Simon Peter. And it was to Faith alone that the saving was given respecting its lost state, and the death by which it should "glorify God." The first Christian Church came to an end when Faith became more prominent than Charity. But this *end* was progressive; for Charity was now to be the life of the Church. This is shown in that which follows.

Peter says to Jesus "Lord, but this [one] what?" Jesus answers, "If I be willing, him to remain until I come, what to thee?" And he says to the one "who fell [along] at the supper upon his breast," "Follow thou me."

This is the disciple witnessing about these [things], and we having written about these things, and we know that his witness is true." Peter had turned and he saw the disciple whom Jesus loved. This signifies a change of state from that of which the death was prophesied. Then Jesus said "Follow me." Afterward to John the representative of Charity, Jesus said, "Follow thou me." There has always been an appearance of antagonism in the attitude of Peter, but the understanding of the term *turning*, must obliterate this impression.

The brethren believed that is had been said "this disciple should not die." But Jesus had asked, "If I will that he tarry till I come, what to thee?" Or, at the Second Coming, Charity will be the living affection of the Church.

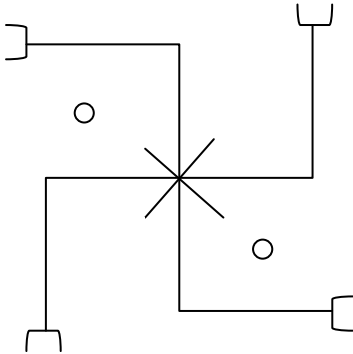
The word *world* is found 79 times in the Gospel of John and it signifies the Church as to *Good*. In Luke it is given only 3 times; in Mark 3 times; and in Matthew 9 times. And the closing passage of John relates to the Infinite doings of the Lord to the Church (world) which is in Good.

If the doings "should be written every one, I suppose that even the world itself could not contain the books that should be written."

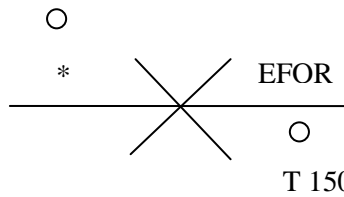
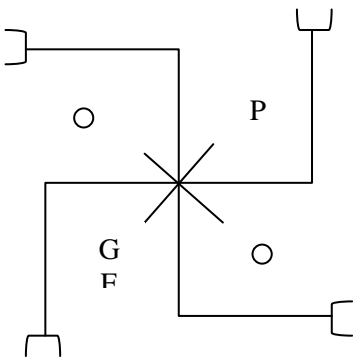
This is the termination of John which includes the Natural of all the Degrees.

**THE ORDER OF THE GOSPELS, HARMONIOUS
WITH THE ANCIENT FORM OF THE CROSS**

The Ancient Cross



Comparison of the Ancient Cross with the Order of Degrees in the Gospels



Lines fully connecting John and Matthew; Luke and Mark ; making the resemblance to the Ancient Cross complete

The Cross of the Gospels, is to be borne in following the Lord in the gradual purification of all the Degrees of Man's Spiritual Nature. The Evangelists have given the Lord's own work in its Divine Order, and He has granted the record to us, that we may be Regenerated, as He has been Glorified.

The doctrine of Degrees is as old as Heaven. Men of all ages have opened within themselves, either the Spiritual, or the Celestial Degree, without the knowledge, or the understanding of this work accomplished in their earthly life. But in the present age, the Understanding is to be enlightened, and the Will is to be made warm, by a true perception of the Cross, which each one for himself must bear after the Lord.

And thus is also revealed the meaning of that mystic symbol of the Past, which the learned in merely natural knowledge, have failed to recognize as the Order of Created Man, who was made in the "image" and the "likeness " of the Divine Creator. In the image as to Truth ; and in the likeness as to Good.

The Degrees of Luke and Mark would signify the image as to Truth; and the Degrees of John and Matthew the *likeness* as to *Good*.

THE ORDER OF THE GOSPELS, HARMONIOUS

With the Ancient Form of the Cross

It was with an emotion like the awe that the author of this Spiritual harmony of the Gospels discovered in the *Art Journal* of December, 1875, the form of an Ancient Cross, a copy of which is given on the preceding page. After some years of study upon the subject of the Divine Order in the teaching of the Four Evangelists it was like a Divine confirmation of the conclusion arrived at, to find this cross described in the journal as of "a peculiarly mystic appearance." It was also spoken of as one of the most interesting of the whole series of crosses found upon ancient pottery and coins, in painting, and upon sculpture of various designs. Upon placing this cross side by side with the Order of the Gospels, as on the preceding page, we must be deeply impressed with the belief that both Orders are of God, and not of man; illustrating the truth that from The Beginning "The Word was God;" and it has been continually presented upon the earth according to the religious genius of nations and peoples, in their differing aspects.

We see in this Ancient Cross two circles and two stars. Affection is of the circle and the knowledges of Truth are represented by stars. One of these symbols, at least, can be clearly seen as expressive of affection, as the circle placed upon the hand at betrothal and at marriage is a sign of love.

The two circles of the cross are seen to be in the corresponding divisions of John and Matthew, which have been explained as of the two Will principles and the two stars are seen in the corresponding divisions of Mark and Luke, have been explained as of the two Understandings. The former, receptive of the affection of Good and the latter of the reception of Truth. If we should draw lines to connect John and Matthew as having reference to Internal Good and External Good : and lines to connect Luke and Mark as having reference to Interior Truth and Exterior Truth. we should have the corresponding lines of the Ancient Cross as in the lowest diagram.

The four crescents upon the Ancient Cross wonderfully testify to the law of the Gospels as to influx. John receives its life and spirit more immediately from the Lord, as has been said and Matthew receives more immediately from without. We see the Innermost and Outermost crescents turning towards the within. and the without. The crescent of the inner star division turns upward and that of the outer star division turns downward. Those of John and Matthew show the influx of the *Divine love* into John, and the *Love of the* into Matthew. Those of Luke and Mark show the influx of *Heaven*, and *the world* into these degrees of the Understanding, which are relatively of Truth.

It would be much more difficult to believe that all these mystic forms of the cross were mere coincidences, in comparison with the Divine Order of the Gospels. than to accept the belief that they were given at a certain age of the world ready to receive Divine revelation in this form and that the Gospels are according to the same Order given in an age more receptive of the Divine Truth presented in the Spiritual life of Jesus Christ.

If it is difficult in this age of Interior Intelligence and Reason to accept the Order of the Heavenly Man. and of the Earthly Man as presented in the Gospels, how much more difficult would it have been for those who were relatively in the infancy of Spiritual things?

Behold, I come quickly. Happy is he who keepeth the words and the prophecy of this book."

New Jerusalem Messenger

[Nov: .28, 1877]

The Divine Order of Degrees in Man, Exemplified in the Order of the Four Gospels.

Boston. Alfred Mudge Son, Printers, 34 School street. 1577.

In this little book we have an outline of the result of the authoress' efforts to show, from the four Gospels themselves, what is to be understood by the apparent discrepancies in the genealogical narrative of the Lord's coming in the flesh, and also the reason which she offers why the Lord, through each Evangelist produced the precise order and form of words given in the original Greek.

How far she has succeeded in the true light of the Word, in dispelling the darkness of the cloud which has long been fruitful of skepticism and cavi, and which still more or less shades all eyes, can be known only to those who are not only in perception of the spiritual *sense*, also are, in illustration. Therefore the Church is not yet enough advanced to rationally and definitely judge the work under consideration. For it is a subject of the deepest arcane. and must be seen in its own divine light, and from the love of that light.

But we may all see that there must be a divine reason why the Lord has given his Gospel in four distinct parts and also why those parts are given in the precise order and form in which they are composed and stand related to one another as parts of a whole whose spirit and life is the Lord. And that reason must be the necessity .of such a form and order for the purpose of teaching us what our Lord is and what He passed through from the incarnation to the glorification, and also what we are and the process we must pass through in our reformation and .regeneration; and by what means the work is done.

And if the theory she presents be true it must bring to view new and important light on this most important of all subjects. It is possible that we may find it to be time well spent 'to study the process of human development. in the order of the increasing light of the Word from Matthew to John as suggested in this little book.

And as the four departments of the mind - the will and the understanding of the mind; and the Will and the understanding standing of the internal mind, and the suggested relation of the Gospels to them- it is a remarkable fact that many of the words and phrases in Matthew and John, as seen from the 'spiritual sense, have relation to things of the will, while those of Mark and Luke, when treating of the 'same subject, refer to things of the understanding. This occurs so often and in so definite a manner that it may be well to examine the subject thoroughly before giving it up.

I understand that the authoress. in verification of this theory; has compared the particular parts of all four of the gospels and has many papers in support of it. And in view of the magnitude of the subject; and of its acknowledged obscurity; particularly in relation to the "Genealogy" upon which her ' book seems to show new light from the Word, it seems to me that it would be well for the Church to see all that she has written on the subject. As I understand the theory, its merits will not he readily seen by those who read the book. It talks about the letter of the Gospels and says little about the spiritual sense; and yet, its true meaning can be seen only in the light of the spiritual sense. Therefore to one unacquainted with New Church truths, be nothing but a puzzle. And from the new mode of treating the subject; and peculiarity of some of the terms, used, but few New Church people will give it thought and feeling enough to reach the meaning intended to be conveyed:

The authoress seems to have written the book with the idea that its readers, as a matter of course would be in the light of the spiritual sense and see the subject as she 'saw it. Hence she omitted all the necessary explanations. Perhaps her larger work would supply these deficiencies. Abel SILVER

NEW CHURCH COLLATERAL PUBLISHING Nov 1891

BOOK NOTICES.

GOSPEL DIFFERENCES. By MARY B. HORTON. Boston : 1891.

THE full title of this volume is, "A Brief Exposition of Gospel Differences given according to the Divine Law of Progressive Instruction," and on the cover we find, "The Spiritual Significance of Gospel Differences." The volume is very handsomely made, with a large page which serves the purpose of giving the Scripture passages to be considered and all that is to be said about them upon the same page. This is an artificial arrangement, for it obliges the author sometimes to omit what seems necessary to bring out her idea, and at other times she introduces more passages than the heading implies in order to make the page full.

It is well known that for some years Mrs. Horton has held the opinion that the gospels form a cross or quartered square, in which Matthew is last and lowest, and John first and highest, with Mark and Luke intervening. Dividing them between the external and the internal man, Matthew is held to represent the will of *the* external, Mark the intellect of the external, Luke the intellect of the internal, and John the will of the internal ; or, in other words, Matthew represents the external and John the internal of the will, Mark the external and Luke the internal of the intellect. This is what Mrs. Horton means by the "progressive " character of the gospels.

Nothing could be more interesting than such a theory, especially if held in connection with Biblical science about the outward reasons, which appear for the gospel differences, such as the palpable fact that Matthew was adapted to the Jews, Mark to the Romans, Luke to the Greeks, and John to the Christians. But so novel a theory Mrs. Morton's justly meets at first with suspicion and is obliged to make a clear defense of itself. Mrs Horton, however, is very brief in the enunciation of her views, and leaves the reader in doubt till he engages with the comparison of passages. But here Mrs. Horton is still briefer, only making the merest suggestions of what she finds; and never taking a passage in its fourfold form and giving it a thorough and irresistible presentation. Indeed, of the one hundred and forty-eight comparisons, only about one-fourth are full, that is, have the four forms, and another fourth has but two passages in comparison, and more than twenty have but one passage. This results from Mrs. Horton's plan to take the whole of the gospel of Matthew and compare it with other gospels when she could. She seems rather hasty sometimes in selecting passages to compare, as when "In the beginning was the Word" is placed opposite to "It seemed good to me also, most excellent Theophilus."

Sometimes there seems to be a taking for granted of the point in question, as when we read, "The change to 'Nathan of David' must signify the change from the earthly will of Matthew to the interior understanding of Luke." It must so signify perhaps, if this theory is true, but that is the point to be shown. A fair specimen of the volume is the sentence:

We see the progressive order of the subject in the baptism given in the Jordan of Matthew and Mark; in the fact that no Jordan is mentioned in Luke; and in the statement made in the inmost gospel (1. 23) that John was baptizing in Bethany beyond Jordan.

But here the mind at once remarks that there is no comparison of Matthew and Mark presented, and as to the Jordan not being mentioned in Luke, we recall the saying (LUKE 3. 3), that John came into all "the country about Jordan." In the same connection Mrs. Horton says that "in Luke nothing is said of John's baptizing Jesus in the Jordan," but we remember that it is plainly said that John was baptizing the multitudes who came to him at the Jordan, and that our Lord came and was baptized and after ward "returned from Jordan."

We are troubled again when we read of the three names of the lake, that Sea of Galilee is natural, Lake of Gennesaret spiritual, and Sea of Tiberias celestial, without any evidence being given except that they are respectively so named by Matthew and Mark, Luke and John.

Mrs Horton sometimes speaks Gospels, as if they had not each of them a natural, a spiritual, and a celestial meaning. We think this her most confusing infelicity of treatment. Everyone sees that the natural meaning of John is celestial-natural in tone, and that the natural meaning of Luke is spiritual natural in tone, but to be told that Luke is spiritual and John celestial, as if John were the celestial of Luke and

neither had a natural meaning, is the idea which seems to be expressed and which would be manifestly false.

We suspect that Mrs Horton, earnestly following up suggestions made by others in the past in regard to the qualities of the gospels, and being affected by idealism at the same time, came to her present position not so much by study as by intuition, and that she now cannot clearly express her view, because it is capable of being held only in a vague way, now appearing and then disappearing as one reads on.

And the very serious question presses itself upon us, If these narratives are such, what becomes of the underlying history? If the plain story of our Lord's life does not appear in any one gospel or in them all combined, then that story is not told us at all. Indeed it would be unnecessary that there should be any facts in the case if the gospels are independent of them, and stand, so to speak, wholly in the spiritual and not at all in the natural world.

We notice that the Board of Publication puts this volume at the head of the list of "Important New Church Books." We would not be hypercritical in such a case, but the book seems to us to have no direct connection with our doctrines. It affiliates with New-Church views in some points, and it uses the terms of our doctrines to some degree, with very different meaning however, but it seems to us to be outside of our field of Biblical exposition, like, for example, the works of T. L. Harris.

THE GOSPELS

Rev Christopher Hasler

What we all know is that there are four Gospels, and we may like to ask why this should be so. Having asked this, one may then begin to notice that each Gospel differs from the others in length, character and contents.

Biblical scholars call the first three the synoptic Gospels (syn = alike, optic = eye or view) meaning that they are written from the same point of view and use basically the same stories. John's Gospel stands apart and has very little common material.

But let us go to the beginning and ask how the Gospels were written. One sometimes imagines that someone was writing the Lord's words as they were spoken. But it is not quite so simple. To begin with, the Lord spoke in Aramaic, while the Gospels were written in a foreign language - Greek. Immediately we realise that we do not have the actual words of Jesus recorded except in another language. The exceptions are the very few phrases such as "Talitha cumi" and "Eloi, Eloi, lama sabachthani". Mark 5:41; 15:34.

How then did it all begin? The early atmosphere of the first spread of the Gospel message can be sensed from the preaching of the apostles. Please read Acts chapters 2, 4 where Peter preached the first Christian sermons. At that time there were still many eye witnesses who had heard and seen Jesus. Paul in 1 Corinthians 15:1-11 writes that the Lord appeared to 500 after His resurrection, and many of them were still alive at the time of writing the Epistle. Oral tradition was developing and it is believed, some written notes in Aramaic.

Aramaic existed. Traditionally it is believed that Matthew compiled the first Hebrew/Aramaic text which was then translated, and possibly rearranged in Greek, and retained the name - Matthew.

Other scholars feel that the earliest Gospel is Mark's, partly because it is the shortest.

As far as the Gospel of Matthew is concerned, it has three very distinct features.

It is written very much from the Jewish point of view. Over and over again the author quotes Old Testament verses to show that the life of Jesus was an exact fulfillment of old prophecies which foretold the coming of the Messiah. I think that we in the New Church can take a wider view of this, and realize that this Gospel supplies the need in the Church to recognize this very important truth, that the Lord was truly the fulfillment of the Scriptures. And not only the obvious references, but to the very core of the spiritual sense, which is entirely about the work of redemption. The message is even better understood by us, than it could ever be by the few early Jewish converts.

The second distinctive feature is that Matthew gathers his material into sections according to subjects. It is not necessarily chronological, but it is neatly compiled, so that it is easy to use in teaching situations. To give an example, it is not necessarily historically true that the material in the sermon on the mount was all spoken on the same day, or that the Lord spoke only parables for a whole day.

The third feature is that it is the Gospel of the Kingdom. Everything seems to revolve round this, and now that it has *been* mentioned, you will notice how often this is emphasised. The Gospel falls into seven main sections

Meanwhile look at the Gospel with a critical eye to see what specific message the Lord is trying to communicate to you through the instrumentality of Matthew.

WHY FOUR GOSPELS?

Rev. E. R. Goldsack, M.A., M.Litt.

This enquiry has already been the subject of at least two articles in the *New Church Magazine* within the present century, and has been touched upon by earlier writers still. The article entitled "The Four Gospels" by the late Reverend E. C. Mongredien opens with a useful reference to what had been done beforehand by Noble. Buss and Goldsack and its remarks. "There is nothing, as far as I know, stated on the subject by Swedenborg". In this I agree with Mongredien. When I commenced this study, I had read the work of the two later writers, but their articles were not to hand for detailed reference. My own particular interest in the subject was aroused during my researches when preparing a thesis entitled "Revelation and Exegesis in the Theological Works of Emanuel Swedenborg", in the course of which I suggested briefly a possible solution to the question of the interdependence of the Gospels. This was along the lines I am about to introduce here, offered even now tentatively, but with some confidence that the argument is sound. I read a paper before the Ministers' School at the New-Church College in July, 1967, and it is the substance of that paper, with some small additions, which I now submit for wider consideration. The question we are to consider may then be framed as "Why *Four* Gospels?" I propose to divide the article into five brief sections, each offering a distinct approach to the subject from an individual doctrine.

The Word itself never speaks of "four gospels"; we cannot therefore claim that it is just a matter of the correspondence with the internal senses of the Word. The classing of the *Old Testament* into groups "the Law of Moses, the Prophets, and the Psalms"-as is done by the Lord in *Luke 24: 44*, has there an internal sense which determines the formal letter of the saving. As a literal statement it involves our recognition of the Historical Books from *Joshua* to *Kings* as "the Former Prophets". To group the books of *Matthew*, *Mark*, *Luke* and *John* in that order, and to call the group "the Four Gospels", is not a matter of inspiration in the giving of the Word. That said, however, it will be found useful first of all to refer to certain passages in the Word where "four" as a number is an important feature and also to the passages in the Writings which bear on these.

Concerning the number "four" in itself, the Writings make general statements. For instance, "Four signifies union, as consisting of pairs; as does two, when it regards the marriages of things" (AC 1686). Actually that is a particularly useful quotation in the context of this enquiry.

1

In *Daniel 7: 2:7* we read, "The four winds of heaven strove upon the great sea, and four great beasts came up from the sea . . . the first like a lion . . . a second like a bear. . . and another like a leopard. . . and a fourth beast had great iron teeth and it was diverse from all the beasts that were before it." If you examine the marginal note in your Bible, you will probably find a reference to *Zechariah 6: 115*. Following up that reference we read, "There came four chariots out from between two mountains . . . of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. . . . These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth". The fourth has the distinction that the grisled horses went one way, and the bay horses "sought to go that they might walk to and fro through the earth". And of course that leads us at once to *Revelation: 6* and the opened seals and the four horsemen; though the familiar "Four Horsemen of the Apocalypse" phrase is not from Sacred Scripture, and the number four is not actually mentioned in the chapter. In *Revelation: 4* there is also another series of four- the four living creatures around the throne in heaven; the first like a lion, the second like a calf, the third with the face of a man, and the fourth like a flying eagle. And these four are again referred to in *Revelation 7: 11*. The marginal reference at that point is likely to throw you back to *Ezekiel 1: 5/ 10*, where four living creatures are described. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle". Here is a double set of fours: four living creatures with each a four-sided face, in which were somewhat similar symbols to the beasts in *Revelation* displayed singly. *Ezekiel: 10* presents a kind of continuation of this vision, in which the four, there called "cherubim", each has a wheel; so there were four wheels.

Our Doctrines inform and show us that each of these passages is in some way, in some distinct and particular way, concerned with the Word of God and its reception in human lives. And let us remark at once,

that whether Heaven is considered or treated of, or the Church, or men in this world, or, on what we might describe as the negative side, Hell with its devils, the teaching of the Word always has an individual aspect or connotation. The symbolism contained in the passages just recalled above has something of a progressive quality to it, a demonstration of changes of state, from external ones to internal and inmost ones. The Writings clarify this for us, as in the *Apocalypse Revealed*, and the *Arcana Caelestia*. Here is part of a paragraph from the former (239): "In the midst of the throne and about the throne where were four animals, signifies the Word of God from its first in its ultimate things and its guards. I am aware that it will be thought surprising that it should be said the four animals signify the Word; but that this is their signification will be seen in what follows. These animals are the same as the cherubim in *Ezekiel*, where they are also called animals in Chapter 1, but cherubim in Chapter 10, and were, as here, a lion, an ox, a man and an eagle. . . . Nor is there anything extraordinary in the Word being described by animals, since the Lord Himself in many parts of the Word is called a Lion, and very often a Lamb, and those who are in charity from the Lord are called sheep; and in what follows, the understanding of the Word is called a horse. That these animals or cherubim signify the Word is evident from their being seen in the midst of the throne and round about the throne; and in the midst of the throne was the Lord. And as the Lord is the Word they could not be seen anywhere else. They were also round about the throne, because this denotes the angelic heaven where the Word is."

But of course the series of four may be concerned with retrogression, as in the case of Daniel's vision of the four beasts (AR 574): "These four beasts describe the successive states of the church from its beginning to its end. . . . The lion signifies the Divine Truth of the Word in its first state . . . the bear, the second state, when the Word is read but not understood . . . a third state is the leopard, the Word falsified as to truths; and the fourth or last, by a beast dreadful and terrible, which signifies the destruction of all truth and goodness. . . . In *Daniel* the beasts describe successive states of the Church; but in the *Apocalypse*, its ultimate state, in which all former states exist together."

The fact that what is said of the Church also applies to the individual, who with others forms the community, appears from this further quotation, concerning the four beasts of *Daniel: 7*: "The first state of the Church is what is here described by a lion which had eagle's wings; and eagle's wings signify things rational from the proprium, which, being taken away there were given things rational and voluntary from the Divine - signified by the beast being taken up from the earth, and standing erect on his feet as a man, and having a man's heart given him" (AC 3901).

The proprium or selfhood belongs to the individual member of the organization.

The chief point I want to draw from these passages in the Word and the Writings is, that there are various levels of the human mind, here distinguished into four, and that either the mind is open to receive from within on the level of conscious thought, or it is closed step by step until the level of conscious thought has become totally perverted. But on the other hand, the Lord clearly advances a man's reception of His Word as the levels of man's life are opened by the regeneration He alone can effect in man, with man's co-operation.

So much, then, for this relationship of four to the revelation of the Word.

2

We are taught that the inmost sense of the Word relates to, and reveals things regarding, the Lord Himself; such is its Celestial Sense. It teaches about His Glorification, and the Salvation effected by His Incarnation; about the Judgment He effected, and about the Divine Love and Wisdom - and this in all parts of the Inspired Books of Sacred Scripture. These Inspired Books are inevitably, parts of two distinct bodies of Revelation - the one the *Old Covenant*, foretelling the Lord's descent and operation, and the other given to man after the Incarnation and Glorification had been effected, the *New Covenant*. This *New Covenant* or *Testament*, specifically includes the *Four Gospels*, and one book of prophecy, the *Apocalypse* or *Revelation*.

The contents of the letter of the *New Testament* books inevitably present and provide new thought-forms; and the history of the Lord's life on earth and of His Sayings distinguishes them from all the other books of the Word. Their inspiration was, however, according to the same order as had characterized all previous Divine Revelation. Let us be clear on this point. The histories of the Word are not history as such - not histories in the scientific modern sense. They have a *background* of actual history, but that has passed

through the memory, the mind, of the writers. The content of the memory of the writer has been gained, perhaps, in part from experience, in part from others, in part from records available to him, and in part from oral tradition. This content has been used to clothe the thought-forms necessary to contain the spiritual sense - using that title in its generic rather than particular sense. All human thought flows in; we cannot make ourselves think. We can, however, put ourselves into a situation of receiving the inflow. We can choose the subject we desire to think about, we can choose between the thoughts which cross our mind, we can accept, reject, censure and modify our attitude to our "own" thoughts -but the thought flows in. Affection has an important, indeed all-important, place in thought and thinking. Affection brings association with the world of spirits, with an influx which accords with its own qualities, this in turn drawing upon the content of the memory, so that conscious thought results. There is of course much more to be said on this subject than is necessary for my present purposes. The understanding can be raised above the level of the will, but even then the affection which moves the uplifting will plays its own part. In giving His Word, the Lord has necessarily used the minds, and their memories, of all His writers, editors and redactors, so that what has been written - in their freedom they, unwittingly, co-operating - contains within it the inspiration from the Divine Himself. And this inspiration everywhere throughout the Word is characterized by the spiritual sense. It is for the sake of this content that the Word has been given. Accordingly, the background of history has been used to reveal spiritual things, and these might be thought of as on four levels or degrees. May I illustrate this briefly? There was once a tabernacle in the wilderness. It cannot be reconstructed from the details of the Word without calling in some absent details which may be disputed about. But there is a full and complete description of celestial character contained in the stories of the tabernacle. Similarly with the Temple; an architect requires to add from his own experience to make a model from the Scripture descriptions. But the complete description of spiritual character is contained in the Scriptures under this correspondence or symbolism. The Jesus of history, as the popular phrase has it, cannot be built up from the letter of the Gospels. That He is the Christ, the Messiah; that He entered into history; that He was born of the virgin; this is all historically true, but the Gospels nevertheless are not in themselves history as such.

Inmosty the internal sense relates to the Divine Himself, and the other levels to the Church, and the life of charity within, and without in the world around. Or it can be regarded from another point of view as relating inmosty to love to the Lord; then love to the neighbour; then the love of obedience; and then to the life of religion. Or again, the love of good; the love of truth; the love of obedience; and the love of use. And this internal sense can be related to the three heavens, and mankind in the intermediate state and in the world. The Gospels follow this Divine pattern. As a body of writing the Gospels are concerned with the Lord's own life in the world, internal and external, His birth, His doctrine, His miracles, His prayers to the Father, His standards for discipleship, His crucifixion and resurrection, and His self revealing to His disciples and those who followed Him in life. Each of the four Gospels adds its own quota to the revelation. The question arises then, were there only four Gospels ever written? Gospels there were in plenty in the early times of the Christian Church: we know them to-day as the Pseudo-Gospels. But under Providence only the Four Gospels of *Matthew*, *Mark*, *Luke*, and *John* were admitted to the Canon. Less useful to the Church, the rest were excluded from the Canon, which however, admitted the Epistles as "good books for the Church". The completeness of the Divine Word necessitated *four* Gospels!

3

Let us approach our problem now from another angle to which two passages from the *Arcata Caelestia* will lead us. The first is the following: "The Lord's internal man ... was Jehovah Himself, that is, the Divinity Itself. which when united to the humanity was united to the rational principle: for the humanity begins in the inmost of the rational principle, and thence extends itself to man's external (AC 2106).

This is repeated with some addition in the following: "The human principle with every man commences in the inmost of his rational principle, as was said in No. 2106: so also with the Lord's human principle: what was above that principle was Jehovah Himself, and therein the Lord differed from every other man. Inasmuch as the human principle commences in the inmost of the rational principle. and the Lord made all the human principle pertaining to Himself Divine, consequently He first made the rational principle itself divine from its inmost" (AC 2194).

The human in man extends from the internal rational to the external natural in him (that is, the external natural of his mind or spirit, not his body). The Lord glorified His human according to the order by which He regenerates man. How then is regeneration brought about in man? It is wrought by the Lord's Power, the Holy Spirit. The man must co-operate on the external plane, and the Divine is then received in ultimates, and at the same time intermediates are infilled and extended by the Lord. A number of quotations from the Writings will help us to grasp this doctrine.

Our first passage is from the *Last Judgment* (9): "Creation commenced from things highest or inmost ... and proceeded to extremes or ultimates ... then man was created, and to him was collated all things of Divine order from first things to last. Into his inmost were collated those things in the primes of that order: and into his ultimates those things which are in the ultimates: so that man was made Divine order in form. Hence it is that all things which are with man and in man are both from heaven and from the world: from heaven those which are of his mind and from the world those which are of his body. For the things of heaven flow into his thoughts and affections, and present these according to reception by his spirit, and those things of the world flow into his sensations and pleasures, and manifest these according to reception in his body, but in accommodation to their conformity with the thoughts and affections of his spirit."

Let us turn now to a different source and consider this quotation from *Heaven and Hell* (315): "Whoever is instructed concerning Divine Order, may also understand that man was created to become an angel, because in him is the ultimate of order, in which that which is of heavenly and angelic wisdom can be brought into a form, and can be renewed and multiplied. Divine order never stops midway, and forms anything there without an ultimate ... but proceeds to the ultimate; and when it is in its ultimate it takes on its form, and by means there collected, renews and produces itself further. This is done by procreation."

Procreation, we might remember, requires co-operation for growth and expansion on any ultimate at all, human co-operation that the ultimates of personality on every plane may be fulfilled. Only then does a potentiality become actuality. This question, then, now becomes of real importance to us: What are the planes between the inmost rational and its basic ultimate in the external natural?

The answer to this is to be found in the *Arcana Caelestia*, and we propose to quote three passages which satisfy our requirements completely: they appear conclusive. "The natural mind is distinct from the rational and in an inferior degree, and in a certain principle proper to itself ... The things therein are all scientifics, consequently all knowledges of every kind, in a word all and singular the things appertaining to the external or corporeal memory ... To it belongs all the imaginative principle, which is the interior sensual principle ... which is in greatest vigour in early age and the dawn of youth. To it belong all the natural affections which man has in common with brute animals. But the rational mind is interior; principles of knowledges therein are not manifest before man, but during his life in the body are imperceptible, namely all and singular things pertaining to the interior memory; likewise, all the thinking principle which is perceptive of what is equitable and just, and of what is true and good, belongs to this mind; as also all spiritual affections, which are properly human, and by which man is distinguished from brute animals. This mind, by virtue of that thinking principle and those spiritual affections, flows into the natural mind and stirs up the things that are therein and views them with a kind of vision, and thereby forms judgments and conclusions. That these two minds are distinct is very manifest from this consideration that with many persons the natural mind rules over the rational mind ... It is only with those who are principled in the good of charity that it has not such a rule, that is with those who suffer themselves to be led by the Lord" (AC 3020).

There is a wonderful fascination about that passage: it explains so very much of our experience. Here now is a useful statement to add to it: "When the Lord made His Human principle Divine, He advanced in a similar order to that in which He makes man new through regeneration, namely from the exteriors to the interiors, thus from truth which is in the ultimate of order, to good which is interior and is called spiritual good, and thence to celestial good" (AC 4585).

And now finally for this approach we examine the following: "A man's interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the lower degree, thus from the inmost to the outermost. The interior rational constitutes the first degree, in which are the celestial angels,

or in which is the inmost or third heaven. The exterior rational constitutes the second degree, in which are the spiritual angels, or in which is the middle or second heaven. The interior natural constitutes the third degree, in which are good spirits, or the ultimate or first heaven. The exterior natural, or the sensual, constitutes the fourth degree. in which is man. These degrees with man are most distinct" (AC 5145).

Here then we have a frame of two pairs of discrete (not continuous) degrees. Each in itself is a continuous degree, and can be developed and advanced to eternity - if opened during the course of life in the world. But the four degrees or planes are discrete. They make two pairs, a *foursome* - *interior rational, exterior rational, interior natural, exterior natural*. And further they make a pair of pairs in which rational and natural are bonded. Is this the doctrine which leads us to the understanding of why there are, and must have been of necessity, four Gospels? We will look further yet, but let us notice that the interior degree of either pair bears an emphasis on love, or good; and the exterior degree of either pair on truth, wisdom, or intelligence. And if we take the overall pair of pairs, the emphasis on good and love, or truth and understanding, respectively will remain. We might remark here that perhaps this is the reason for the three Synoptic Gospels on one side, and John so distinctly different in formation and atmosphere on the other! But this will be brought forward for discussion. Meanwhile there is yet another doctrine to consider.

4

It is a commonplace of Biblical Criticism that the various books are in many ways a patchwork. Built up of many documents and interpolations they are repetitive, in some cases rather contradictory, and in many places are considered to have become so disordered, that the original connection which existed between one section and another has been broken. Indeed if some scholars had their way, the Scriptures would present quite a different appearance under their re-editing! But these scholars are not imbued with any understanding of the internal sense. Most of them regard such a sense as non-existent, and the whole idea of it as discredited. Well-intentioned as they may be, their blindness to the internal sense leads them astray. The letter of the Word is conditioned by the needs of the internal sense. In that sense the apparent disjointed state disappears. In that sense there is continuity and order; in Swedenborg's words it exhibits a "series". The knowledge of series and its recognition in the letter of the Word is important, and there are indications to be followed which will lead exegesis aright. For our present study we accept this doctrine of series.

Consider the general statement in the *Arcana Caelesria* (4814) "The things which follow in a series flow from those which go before". The first of a series then is all important, and the Word exhibits this very many times. The opening chapter of the Bible, together with the first verses of the second chapter, presents the first series of the Scriptures, which is the fountain-head from which the whole Bible follows in a logical order - that is, in the internal sense. And this is providentially so, though it was by no means the first document in composition. The first series of the Apocalypse presents the Lord, risen and glorified in all His splendour amid the lampstands; and the remainder of the book flows from this. The first series of the *New Testament* is the Matthean Nativity account - even though, it seems sure, Mark was written first. And of course in each Gospel the first series is of special importance, and from it flows what follows. That Matthew may have been following a Southern tradition and Luke a Northern tradition, may or may not be true. The facts or ideas themselves are interesting, but they are not the considerations which have governed inspiration. This doctrine of series would suggest that the present order of the books follows the order of Glorification and Regeneration, Matthew, Mark, Luke and John probably being in an ascending order from Exterior Natural to Interior Rational. But we will look at this again.

5

Before leaving the doctrine which belongs to our particular study, in all fairness we must advance what is known as the doctrine of mediums. It is relevant to recall it because of passages in the *Arcana Caelestia* where *interior and exterior rational*, and *interior and exterior natural*, are referred to, and there is mention of a "middle" or "middles" which, as it were, lead from one degree to the other. Here is one such passage: "It was shown that the Lord's glorification proceeded from external things to interior in like manner as the regeneration of man proceeds, . . . but the subject now treated of is the further progression towards interior things, namely towards the rational principle; for the rational principle constitutes the internal man. The intermediate principle between the internal of the natural and the external of the rational is represented

by Benjamin. This intermediate principle derives something from the internal of the natural and something from the external of the rational principle. For that which is intermediate must needs derive something from each, otherwise it cannot serve for an intermediate. In order that anyone may become celestial from the spiritual, he must needs advance by this intermediate principle, as without an intermediate it is not possible to climb up to higher principles" (AC 4586).

Does this invalidate the frame we have been using? I cannot think so. Such an intermediate must in some way be geared to experience in the mind of the regenerating man. It is from the Lord, but also requires human co-operation. It is a state of mind which is associated with affection and thought; but affection is roused to activity not only from within, but because something without is moving upon it. Thought depends on affection indeed, but may be lifted up to heights beyond attainment, but which nevertheless can be *sought* to be achieved in life.

Surely the Word Itself, the Written Word, which may be read and cherished as the guide to Christian living, brings to experience this desire and struggle for spiritual advancement to a more interior state of life. In the Scriptures the Written Word is symbolized by John the Baptist. For every Christian the Written Word, the Gospels themselves for instance is first the herald, and then the baptizer, making straight the way of the Lord in the sincere reader's soul. Consider if we ever remain static in our appreciation of what we read in any relationship of life or subject. Of course we do not; as we progress we read more into the simplest things we have received and more into the abstruse and difficult things likewise. Our relationship with the Written Word provides a means of leading us from one state upwards into another. Because of the ever changing states of life, our understanding of the Word is ahead of our experience of the truths and goods which life contains. Consider how Matthew commences this progress in the Gospels. In his writing the only intermediate he uses for his readers or hearers is a reference to the forefathers and heroes *known about* by them. After the Lord has passed through the "silent years", John the Baptist is brought on the scene. And John the Baptist becomes the intermediary for each of the other Gospels. After his declaration of belief - "The beginning of the Gospel of Jesus Christ the Son of God" - Mark turns at once to John the Baptist. Luke opens, apart from his ascription, with John the Baptist. So too does John the Apostle or Evangelist. After his statement of belief - "In the beginning was the Word, and the Word was with God, and the Word was God ... In Him was life; and the light shineth in the darkness; and the darkness apprehended it not" - John the Baptist is introduced. It seems that human response to the histories and teachings, and to the miracles and parables of the Gospels provides the *Benjamin principle*, spoken of in that passage from the *Arcana Caelestia* above.

Conclusion

What is to be built upon the facts and doctrines we have now discussed may be a matter for wider research still. But we will point to a number of examples, chosen more or less haphazardly, which we feel supports our thesis fully. What we are about to postulate in this: *Matthew* has relation to the *exterior natural degree*; *Mark* has relation to the *interior natural degree*; *Luke* has relation to the *exterior rational degree*; and *John* has relation to the *interior rational degree*. Therefore in *Matthew* and *Luke*, the understanding, or truth, have a certain precedence; in *Mark* and *John*, the will, or good. We are of course faced with a marriage of good and truth in each Gospel; but the precedence is expressed as either the truth of good, or the good of truth. And if we consider the natural and the rational in their own duality as a pair then it will be realized that *Matthew* and *Mark* together manifest a precedence of truth as against *Luke* and *John*, in whose duality *Luke* emphasizes truth as against the good emphasized by *John*. As mentioned at the end of Section IV, this may account for the difference between the Synoptic Gospels and *John*. Further, if we accept the fact that truth, or understanding, has precedence in both *Matthew* and *Luke*, there is at once an answer to the puzzle of Orthodoxy as to why no Virgin birth is taught in *Mark* or *John*. Yet both these Gospels can be shown to accept the Virgin-birth. As we have reminded ourselves already, *Mark* and *John* open with statements of belief; perhaps it would be permissible to say there is more of an intuitive nature to these statements - less argument and more authority. The Nativity accounts belong to the intellectual, or understanding, side, because the "mother" of innocent affection, pregnant with inflow from the Lord, gives birth to an offspring which must be "fathered" by an active thought-life, always ready to learn truth in all and any of its presentations. It is in this way that conscience, the Lord's instrument, His chosen agent in human lives, is

born and continually perfected. But woe betide the man who claims conscience as something beginning of his own volition; his must always be an "assumed" paternity!

However, when all is said and done, the question has not been decided, or even perhaps faced, as to whether what we have in the Gospels are progressive accounts of how the Lord was glorified on each of the four levels of the inherited human, considered separately. Or whether, as interior Glorification was actually achieved, the simultaneous effects in experiences on the ultimates of His human were revealed. Or whether the Gospels are successive though in the telling the *first*, the plane of Interior Rational, became the *last*, and the *last* the *first*, because consciousness in life does so reverse things. This is by no means an unknown feature in certain Old Testament stories. The application of the Gospels to the life of regeneration lies under the same questionings. We are not prepared at present to suggest a solution to these problems. But we can be quite sure that we can regard the Gospels, not as competing accounts in any sense at all, but as co-relative accounts which, all four together, bring us an Infinite Revelation from the Divine as to His Incarnation and Glorification, and as to His Divine Human and its Operation by His Holy Spirit in men. And we can believe that in considering our interpretations, in our preaching and our applications of the Gospels, we are required to remember the level of life and personality peculiarly in the background of each Gospel:

Matthew - the external natural; *Mark* - the internal natural; *Luke* - the external rational; *John* - the internal rational.

WHY FOUR?

Rev. Bernard S. Willmott

The Gospels appear to be four separate and distinct accounts of the life of Jesus; agreeing in some things, differing in others, and each as it were self-contained. It has been accepted from the very beginning of the New Church that there is an internal sense in each of them, and there are numerous commentaries extant. But what (as far as I can gather) has been only tentatively hinted at is that there is a continuous internal sense in the New Testament as a whole: and that even as we find and accept this inner continuity in the books of the Old Testament, so we as surely find it in the New Testament – Matthew, Mark, Luke, John, Revelation – that order. Interiorly considered, that is to say, the Gospels are not comparative but complementary bringing to us a complete and continuous picture of the glorification of the Human that the Lord assumed. It is written in *The True Christian Religion* No. 101, that God became Man and Man God in One person. The Divine descended or came down into the human and then raised up the human into the Divine. A distinction is therefore drawn between the *infirm* Human and the *Divine* Human. (What follows is tentative and I shall be glad to receive comments thereon.)

Matthew

Accepting the thesis of this continuity of the Gospels, I suggest that Matthew's Gospel treats of the full and complete descent of the Divine into the human. It seems significant that Matthew begins with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham", and then traces his generation down from Abraham to Joseph. It also seems very significant that the Matthew account of the birth of Jesus does not refer to the infant Jesus as "the Son of God". He also records that Joseph with the young child and his mother ... "turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth". Nazareth was a place held in disrepute, irreligion and laxity of morals being features of its inhabitants who were also generally hostile towards the Lord: it would therefore appear to represent the infirm human in which were embodied tendencies to all human weaknesses and evils. Galilee, again, represents the *natural* degree; and it may be significant that Matthew's record of the resurrection contains three references to Galilee, "he goeth before you into Gallilee ...", "tell my brethren that they go into Galilee ...", "the eleven disciples went away into Galilee". (Mark has only one reference. Luke records "... remember how he spake unto you when he was yet in Galilee". And John has no reference at all.) It may also be suggested that the closing verses of Matthew's Gospel (which contains no reference to the Ascension) – "all power is given unto me, etc." – are further indication that Matthew's Gospel does in fact describe the full and complete descent of the Divine into the human.

Mark

Mark's Gospel begins with the words, "The beginning of the Gospel of Jesus Christ, *the Son of God*". Does this indicate the beginning of that part of the Glorification in which Man became God, and that Mark, Luke and John picture in series the progressive and successive fulfillment of the purpose of the Incarnation?

Luke

As I have stressed, these thoughts are tentative, and I hope and intend to develop them more fully. Certainly in Luke there would appear to be internal evidence that it treats of the progressive and successive glorifying of the human. Luke records that Joseph went *up* from Galilee, *out of* the city of Nazareth; the genealogical table in Luke also begins with Jesus ("the supposed son of Joseph") and his genealogy up to God. Luke also has the words "that holy thing which shall be born of thee shall be called the Son of God". Luke also has the only record of the childhood of Jesus and the words "wist ye not that I must be about my Father's business". Luke ends his Gospel with the record of the walk to Emmaus by Cleopas and another disciple and of their enlightenment by the Lord: "He opened their understanding, that they might understand the scriptures . . .", and of the Lord's Ascension: "he was parted from them, and carried up into heaven . . . and they were continually in the temple". I suggest that here we have a strong indication of the full Glorification of the Human, which is the inner theme of John's Gospel. One final point on Luke. Cleopas is named as walking to Emmaus. The meaning of the name Cleopas is "the whole glory or the glory altogether". Emmaus means "people despised or Obscurity".

John

John's Gospel, I have suggested, continues where Luke's ends and treats of the full Glorification wherein Man became God and wherein everything infirm taken from Mary had been put off. There is therefore no record of the Birth of Jesus. And it is very significant that the word "repent" nowhere appears in this Gospel. Where Matthew, Mark and Luke write of John the Baptist and his call to repentance, John records that the Baptist said, "Behold the Lamb of God". Here, also, in the place where the other Gospels record the temptations in the wilderness (the urge to change stones into bread) John records the miracle at turning water into wine, and this at a marriage in Cana of Galilee. (One of the meanings of the name Cana is "possession".) In John there is emphasis on the need for rebirth, and only in John do we find the insistent affirmations of the Lord as to His unity with the Father. Two further comments and I leave these thoughts with you for your contemplation and perhaps further research (and, I hope, comment). Each of the four Gospels records a different title on the Cross. If we accept the thesis of continuity, it is most meaningful that only John has the wording, Jesus of Nazareth the king of the Jews. Nazareth, as we have seen, stands for the infirm human which was fully glorified (and another meaning of the name Nazareth is "sanctified"). Further only John records the full affirmation uttered by Thomas, "My Lord and my God".

I do not pretend that there are no difficulties in accepting this thesis: but it is a fascinating theme confirming me again and again in the wondrous structure and content of the Letter of the Word written, as The Writings declare, in the Divine style itself.

MATTHEW, MARK, LUKE, AND JOHN

By the Rev. Herbert Mongredien

Matthew, Mark, Luke, and John. Yes, that is the order in which we are accustomed to speak of the four Gospels. But is this the *correct* order, if we may speak of a correct order at all? Is the familiar order of the Gospels considered to be the correct one from the point of view of the order of composition (*chronology*), or of *spiritual importance*, or of a Divinely-imposed pattern or purpose?

Without wishing just now to go into the various arguments that have been put forward over the centuries about the authorship date and provenance of the four canonical Gospels, the problem may fairly be summarized thus: "That *Mark* is the earliest Gospel is agreed by scholars who are not bound by authority to maintain the priority of *Matthew*" (Dr. W. K. Lowther Clarke's *Concise Bible Commentary*, 1952). The 'authority', of course, is that of the Roman Catholic Church. And that Church's point of view is admirably stated in the 1966 edition of *The Jerusalem Bible*, in the Introduction to the Synoptic Gospels: "(*Matthew*) was the first to compose a 'gospel' which drew together Christ's deeds and words into a continuous narrative covering the earthly ministry of Jesus from baptism to resurrection".

Considered from the probable chronological order of composition, the respective viewpoints are:

- 1) (Catholic)—Matthew, *Mark, Luke, John*.
- 2) (non-Catholic)--Mark. *Matthew, Luke, John*.

Do either of these two alternatives represent the *actual* order of composition? Does it matter? Shall we ever know? Are we to think of the four Gospels as inspired, but also as *parallel* records of the life and ministry of Jesus?

We sometimes hear in New-Church circles of the concept of the Word as an organic whole, i.e., that the inspired books of the Old and New Testaments (and they are listed in *Arcana Caelestia* 10325 and elsewhere) are in some way a whole: that all these books—from *Genesis* to *Revelation*—are in a special sort of order, and that altering the place of any one of them (or more than one) would mar the invisible Divinely imposed 'pattern'. But if this is a valid concept, as it may well be, we have to get over the difficulty that the Old Testament books have been preserved historically in various orders: look at the Palestinian and Alexandrian 'canons', and remember that our familiar AV order is different again.

This article is intended to bring into the open for discussion the interesting but difficult question of the order of the books of the Word, and in particular the order of the four Gospels. Does a Divine 'pattern' or form embrace both Old and New Testaments taking them together as a single entity the Word? Or should we attempt to include the Writings as a third Testament, an integral part of the one Word? At least we know the order of publication, if not the order of composition, of each of the works comprising the Writings.

Confining our attention for the moment to the four Gospels, we have to try and ascertain the order in which they should appear in the printed Word: is *Matthew, Mark, Luke, John* the right order? Given four variables, the *maximum* number of possible ways in which the four could be listed is considerable. This question, of the order of the Gospels, was prompted by some work that the writer was doing some months ago for a sermon. He was examining the significance of the reference to John the Baptist—"Elijah the prophet"—mentioned in the last chapter of *Malachi*. And *Malachi* is, of course, the final book of the Old Testament. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (*Malachi* 4 : 5, 6).

If there is an obvious link between the Old and New Testaments, it surely lies in the birth of John the Baptist and his ministry of preparation for the day of the Lord. We should expect the opening chapter of the New Testament to pick up this connection and to hold the reader's attention firmly fixed to the story of the work of John the Baptist. But what do we find? Quite a different picture.

In *Matthew*, the first reference to the Baptist is chapter 3, verse 1: "In those days came John the Baptist, preaching in the wilderness of Judea. . . .".

Mark opens with the verses: "The beginning of the gospel of Jesus Christ, the Son of God: As it is written in the prophets. Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight".

The first chapter of *Luke*, following the preamble opens with the story of Zacharias and Elisabeth and the conception of John the Baptist: this is before there is any mention of Mary and the conception of Jesus.

And when we turn to *John*, we find at verse 6 of the prologue: "There was a man sent from God, whose name was John". So, where as *Mark*, *Luke*, and *John* each refer to John the Baptist in the opening chapter, in what is virtually the first 'story' of the book, there is no reference to him in *Matthew* until the third chapter: that is, after two incident-packed chapters that include "the generation of Jesus Christ", the birth of Jesus, the journey of the Wise Men to Jerusalem and their guided visit to the place where Jesus was, their worship of Him, their gifts, their return home by another way, the departure of Joseph with the young child and His mother to Egypt. Herod's slaughter of the innocent children, and the return of Joseph with the young child and His mother to Nazareth.

Strange, isn't it that if we count *Malachi* as the final book of the Old Testament (and should we?), it would seem that, of all the four Gospels, *Matthew* is the one Gospel that should not appear first in the *New Testament*, assuming that the bridging link between the two Testaments is the birth of John the Baptist to prepare a way for the Lord?

Hence the question: Is the familiar order of *Matthew*, *Mark*, *Luke*, and *John* the best, the wisest, the most fitting, the right and proper order for the Gospels to appear in a printed version of the Word for a New Churchman? Is there a right or correct order? And if so, on what basis do we work out such an order?

An interesting anecdote as a Postscript: Many years ago, when the writer was a student at the New Church College, he arranged with a book-binder to bind some of his *Le Boys des Guays* and *Augustus Harle* SCRIPTURA SACRA paperback volumes into hard-backed covers. Unfortunately in one case, the binder made a mistake, putting together into one volume---Ierentias, *Ezechiel*, *Daniel*, et *Minores Prophetae* (according to the title printed on the spine). But looking inside, it was found that the books had been placed in order—*Ezekiel*, *Daniel*, the 12 *Minor Prophets*, and (last of all) *Jeremiah*. And this has been a source of annoyance from that day to this.