

New Creation Part 2

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STUDY VII THE LAW OF THE NEW CREATION

The Giving of a Law Implies Ability to Keep that Law--The Divine Law as Originally Written--A Law of Life Could Not be Given to the Fallen Race--Redemption Not of Law, but of Grace--Law Covenant Fulfilled and New Covenant Sealed by the One Sacrifice of Christ--Sinaitic Law to Fleshly Israel Only--The Law of the New Covenant-- The Commandment under which the Saints are Developed--New Creation Separate and Distinct in Divine Relation and in Covenant-- Growth in Appreciation of the Perfect Law--Running for the Mark and Standing Fast Thereat--The Golden Rule--The Perfect Law of Liberty.

THE giving of a law by any competent authority implies an ability on the part of the recipient to keep that law, or some arrangement for the condoning of offenses under it. The giving of a law presupposes the possibility of its violation, and, hence, a law always has penalties attached to it. In the case of father Adam, who, we are told, was created in the image and likeness of God, and upon whom came a sentence or curse because of disobedience to the divine will, we reason backward that a law must have been given him, and that it was sufficiently explicit, otherwise he could not have been justly condemned as a transgressor by his Creator. We are distinctly told that the sin of Eden was disobedience to a divine command. The justice of the sentence of death which came upon Adam, and through him in a natural way extended to his posterity, implied his comprehension of the law he was under, and that he knowingly transgressed it: otherwise the fault would have been with the lawgiver. That Adam was in a condition to receive the divine law, and to obey it, is evidenced also by the fact that

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there was no provision for the condoning of that law--no mediator--but as the result of the violation the full penalty came upon him.

We have no record to the effect that the Creator presented to father Adam and mother Eve a code of laws written in stone or otherwise; and such a codification of laws being common today, because of human weaknesses, many are unable to see in what manner the perfect Adam possessed a perfect law, under which he was tried and, through failure, condemned. It is a mistake to suppose that laws must be written externally--upon paper, stone, etc.--and not to realize that a still higher form of writing the divine Law would be in the creation of man so in harmony with the principles of righteousness that it would be proper to say that the divine Law--an appreciation of right and wrong--was written in the perfect organism. In this manner God's Law is written in his own being and in that of all the angelic hosts, and thus,

also, the divine Law was written in the very constitution of Adam and Eve. They were not prone to sin. They were, instead, inclined to righteousness. They were righteous, surrounded by righteous and perfect conditions, and conscious of their obligations to their Creator, and aware of their responsibilities to obey his every command; and they knew, not vaguely, but precisely, what he had commanded. They were, therefore, without excuse in their transgression. Mercy might make apologies for them, claiming their inexperience, etc., in respect to the penalties; but the fact that they may not have fully comprehended what constituted the penalties for sin does not alter the other fact that they knew the right course from the wrong one. They knew that it was right to obey God and wrong to disobey him--entirely apart from an appreciation of what calamities would follow the disobedience. The Apostle confirms the Genesis account in all these particulars, saying that, "Adam was not deceived"--that he committed transgression knowingly, wilfully, and that he thus brought upon himself the curse, or sentence of wilful sin, which his Creator had previously declared, viz., death.

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As we look about us today we find that the world in general has lost to a considerable extent this original likeness of God in which our first parents were created--they have lost much more than intuitive appreciation of right and wrong. The divine law, once clearly and distinctly implanted in the human nature, has been, in a very large measure, effaced during the past six thousand years of the "reign of sin and death." God, through his communications with some of the human family, has to a considerable extent revived the original law in many hearts, retracing more or less deeply the various features of righteousness; and yet, even amongst the most civilized and most Christianized, none dare trust, unqualifiedly, his own judgment of right and wrong on various questions. We therefore still need to have set before us certain divine standards to which we can go, and according to which we can correct our estimates of right and wrong, and bring them nearer and nearer to the divine mark. Nevertheless, even amongst the most degraded peoples of the heathen world, we frequently find elements of conscience, and certain more or less crude conceptions of right and wrong. These are the warped and twisted remnants of the original law of man's being, in harmony with which he was originally created an "image of God." The Apostle refers to this condition of things amongst the heathen, saying, "Their thoughts the meanwhile accusing or excusing one another." He declares that they thus "show the work of the law written in their hearts"--remnants of the original law, fragmentary proofs that it once was innate in humanity. Rom. 2:15

There are amongst men laws for criminals and laws for those who are not criminals-- (1) laws of citizenship, which guarantee life, peace, liberty, etc., to the obedient, and which correspondingly threaten violators with a loss of liberty, privileges, etc., in prison. (2) Laws governing convicts with more extreme severity, unless a course of moderation is pursued; but in no sense of the word offering them liberties.

So it is also with the divine law. We have, first, the original law under which Adam was placed on trial. He had

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privileges and blessings to begin with--life, peace, happiness, and every needful thing. These it guaranteed him so long as he would remain obedient to his Creator: and a death penalty was attached to disobedience--"Dying thou shalt die"; and this penalty extended in a natural way to his posterity. Hence, from the time of Adam's transgression, he was a culprit, a convict, deprived of life-hopes previously enjoyed; deprived of his Eden home; deprived of his former fellowship with his Creator. The unprepared earth was his great penitentiary, and the tomb his perpetual prison. The law which reigned over him previously had now come to an end, in the sense that it no longer held out to him any hopes or prospects of life, but had already sentenced him to death. He was no longer under the law of life, nor were any of his children born under that law of life, or with any hope or prospect of attaining everlasting life: they were all prisoners. Sin and death were, figuratively speaking, their captors and tormentors and prison-keepers.

But if the original law could no longer operate toward them, but had already expressed its vengeance against them, they found themselves, nevertheless, under certain natural laws. They found a law operating in their prison condition by which every violation of their consciences, every plunge deeper into that which they recognized as sin, brought degradation and death the more swiftly to them; and the more carefully they sought to follow that which they recognized as right, the more favorable did they find their imprisoned condition to be, although nothing even hinted at any release.

The Apostle suggests that it was not possible that God should give to our fallen race a law of life. They were justly sentenced, and so long as that **sentence** remained no law could be given them the keeping of which would secure them release from death. Before any such law of life could be given to the human family, the sentence of the first law must be met, and its curse or condemnation must be lifted; **then** other arrangements might be made, including offers of

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eternal life upon conditions--but not until that atonement for the first transgression, and that cancellation of its sentence, had been effected. The Lord gave intimations of his intention to effect some such atonement for sin, in order to give to mankind another opportunity for eternal life, instead of the one given to father Adam and lost by him for himself and for all of his posterity. But the divine promises were extremely vague, merely enough for a basis of hope; hence, the human family as prisoners under the control of Sin and Death are, on the strength of the divine promises, spoken of as "prisoners of hope."

One of these intimations of an atonement, etc., was given in the Lord's words at the time of pronouncing the sentence, when he declared that the seed of the woman should ultimately bruise the serpent's head. (Gen. 3:15) In this dark and figurative language the Lord spoke of the reversal of the powers of evil; of a victory that should come through, as well as to, the Adamic family. This seed of the woman, as we are all aware, reached fulfilment in Christ. Four thousand years after the degradation God sent forth his Son, "born of a woman," and thus a member of, and identified with, the condemned race, "that he by the grace of God should taste **death** for every man"--should meet the **penalty** for every man, should roll back from every man the **curse**, or sentence of death--should grant to every man, therefore, such a judicial

standing as would permit again that a law of life might be given--the keeping of which would bring a reward of life eternal.

But before the time came for God to send forth his Son, and to accomplish through him the redemption of the race from the curse of death, he had a certain peculiar dealing with Abraham and his family, known subsequently as the Israelites. First of all, to Abraham, Isaac and Jacob God gave promises of more or less explicitness, informing them of his benevolent intentions to bless all the families of the earth. Such a message to come from the great Judge who had condemned the race meant much: it meant either the

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violation of Justice, in the lifting of the curse, or sentence, or else that the great Supreme Court of the Universe had a plan by which it could be just and, nevertheless, exercise mercy toward such members of the race as should show themselves worthy of it, by coming into harmony with his righteous arrangements. The Patriarchs rejoiced in these promises, and more or less clearly realized a future life by a resurrection of the dead, which should be profitable not only to them and to their posterity, but which should mean eventually a blessing to every creature of the race.

It was in view of this promise to Abraham that the Lord placed a special Law upon his children, the Israelites, at Mount Sinai. That Law was the basis of a Covenant with them. If they would keep that Law, then all the promises should be theirs. That Law was recognized as being perfect, just and good in all of its particulars; but because the Israelites were fallen, depraved, imperfect, it was, therefore, necessary, first, that a mediator should be appointed, viz., Moses; and, secondly, that a means should be found by which the transgressions of the people against this Law could be typically remitted once every year, and they be thus permitted to continue in their efforts to keep the Law from generation to generation. The institution of this mediatorship of Moses and of the typical sacrifices for sins, etc., all show that the people to whom this Covenant and Law were given were recognized as being incapable of absolute obedience to it. This shows sharply in contrast with the original giving of the Law in Eden, where no mediator was provided and no arrangement made for weaknesses of the flesh. This fact alone tells us, in unquestionable language, that the first Adam was perfect in his Creator's image and likeness, and that he was capable of absolute obedience to the divine Law. It tells us that the race had, in the interim, fallen greatly; because the arrangements made in connection with the Mosaic Law were such as befitted fallen, depraved men.

Moreover, we have the Apostle's assurance that no Jew except our Lord Jesus ever did keep the Law, and that only

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Jesus, therefore, has gained, or could have gained, the rewards of that Law Covenant made with Israel. The Apostle's words are, "By the deeds of the Law shall no flesh be justified in his sight." That Law, therefore, served the double purpose (1) of showing that none of the fallen race could keep the divine Law or could be acceptable in God's sight; and (2) it declared our Lord Jesus to be perfect, in that he kept the Law which no imperfect person could keep. In thus keeping the Law he

became the sole heir of the Covenant made with Abraham. He was thus designated the foretold Seed of Abraham, in whom all the families of the earth would be blessed. That Covenant, reaching its fulfilment thus in Christ Jesus, terminated, so far as the promised seed of blessing was concerned. Nevertheless, as we look back carefully at the promise, we find that in some respects, at least, it was double--that it included a spiritual seed and also an earthly seed, as implied in the promise: "Thy seed shall be **as** the stars of heaven, and **as** the sand of the sea." Gen. 22:17

Our Lord Jesus, having fulfilled the Covenant, has the entire matter of the blessing of the families of the earth at his disposal; but according to the divine plan, under which he is operating and will operate, he will eventually be pleased to use some of the earthly seed, natural Israel, as his earthly instruments or agents in this work of blessing. Hence, the Covenant as respects Israel after the flesh is not entirely set aside; but, as the Apostle declares, a blessing awaits natural Israel after the establishment of the Heavenly Kingdom at the second advent of the Lord. The Apostle's words are, "The gifts and callings of God are without repentance." "As touching the election they are beloved for the fathers' sakes." "Through your [the Church's] mercy they also may obtain mercy." "God hath concluded them all in unbelief, that he might have mercy upon all." The intimation is that the Deliverer who shall come out of Zion for the blessing of the whole world of mankind will turn away ungodliness from Jacob first, and that thus Jacob --Israel after the flesh--may cooperate eventually in the blessing of the world." Rom. 11:26-32

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We see, then, that up to our Lord's first advent the world was without law, except the general law of nature--the law of our fallen and imprisoned condition; the law which declares that we may hasten our troubles, though it be not in our power to escape them; the law which declares that while death is sure under the original sentence, and while we cannot hope to escape from it, we may, nevertheless, to some extent delay its execution for a time, and somewhat mollify its rigors. We have seen that the only other Law or Covenant was that given to Israel, respecting which Moses so expressly declares that it did not belong to other peoples or nations, saying, "The Lord made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:3) We have seen that so far from that Law justifying the Israelites, and so far from their gaining the blessings of the Covenant attached to that Law, they all failed except one--the man Christ Jesus, our Lord and Redeemer. Let us now trace the matter further, and perceive how the divine Law is now operating.

Our Lord Jesus kept--that is, fulfilled--the Sinaitic statement of the divine Law by his death. A summary of the requirements of the Sinaitic Law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself." The heavenly Father so arranged matters that his well-beloved Son, having left the glory of the spiritual condition, and become a perfect man amongst imperfect men, first of all appreciated the Father's will--that he should become man's redeemer. This was not made compulsory, and he was quite at liberty, if he chose, to please himself; but in so doing he would not have been fulfilling the Law, which declares that all under it must love God supremely--more than they love themselves--and must so delight to

do the divine will that they would gladly sacrifice their own wills, yea, life itself.

This is implied in the words, "Thou shalt love the Lord with all thy heart and mind and being and strength." Such

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a love for God would not hesitate to lay down life, being, strength, a willing sacrifice to the divine plan. And so, as the Apostle declares, being found in fashion as a man, and realizing clearly the divine program, our Lord Jesus gave himself unreservedly to be man's sacrifice. Yes! it is declared that he did it joyfully, as we read, "I delight to do thy will, O my God; thy law is within my heart." (Psa. 40:8) Love to men, with whom he had become related by his earthly birth, was also a factor in the case; yet to have loved them as himself would not have implied self-sacrifice on their behalf. Such a sacrifice was loving men more than himself. It was obedience to the first part of this Law that involved the sacrifice of the man Christ Jesus. All this we see, then, was incidental to the keeping of the Law Covenant, for he was born under the Law Covenant, and obligated to all of its conditions. He could not have become the heir of the Abrahamic promise except by this obedience, even unto death.

But another thing was accomplished by his death--another thing besides his proving himself worthy to be the promised Seed of Abraham, competent and worthy to bless the world. That other thing was the **redemption** of Adam and his race from the original death sentence. In the divine arrangement the two things were effected simultaneously--by the same sacrifice; nevertheless, we need to distinguish clearly between the two. Our Lord not only **fulfilled** the Law Covenant in his obedience unto death, but, additionally, by the divine arrangement, he **suretied** a New Covenant by the same death. The Law Covenant, as we have seen, proved his personal worthiness, but the New Covenant relates to mankind. The death sentence was upon the race, and permanent blessing could not have come to the race except, first of all, that original sentence had been met and canceled. Not until then could anyone bless the race or have authority to bless it and lift it out of death up to life; because up to that time the divine sentence of death was against it, and God could by no means clear the guilty at the expense of his own Law. How beautiful the divine economy

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which, in the one act, not only tested the Redeemer as to his worthiness to be the deliverer and lifter of the race, but paid the ransom for father Adam and thus, incidentally, for all of his children, who, in a natural way, had shared his entail of sin and death! We have already treated this subject, and will not here* go into it in further detail.

Our study here is respecting the divine Law. We have seen that the Sinaitic Law extended only to the natural posterity of Abraham; that the remainder of the world was left without God, without hope, without incentives, without encouragements, without promises--aliens, strangers, foreigners. (Eph. 2:12) We see that the Sinaitic Covenant is at an end as respects the great test and its prize. We have also seen that a new Covenant has been suretied (Heb. 7:22), made efficacious by the blood of Christ; and we now inquire whether or not this New Covenant has gone into force, and if so, whether or not a new Law accompanies it, as the Sinaitic Law accompanied the Law Covenant. We answer that the New Covenant has not gone into effect, so far

as the world is concerned; that it will not go into effect fully and completely until the second advent of Christ; and that, as we have just seen, Israel after the flesh will be amongst the first of mankind to profit by the New Covenant.

The New Covenant will not only speak peace as respects the original curse, and declare it fully met by the Redeemer, and that all coming unto the Father through him may by a possible obedience have restitution from the original condemnation, but it will, moreover, speak mercy toward fleshly Israel, additionally condemned under the Law Covenant. It will make known to every creature that not only has redemption been provided as concerns the sins that are past, but that all the weaknesses and imperfections under which the race still labors will be condoned, and that they will be treated henceforth according to what they actually are, and will be helped by the laws of Christ's Mediatorial

****See Vol. V, Chaps. xiv, xv.***

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Kingdom to rise more and more out of present conditions of mental, moral and physical death, up, up, up, to the full perfection of human nature, in which they will be able to stand trial before the Almighty, and able to demonstrate character and worthiness of eternal life under the laws of his Kingdom. This new Covenant, therefore, includes **all** the mercy and favor of God intended for the whole world of mankind during the Millennial age. It is the Covenant of forgiveness and blessing and restitution to all those who, when their eyes and ears shall be opened, shall avail themselves of this grace of God in Christ Jesus.

The Law of the New Covenant

There will be a Law conjoined to that New Covenant. It will be the same Law of God which changes not, but which has had various more or less explicit statements at different times. It will still be the Law that declares divine opposition to sin, and divine favor and blessing for the righteous. This absolute standard will always be before the world during the Millennial age, and each will be required to come as nearly up to the perfect standard as possible; but **allowances** will be made for each who is endeavoring to obey, according to the measure of his weakness which, under those blessed restitution conditions, will be gradually disappearing, as step by step he advances in obedience. Thus it is written, "This is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my Laws in their mind, and in their hearts will I write them;... and their sins and their iniquities will I remember no more." Heb. 8:10; Jer. 31:33,34

Here we have the blotting out of past sins and iniquities, a gradual work during the Millennial age; and here, also, we have the gradual work of retracing, rewriting, the divine Law in the hearts of men--of whomsoever will. This rewriting of the divine Law in the characters of men is simply another method of telling us of the "restitution of all things which God hath spoken by the mouth of all the holy prophets," to be accomplished in that great day of the reign

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of Christ. And we are not to forget the explicit statement-- "It shall come to pass that the soul that will not obey that Prophet [the soul that will not submit itself to this rewriting of the divine Law in its character] will be cut off from amongst the people." Acts 3:23

But now let us come back: We have been considering the operation of the New Covenant during the Millennial age--during the time when he who redeemed the world will be exercising his power and authority as the great Prophet, the great Teacher, blessing the world by restitution processes, rewriting in the hearts of men the divine character. Now, however, we inquire respecting the interim--between the cancellation of the Law Covenant in its fulfilment in Christ Jesus our Lord, and the inauguration of the New Covenant conditions of the Millennial age--what about this interim? Is there any Covenant in operation here? and if so, is there any Law connected with it? We answer, that during this interim of the Gospel age the Lord is selecting the members of the New Creation, and that a Covenant is now in force, in operation, and that it has a Law. In order to appreciate this we must remember the Apostle's words, "The Law was added because of transgression, until the promised Seed should come." The Law Covenant given at Sinai, then, we see was an addition to a previous Covenant; and looking back we see that the Abrahamic Covenant was the original one, and that it had stood for four hundred and thirty years before the Law Covenant was **added**. The Apostle calls attention to this, saying that "the Law, which was four hundred and thirty years after," could not disannul the original Covenant or make it ineffective. Gal. 3:19,17

Thus we see that when the Law Covenant was fulfilled by our Lord Jesus it left the original Abrahamic Covenant just as it was before the Law Covenant was added. This Abrahamic Covenant is the one under which the New Creation is being developed. That Abrahamic promise or Covenant reads, "In thee and in thy Seed shall all the families

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of the earth be blessed." The Apostle explains that this Seed of Abraham referred to in the promise is Christ--Christ Jesus our Lord; and he adds, "If ye be Christ's [if ye become members in particular of the body of Christ] then are ye Abraham's seed, and heirs according to the promise" or Covenant. Gal. 3:16,29

Now, then, we have our bearings, for again the Apostle says, "Ye, brethren, as Isaac was, are the children of promise" --in a totally different sense than were the Jews under the Law. He points out clearly the distinction between this spiritual Israel and natural Israel, telling us that the children of Jacob according to the flesh are not the children of Abraham meant in the promise; but that the children of faith are counted for the Seed. He explains that Abraham typified the heavenly Father; that Sarah, his wife, typified this original Covenant, from which so much blessing ultimately is to proceed; but that as Sarah was barren for a time, and failed to bring forth the seed of promise, just so God's Covenant was barren for nearly two thousand years, and only began to bring forth the Seed of promise in our Lord's resurrection from the dead. There the Head of the Seed of Abraham was born, and ultimately the entire body of Christ, the antitypical Isaac, will be **delivered** ("born from the dead") into the spiritual condition. Then the Seed having come, the promise, or Covenant, will have its fulfilment --all the families of the earth will be blessed.

It was during the barrenness of this, the original Covenant, that another Covenant was **added**, viz., the Sinaitic or Jewish Covenant, or Law Covenant. It brought forth children--a fleshly seed, not according to the promise, not suitable to fulfil the original promise. The Apostle points out that this Law Covenant was typified by Sarah's maid, Hagar, and that the Jews under that Law Covenant were typified by Ishmael, her son; and that as God said that the son of the bondwoman (Hagar) should not be heir with the son of the free woman (Sarah) it meant antitypically that the Jew under the Law Covenant would not inherit the

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original Abrahamic promise, which must go to the spiritual Seed. This is all beautifully and elaborately detailed by the Apostle in his letter to the Galatians. (Chap. iv) The Apostle's argument is against the false teaching that Christians must become Jews, and come under the Mosaic Law in order to be inheritors under the original Abrahamic promise.

Paul shows that, on the contrary, all who are under the Law are in bondage, and that the spiritual Seed of Abraham must be free, as Isaac was--as Ishmael was not. His argument further is that if any Gentile, not originally under the Law, shall put himself under the Sinaitic Law Covenant, he is thus separating himself from the true Seed of Abraham, and making himself an antitypical Ishmaelite. The Apostle's words are, "I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to do the whole Law; Christ is become of no effect unto you, whosoever of you are justified by the Law--ye are fallen from grace." Opposing this, he urges those Jews who have become free from the bondage of the Law Covenant through the death of Christ, and those Gentiles who were never under the Law Covenant, but who have now accepted of Christ and the Grace Covenant, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1-4

We see, then, that it is the "New Creation," with Christ at its head, that constitutes the Seed of Abraham according to this original, or Abrahamic Covenant, and that is to bless the world through redemption and restitution. We are not surprised, either, that in the type, as in the figures used by the Lord and the apostles, this New Creation is represented sometimes as **a man** of full stature--the head representing Christ Jesus, and the members representing the Church, members in particular of his body. (Eph. 4:13; Col. 1:18) Thus, "Ye, brethren, as Isaac was, are the children of promise"

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--members of the antitypical Isaac, of which Jesus is the Head. Our Lord also represents himself as the Bridegroom, and his faithful Church as his espoused, waiting for the marriage, that she may become the Bride. The Apostle uses the same figure, declaring, "I have espoused you as a chaste virgin unto one husband, which is Christ." (Rev. 21:2; 2 Cor. 11:2) And this same figure of the marriage relationship between Christ and the Church is represented in the type also, for Abraham sent his servant, Eliezer (who typified the holy Spirit), to seek a bride for Isaac--and Rebecca, gladly accepting the proffer, was guided ultimately to Isaac, and became his wife, even as we are called to be heirs of God and joint-heirs with Jesus Christ

our Lord, in the inheritance incorruptible and undefiled, and that fadeth not away. Whichever of these pictures we examine, the lesson is the same--that the Christ, Head and Body, Bridegroom and Bride, made one, is the heir of the Abrahamic Covenant, and all the promises and good things included therein.

The Apostle declares that Mount Sinai and the earthly Jerusalem symbolized and typified natural Israel, who failed to attain to the spiritual blessing. The remnant of natural Israel, found worthy of the spiritual blessing, were separated from Israel after the flesh, and became members of the true Israel of God, joint-heirs with the risen Christ in the heavenly things which God hath still in reservation for them that love him; and both that remnant from fleshly Israel, and the others of the same spiritual class which God has since called from the Gentiles, have higher symbols than Sinai and Jerusalem; viz., Mount Zion and the heavenly Jerusalem, whose symbolical picture in glory is furnished to us in Revelation 21.

Having clearly established the fact that the New Creation is in the divine arrangement and covenants separate and distinct, not only from the world in general, but also separate and distinct from fleshly Israel, and having established also the fact that the New Creation is not under the

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Sinai or Law Covenant, but under the original Covenant, we inquire, What Law, then, is connected with the Abrahamic Covenant; what Law is over the New Creation? The Apostle answers, saying, "Ye are not under the Law but under grace." What! Is it possible? Are the New Creatures in Christ Jesus not placed under any Law of commandments? Are not the Ten Commandments of the Decalogue binding upon these? In reply, we ask another question: Were the Ten Commandments binding upon Abraham or upon Isaac? If the reply is, No, that they were not given to them, and that therefore, they were not under that Law, our answer is that neither were those commandments given to the New Creation; and that all who come into relationship with God as members of the spiritual class called "the Body of Christ" and "New Creatures in Christ Jesus" are free from condemnation and free from the Law Covenant.

The position of this New Creation toward God, toward his Law, etc., is separate and distinct from that of others. They have a new and reckoned standing with God--by faith--a standing of justification or reckoned rightness, as we have already seen. This reckoned rightness, imputed to them through the merit of Christ's sacrifice, not only covers the imperfections of the past, but continues with them, a covering and justifying robe of righteousness, through whose merit every unwillful defect and blemish of word, thought or deed is covered. As New Creatures, they are all figuratively clothed in white raiment--the righteousness of the saints, the imputed righteousness of the Redeemer, their Head. These New Creatures are accepted to their standing and relationship as members of the Body of Christ upon their profession of Love. The declaration of their consecration is that they so appreciate God's mercy and grace, manifested in the death of his Son, and their justification through him, and so **love** the Giver of all their favors, that they have pleasure in presenting their bodies living sacrifices, in harmony with the divine invitation.

This consecration, or sacrifice of earthly interests and hopes and aims and ambitions, is prompted, not by fear nor

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by selfish love of reward, but by a pure love--by appreciation of the divine love, and a responsive love which desires to manifest itself toward God and in cooperation with all of his wonderful plan. These confessions of love and devotion being accepted by the Lord, his Spirit is imparted, and such are counted as sons of God, begotten of the holy Spirit. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be [how much of a change we shall experience when we shall receive the new resurrection bodies, which the Lord has promised us], but we know that when he shall appear we shall be like him, for we shall see him as he is [and this thought is satisfactory to us]." 1 John 3:2

Has the heavenly Father put his angelic sons under the Sinaitic Law? Does he warn them that they shall have no other gods; that they shall not make images and worship them; that they shall not covet, nor steal, nor bear false witness, nor murder, etc.? We answer, No; assuredly he has not put such a law upon his angelic sons. Then why should we expect that such a law would be given to the New Creation? Has not the heavenly Father accepted these New Creatures as his sons? and has he not given them of his Spirit, and could it be necessary to give such laws to those who have received the holy Spirit as instead of their own natural selfish disposition, or will? We can see the appropriateness of putting servants under laws, because they are not vitally interested in the general welfare, and may not have the spirit or disposition of their master in full; but supposing a perfect master and supposing perfect sons, thoroughly infused with his spirit, and delighting to do his will, and rejoicing to be co-workers with him in all of his gracious plans, how could it be necessary for such a father to put such sons under such laws?

"Moses verily was faithful as a servant over all his house," and that household of servants was properly under the Mosaic Law, "added because of transgression, until the promised Seed should come." Jesus, according to the flesh, made himself of no reputation and became a bondman, a

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servant, under the Law, that he might demonstrate not only that the Law was just, but might demonstrate also his own perfection according to the flesh, and that he might redeem the world. It was when he arose from the dead, and became "the first-born from the dead," that he became the first-born of many brethren--the Head of the New Creation. According to the flesh he was under the Law, but the New Creature, the risen Lord, is not under the Law, and he it is who has become the Head of the new house of sons; "Christ as a Son, over his own house [of sons], whose house are we if we hold fast," etc. And although we are still **in** the flesh, as New Creatures, we are not **of** the flesh, and are not treated as though we were flesh--not treated of God as the remainder of the world is treated; but as New Creatures, who for the time being are sojourning in the flesh as in a tabernacle or tent, waiting for the adoption, to wit, the deliverance of our entire body, to be with and like our already glorified Head. "Ye are not [considered of God as being] in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you." Rom. 8:8,9

None can realize this subject clearly except they take this, the divine standpoint, in viewing it. These New Creatures, all begotten of the holy Spirit, could not think of

having any other god than one; they could not think of making images or worshiping them; they could not think of blaspheming God's name; they could not think of stealing from others--very much would they prefer to give; they could not think of bearing false witness against another--much rather would the love which is in them seek to cover and to hide the blemishes, not only of the brethren, but of the world in general; they could not think of killing a fellow-creature --much rather would they give life to others and that more abundantly--yea, their holy spirit would prompt them rather to lay down their lives for the brethren, as the same holy Spirit prompted the Captain of our salvation to give himself a ransom for all. Do we not see, then, that if God had given a law to the New Creation, to the house of sons, such as he gave to the house of servants, it would have

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been entirely a misfit--wholly unsuitable? The members of this "house of sons" could not be amenable to such a law without losing the holy Spirit, without ceasing to be of the New Creation; "For if any man have not the **spirit** [mind, disposition] of Christ he is none of his." Rom. 8:9

But how can these New Creatures be without a law-- without some regulations? We answer that the highest statement of the divine Law is Love. God's commands are so comprehensive, so searching, so dividing between the joints and the marrow, that they cannot be fulfilled in the complete, absolute sense except by Love. If we could suppose every item of the Law performed strictly, and yet the **spirit** of loving devotion to God absent, the divine Law would not be satisfied. On the contrary, Love is the fulfilling of the Law, and where Love reigns every item and every feature of the divine arrangement will be sought after and heartily obeyed to the best of the ability of the creature; not of constraint, but of joy, of love.

Such love for God and his righteousness the New Creation professed at consecration; and Love there became its Law, and it is firmly bound by that Law of Love--even unto death. Any failure to obey that Law is a violation, to that extent, of the Covenant relationship. As obedience to that Law of Love, to the extent of knowledge and ability, means self-sacrifice and victory over the spirit of the world and the weaknesses of the flesh and the oppositions of the Adversary--the Lord's grace compensating for unintentional blemishes, and bringing such off conquerors through his own name and merit--so, on the other hand, wilful disobedience to it, deliberate and persistent violation of this Law of Love, would mean a forfeiting of the spirit of adoption --would mean the quenching of the holy Spirit, would mean that the New Creature had died, **had ceased to be**.

The Apostle takes up this point of how grace compensates for all of our imperfections, and asks and answers a supposititious question, saying: "Shall we continue in sin that grace may abound? God forbid! How shall we who are dead to sin live any longer therein?" (Rom. 6:1,2) In our

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acceptance of forgiveness in Christ, we professed that we were weary of sin, and that so far as our **wills** were concerned they had died to sin and had begun a new life of righteousness. As our alive-ness toward God and righteousness, as New Creatures, implied our death to sin, so if we should ever become alive to sin to the

extent that our wills, our hearts, our love, would be for sin and unrighteousness, it would surely signify that we had died as New Creatures; that we were no longer to be reckoned of God or of his people as New Creatures in Christ Jesus, from whom old things have passed away, and to whom, so far as the will, at least, is concerned, all things have become new.

It is proper, however, that we pause here to notice a difference between such a mere stumbling of the flesh, and a **wilful** fall from grace, after we had tasted the good Word of God and the powers of the age to come, and become partakers of the holy Spirit--a fall from which it would be impossible to be recovered. (Heb. 6:4-6; 10:26) We should clearly distinguish between these, for they are totally different. A stumbling of the flesh signifies merely that our mortal bodies were overtaken in a fault through weakness of heredity, or through besetment of the Adversary; but that the will, the heart, did not at all consent, or did not fully consent with the flesh. True, such stumblings are to be deplored, to be striven against, etc.; yet, by the grace of God, they sometimes become an assistance in character-development. We thus learn not to trust ourselves, not to boast of our own strength; but to realize that the victory that overcometh the world is obtained through faith; hence, when with sorrow the New Creature finds that to some extent his flesh has stumbled, he is to fortify along the line of weakness thus indicated, and to become stronger in the Lord and in the power of his might, and less liable to stumble again in connection with the same besetment.

Thus, step by step, we learn, as New Creatures, not to place our confidence in the flesh, but to look unto the Lord, from whom cometh our help in every time of need--remembering always that we are still New Creatures, and that because

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we are still abiding under the merit of Christ's sacrifice by faith, and still striving to fulfil our Covenant of Love unto self-sacrifice that, as the Master said, "The Father himself loveth you." We are to be of good courage, and to remember that the New Creature sinneth not--that sin is not charged up to the New Creature, and that so long, therefore, as we are striving against sin no one can lay anything to the charge of God's elect--because, "It is God that justifieth,...It was Christ that died." Rom. 8:33,34

Growth in Appreciation of the Perfect Law

While the Law of Love was the foundation of our Covenant with the Lord, under which we became New Creatures, nevertheless we did not at first fully comprehend that Law. We have since been in the school of Christ, learning the real meaning of Love in its fulness, in its completeness, growing in grace, and growing in knowledge, adding to our faith the various elements and qualities of love--gentleness, patience, brotherly kindness, etc. We are being tested along the lines of Love, and our graduating examination will be specially on this point. Only those who attain the perfect Love, self-sacrificing Love, will be counted worthy to be of the New Creation, members of the Body of Christ.

Running for the Mark, and Standing Fast Thereat

The Apostle, in another illustration, represents our present experiences as a racecourse; and exhorts that we lay aside every weight and every besetting sin, every weakness of the flesh, and every earthly ambition, that we may run with

patience the race set before us in the Gospel--that we may attain unto the **mark** of the prize; and that having done all we should **stand**--faithful at that mark, complete in Christ. (Phil. 3:13,14; Heb. 12:1; Eph. 6:13) This gives us the thought of a racecourse, with its first, second, third and fourth quarter-marks, and the besetments and difficulties and oppositions and allurements en route, and of ourselves starting into this race, desiring to attain the mark of perfect Love--knowing that unless we do attain that

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mark we will not be copies of God's dear Son, and cannot, therefore, in the largest sense please God; and hence cannot be joint-heirs with Jesus in the Kingdom. The whole racecourse is Love, from gate to finish. As we enter the gate it is with grateful Love toward God for his favor toward us in Christ, in the forgiveness of our sins. It is this **duty-love** which at the beginning leads us to present our bodies living sacrifices. We say to ourselves that if God has done so much for us, we **ought** to show our appreciation: Christ laid down his life on our behalf, and we **ought** to lay down our lives for the brethren.

This ought-to, or duty-love, is quite proper, reasonable, true, but it is not sufficient. It must in turn lead us on to a still higher kind of Love, and by the time we have run to the first quarter-mark, we still have duty-love, but beyond it have attained a love of appreciation. We learn better to appreciate divine Love--to see that God's Love was in no sense of the word selfish, but the outworking of his grand, noble character. We come to appreciate something of divine justice, divine wisdom, divine power, divine love; and as we behold these qualities of our Creator we come to love them, and thenceforth we practice righteousness, not merely because it is our duty, but because we love righteousness.

Pressing along the racecourse still further, we attain to the second quarter-mark, and find that by this time we have not only learned to love righteousness, but proportionately are learning to hate sin; and we find in our hearts a growing sympathy with the divine program of rolling back the great wave of sin which has submerged the world and brought with it its wages of death. This second quarter-mark begets in us an energy, a "quickening," an activity for righteousness and against sin.

Our Love is growing, and we press along for the third quarter-mark. By the time we reach it, our duty-love, plus love for the principles of righteousness, has extended, not only to the divine character, and included dislike for every wicked thing doing injury to mankind, and contravening the divine character and plan, but at this mark we have attained

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a position of broader sympathy for others--we begin to share God's sentiment, not only of opposition to sin, but also of love for, and sympathy with, all who are seeking the way of righteousness and holiness. By this time we are able to recognize the brethren in a somewhat different light than ever before. We can now see them as New Creatures, and differentiate between **them** and their mortal bodies, whose imperfections are obvious to us. We learn to love the brethren as New Creatures, and to sympathize with them in the various weaknesses, misjudgments, etc., of their

flesh. So keen becomes our Love for them that we have pleasure in laying down our lives on their behalf--daily, hourly, sacrificing our own earthly interests or pleasures, or conveniences, giving of our time, our influence, or what-not, to assist or serve them.

But still we press along the line and toward the "mark," for there is still a higher Love than this which we must attain --the fourth and last quarter-mark--"the mark of the prize." What Love is this? How can it be greater than self-sacrificing love for the brethren, in full devotion to God and to the principles of righteousness and Love? We answer that still greater Love is the kind which the Lord has stipulated, when he says that we must learn to love even our enemies also. It was while we were enemies, aliens, strangers from God through wicked works, that "God so loved the world"; it was while we were yet sinners that he gave his Only Begotten Son on our behalf. This is the standard of **perfect love**, and we must not stop short of it. Whoever would be accepted of the Lord as a member of the New Creation in glory must attain to this love of enemies.

Not that he is to love his enemies **as** he loves the brethren, for this is not the pattern set us--God does not love his enemies **as** he loves his sons, his friends; and Jesus did not love his enemies **as** he loved his disciples. But God loved his enemies so as to be ready and willing to do for them whatever could be justly done; and Jesus loved his enemies so that he was heartily willing to do good to them--he bears no enmity or grudge toward them in return for their hatred,

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but is ready to pour out upon them in due time his Millennial blessings, that they may all come to the knowledge of the truth, and that even those who pierced him may look upon him and weep when God shall pour upon them the spirit of prayer and supplication, in due time. (Zech. 12:10) We must have the love for enemies which our Lord describes, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44) We must let no bitterness, animosity or rancor of any kind dwell in our hearts. They must be so full of Love that not even an enemy could stir up in our hearts an evil or malicious sentiment.

Oh, what long-suffering and brotherly kindness is implied in such an attainment of character as would find nothing, even in an enemy, to stir it to malice, hatred or strife! And this is the "mark" for which we are to run, as New Creatures. We have professed appreciation of this spirit of Love; we have professed devotion to it; we have consecrated our lives in accord with its principles; and now we are being tested to see to what extent our professions were truthful. The Lord very graciously gives us time to run this race, to develop this character. "He knoweth our frame, he remembereth that we are dust." Nevertheless, it is essential to us that we conform to these arrangements if we would be joint-heirs with God's dear Son, as members of the New Creation.

Our Lord Jesus, the Captain of our salvation, did not need to run this race; did not need to develop these various features of Love; for being perfect he had these in perfection at the beginning of his career. His testing was whether or not he would stand firmly by these principles, characteristics, would continue to love God and righteousness supremely, and continue to love the brethren so as to lay down his life

for them, and continue to love his enemies so as to delight to do them good; whether he would stand firm at the standard of perfect Love. We know how he demonstrated his loyalty to Love in all its degrees, in that

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he laid down his life, not only for his friends, but also for his enemies, who crucified him. This experience also must be ours. We must **attain** to the standard of perfect Love in our hearts even though in our flesh we may not always be able fully to express the sentiments of our hearts.

Some may run the race very quickly--passing one after another these quarter-mile marks, they may speedily reach the position of perfect Love. Others imbued with less zeal, or looking less intently to the Author of our faith, make slower progress in the race, and for years content themselves with duty-love, or perhaps go a little further to love of the divine character and the principles of righteousness. Remarkably few have gone beyond this to attain further the love of the brethren, which would make them rejoice in self-denials, if thereby they might serve the household of faith; and still fewer have gone to the point of perfect Love--love for their enemies, which would not only refrain from injuring them, by word or deed, but additionally would delight in their blessing. If the Lord has been very patient with us, giving us abundant opportunity to reach the "mark," we should rejoice in his compassion, and should be the more energetic now to attain to the "mark of the prize," remembering that the time is short, and that nothing less than this character of perfect Love will be accepted of the Father in the New Creation.

As our Lord was tested at the "mark" of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that "mark" merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this "mark."

The Apostle's words, "Having done all, stand" (Eph. 6:13), imply that after we have reached the "mark" of perfect Love there will still be plenty of trials for us--trials of faith, trials of patience, trials of all the various elements of Love. The world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition--to force us back

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from the position attained. This is our testing. We must hold fast to all to which we attain; we must "press down upon the mark" until it shall cost us our earthly life--laying down our lives in God's service for the brethren, and in doing good unto all men as we have opportunity. "Faithful is he who called us," who promises us succor and every needed assistance in this way. His grace is sufficient for us. 1 Thess. 5:24; 2 Cor. 12:9

This Law of Love, we have already seen, is the law of the angelic sons of God also--their obedience to the divine will and their harmony with each other being all based upon it. And although during the Millennial age laws and ordinances, regulations and exactions, will be laid upon the world of mankind to bring them forward under the blessed arrangements of the Millennial Kingdom, nevertheless those who, at the

close of the Millennial age, shall be accounted worthy of **life everlasting**, we may be sure will have reached beyond mere obedience to laws and requirements --will have written in their hearts the original Law of God, obedience, and the Law of Love, which is a part of the divine character. These restitution sons of God, on the human plane, then accepted of him, will also all have this spirit of Love, without which it would be impossible for them to be pleasing to God; for he seeketh such to worship him as worship him in spirit and in truth. Thus we see that while heaven as well as earth must have a law, and must require obedience to it, yet the divine standard of obedience is so far superior to our earthly and imperfect ideas and standards that the one word, Love, expresses the entire Law of God to which all of his sons on every plane of life will be subject. How wonderful and how glorious is the character and plan of our God! Love is the fulfilling of his Law, and we can conceive of no higher Law than this.

We have dealt with the subject thus far in the abstract. We want now to notice that the New Creation, while still tabernacling in the flesh, and subject more or less to its weaknesses, oppositions, etc., are to regulate themselves,

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their conduct toward each other and toward the world, by this Law of Love, the New Commandment, which the Lord gave to all those who become his followers, and which surpasses even the requirements of

The Golden Rule.

Gold, as we have already seen, is a symbol of that which is divine; hence, the Golden Rule is the divine rule. This is really a rule of Justice rather than of Love. The nearest approach to this Law of Justice that the natural man can now appreciate--the very highest standard known to the natural man, is "Thou shalt not do unto thy neighbor that which thou wouldest not have thy neighbor do unto thee." This is negative goodness, at very most; but the Golden Rule which no others than the New Creation can at present appreciate, or even understand, is of a positive kind--"Do unto others as ye would that they should do unto you." This is positive goodness, but merely Justice. If members of the New Creation fail at times to comply with every feature of this Golden Rule, the simple law of Justice, it must be to their serious regret and chagrin unless they are merely "babes" in the new way. And if any violation of this rule brings pain and regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature's violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do his will, in that same proportion it will be quick, alert and energetic in guarding the "earthen vessel" in which it resides. It will put on the armor of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered: that thus the "earthen vessel," finding itself opposed and put to shame, may become less active in its opposition to the new mind.

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This divine law affects the New Creature's relationship to God. He recognizes the meaning of the expression, "Love the Lord with **all** thy heart, with **all** thy mind, with **all** thy being, with **all** thy strength." He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God's Spirit and whom he has seen with the natural sight? (1 John 4:20,21) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly affectioned toward them, and "speak evil of no man," but "do good unto all men," especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect to the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we "behold the glory of the Lord"-- in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of perfect Justice, coupled with abounding Love.

As our new minds, new wills, begotten of the holy Spirit, develop, they are gradually "changed from glory to glory" of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also

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outwardly), we become fit or "meet," according to the divine promise, for the great and final resurrection **change**, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation--the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and indorsed by various of the brethren, as profitable for reproof, for correction, etc.; but the Law, the blessed Law, under which the New Creation is placed, is a Law of Love, surpassing the Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

The Perfect Law of Liberty

If any were at first disposed to think of the New Creation as being left of the Lord too free, without proper restraints and rules, they undoubtedly experienced a change of mind as they came to see the lengths and breadths and general comprehensiveness of this Law of God, briefly summed up in this one word, Love. "A law of liberty," the Apostle calls it (Jas. 1:25); but God makes this law of liberty applicable only to the New Creation, begotten of his Spirit. It could be applicable to no others. Others are still under either the Mosaic Law, as servants not fit for "the liberty wherewith Christ

makes free" the sons, or else they are under the condemnation of the original law--the condemnation of death, and as condemned sinners are still treated as strangers, aliens, and foreigners, who are without God and who have no hope in the world--they do not even know of the grace of God which bringeth salvation eventually to the world in general, but which at present has been manifested only to a comparative few, the great mass being hindered by the Adversary from hearing the message of divine love and redemption. He blinds the minds and stops the ears of the majority of mankind with doctrines of devils, etc. 2 Cor. 4:4; 1 Tim. 4:1

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Liberty is not for the evilly disposed, as society witnesses when it imprisons them; and so the perfect Law of Liberty is not appropriate to the evilly disposed, but to the well disposed --**to the perfect**. The world will not be left to a Law of Love during the Millennium, but will be ruled with Justice and Mercy under a law of obedience to the Kingdom. Not until the close of the Kingdom (when the wilful evildoers shall have been cut off in the Second Death) will the race-- proved perfect and fully in accord with the divine standard --be put under the Law of Liberty--Love, and its Golden Rule. So long as they are minors they will be treated much as servants. (Heb. 13:17) The New Creation, now under the Law of Liberty, is so dealt with because to them "old things have passed away, all things have become new"--they now hate sin and love righteousness and use their liberty, not as an opportunity to gratify the flesh, but to mortify it--not to revel in sin, but to sacrifice earthly interests in cooperation with the Lord in putting away sin and ridding the world of it and its wages of death. Those begotten again to this new spirit or disposition--the Spirit of God--and who have become pupils in the school of Christ to learn of him and walk in his steps-- these, and these alone, can be safely put under the Law of Liberty. And if they lose the spirit of their adoption, they cease to be sons, cease to be under this Law of Liberty.

Those who now learn to use the liberty wherewith Christ makes free--those who by consecration come under this perfect Law of Love, and who, under it, lay down their lives for the brethren and for the truth's sake, and for righteousness' sake--these faithful ones will be counted worthy to be the Lord's agents and joint-heirs with his Beloved Son in the great work of blessing the world. And how necessary this qualification for their work--how necessary it evidently is that those who would be the teachers and helpers and judges and rulers of the world--thus blessing all the families of the earth during the Millennial age--should develop to the full and be tested in this qualification of Love, in order to be merciful and faithful Royal Priests!

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STUDY VIII THE REST, OR SABBATH OF THE NEW CREATION

Change of Divine Dealing Dates from the Cross--The Apostles Preaching in Synagogues on Sabbath Day no Indorsement of Jewish Sabbath or System as Binding on the New Creation--The Building in which One Preaches the Gospel does not Affect His Message--Neither does the Day--Origin of First

Day of the Week as Christian Sabbath--Its Observance Began Long Before the Time of Constantine--Nearly All the Manifestations of the Risen Lord were Made on the First Day--The General Observance of the First Day as a Sabbath a Matter for Gratitude --It is not, however, of Divine Appointment--France and the Number Seven--Israel's Sabbath Typical--When the Sabbath of the New Creation Began, and How it Continues.

OUR studies in the preceding chapter proved to us conclusively that there is no law to them that are in Christ Jesus outside the all-comprehensive Law of Love. We saw clearly and distinctly that the New Creation, Spiritual Israel, is in no sense of the word under the Law Covenant, "added because of transgression" four hundred and thirty years after the Covenant under which the New Creation is accepted in the Beloved. True, our Lord Jesus in the days of his flesh kept the seventh day of the week strictly in accordance with the Mosaic Law, though not in accordance with some of the perverted conceptions of the Scribes and Pharisees. This was because, according to the flesh, he was a Jew, born under the Mosaic Law, and, therefore, subject to its every requirement, which he fulfilled, as the Apostle declares, "nailing it to his cross"--thus making a full end of it as respected himself and as respected all Jews coming unto the Father through him. All Jews who have not accepted Christ are still bound by every provision and regulation of their Law Covenant, and, as the Apostle explains, they can get

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freed from it only by accepting Christ as the end of the Law--by believing. Rom. 10:4

As respects the Gentiles, we have already seen that they were never under the Mosaic Law, and, hence, could not be made free from it; and we have already seen that our Lord Jesus--the New Creature, begotten at his baptism, and born of the Spirit in his resurrection--was the antitypical Seed of Abraham, and heir of all the promises made to him; and that both Jews and Gentiles coming unto him by faith, and unto the Father through him, when begotten of the holy Spirit, are likewise counted as of the New Creation, and joint-heirs with Jesus in the Abrahamic Covenant, no member of which is under the added Mosaic, or Law Covenant. Hence, although the man Christ Jesus was under the Law, and under obligations to keep the seventh day as a part of the Law, such obligations to the Law ceased as respected his followers, as well as himself, as soon as he had died, making an end of the Law righteously, justly, to all Jews who accepted him, and who through him became with him dead to the Law Covenant, and alive to the Abrahamic Covenant.

It is not astonishing, however, that we find that even the apostles required some little time to grasp thoroughly the meaning of the change from the dispensation of the Law to the dispensation of Grace--the Gospel age. Likewise, we see that it required a number of years for them to realize fully that in the death of Christ the middle wall of partition was broken down as between Jews and Gentiles, and that henceforth Gentiles were not to be counted unclean, any more than Jews--because Jesus Christ, by the grace of God, had tasted death for every man, and thenceforth whosoever would approach the Father, Jew or Gentile, might be accepted through him--accepted in the Beloved. Even years after the conference of the apostles, in which Peter and Paul testified of the grace of God bestowed upon the Gentiles, and gifts of the holy Spirit, miraculous tongues, etc., similar to those which witnessed the begetting of the Spirit upon the Jews, at Pentecost, we find Peter still hesitating, and

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yielding to the prejudices of the Jewish believers, to the extent that he withdrew from Gentile converts, still treating them as unclean. He thus brought upon himself a rebuke from the Apostle Paul, who evidently grasped the whole situation of the new dispensation with a much clearer vision than the other apostles. If an apostle thus needed a rebuke to help him over his racial prejudices, we may readily assume that the masses of believers (nearly all Jews) were for several years considerably confused respecting the completeness of the change of divine dealings which dated from the cross.

The custom of the Jews, not only in Palestine, but scattered throughout the world, included a Sabbath observance which, although not originally appointed to be anything else than a day of rest, or cessation from toil, very properly came to be used as a day for the reading of the Law and the prophets and for exhortation in the synagogues. It was a day in which business was suspended throughout Palestine; and, hence, Jewish converts coming into Christianity would very naturally gather themselves on the Sabbath for the study of the Law and the prophets, from the new standpoint of their fulfilment begun in Christ, and for exhorting one another to steadfastness, so much the more as they saw the day drawing on--the great day of the Lord, the Millennial day, "the times of restitution, **spoken by the mouth of all the holy prophets** since the world began." The apostles and evangelists who traveled outside of Palestine found the most hearing ears for the Gospel amongst the Jews who were already looking for the Messiah; and they found their best opportunity for reaching these at their usual seventh-day gatherings. Nor was there anything in the divine revelation to hinder them from preaching the Gospel message on the seventh day any more than on the first day, or on any other day of the week. We may be sure, indeed, that these early evangelists preached the Word incessantly, wherever they went and on all occasions, to whomsoever had an ear to hear.

The Apostle who declared that Christ made an end of the

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Law Covenant, nailing it to his cross, said not one word to the early Church, so far as the record shows, respecting any law or obligation to observe specially the seventh day of the week--or any other day of the week. On the contrary, they followed strictly the thought that the Church is a New Creation, under the original Covenant; and that as such a house of sons the New Creation is not under the Law but under Grace. These inspired teachers distinctly pointed out in so many words the liberty of the New Creature; saying, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are a **shadow** of things to come, but the body [substance] is of Christ." Col. 2:16,17

They would have the Church understand that all the various ordinances respecting feasts and fasts and times and seasons and days were a part of the general typical system which God instituted with typical Israel, which were only **shadows** of better things coming after--applicable to spiritual Israel. To the Jews these things were realities, fixed upon them and bound to them by divine decrees; to the New Creation they are shadows merely--lessons pointing us to the grand fulfilment, and nothing more. The fact that the apostles were willing to use the Sabbath day and the Jewish

synagogues in connection with the promulgation of the Gospel of Christ, was in no sense an indorsement of the Jewish system and the Jewish Law as a rule or bondage upon the New Creation. We today, if granted the opportunity, would preach Christ in the Jewish synagogues not only on the first day of the week, but would gladly preach on the Jewish Sabbath, the seventh. Yea, we would be quite willing to preach Christ in a heathen temple and on a heathen holy day, but would not consider that in so doing we were indorsing either the heathen doctrines or the heathen holy day.

As respects the first day of the week, generally observed amongst Christians as a Sabbath or rest day, it is quite an error to claim that this day was sanctioned and made a Christian Sabbath by decrees of the Roman Catholic

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Church. It is true, indeed, that in Constantine's time, more than two centuries after the apostles fell asleep, formalism had crept into the Church to a wonderful degree; that false teachers had gradually sought to bring the followers of the Lord into bondage to clericism; and that priest-craft and superstition were beginning to exercise a considerable influence. It is true that at this time a rule was promulgated amongst nominal Christians to the effect that they should observe the first day of the week for religious work, etc., and prohibiting manual labor, except in country districts, where the gathering of the crops might be considered a work of necessity. It is true that this small beginning of bondage and intimation that the first day of the week had, with the Christians, superseded the seventh day of the week of the Jews, gradually led more and more to the thought that every command of God to the Jews respecting the seventh day applied to the followers of Christ respecting the first day of the week.

But a proper observance of the first day of the week had its beginning long before Constantine's time--not as a bondage, but as a liberty, a privilege. The one fact that our Lord arose from the dead on the first day of the week would alone have made it a day to be celebrated amongst his followers as marking the revival of their hopes; but to this was added the fact that on the day of his resurrection he met with and expounded the Scriptures to his faithful, some of whom recalled the blessing afterward, saying: "Did not our hearts burn within us while he talked with us by the way and opened unto us the Scriptures?" (Luke 24:32) It was all on the same first day of the week in which the two disciples met with him on their way to Emmaus that he was seen near the sepulchre by the two Marys, appeared to Mary Magdalene as the gardener, and made himself known at the general gathering of the apostles, etc. They waited an entire week for further manifestations from the risen Master, but none came until the following first day of the week, when again he appeared to the eleven. And thus, so far as we are aware, nearly all of our Lord's appearances to the

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brethren were on the first day of the week. It is not surprising, therefore, that without any command from the Lord or from any of the apostles, the early Church fell into the custom of meeting together on the first day of the week, as a commemoration of the joys begotten in them by our Lord's resurrection, and as a reminder, also, of how their hearts burned within them as he on that day of the week had opened unto them the Scriptures.

They even continued to commemorate the "breaking of the bread" together on this day--not as the Passover Supper, or Lord's Supper, but as a reminder of how they were blessed at Emmaus, when he broke the bread to them and their eyes were opened and they knew him; and of how again they were blessed as he broke bread with them in the upper room, and gave them satisfactory proofs that he was indeed their risen Lord, though changed. (Luke 24:30,35,41-43) This breaking of bread, we read, was done with gladness and with joy--not as a remembrancer of his death, but of his resurrection. It represented, not his broken body and shed blood, but the **refreshing truth** which he broke to them, and by which their hearts were fed on the joyful hopes of the future, guaranteed to them by his resurrection from the dead. (The "cup" is never mentioned in connection with these references to the "breaking of bread.") These gatherings of the first day of the week were occasions of joy--rejoicing that the new order of things had been introduced by the resurrection of Jesus from the dead.

As gradually the Church became free from close association with Judaism, and particularly after the destruction of Jerusalem and the general disruption of the Jewish system, the influence of the seventh-day Sabbath waned, and more or less became attached to the first day of the week and the spiritual rest and refreshment of the New Creation, dating from our Lord's resurrection in glory, honor and immortality.

As for the heathen world in general, God has given them no special laws or commands; they have merely what remains

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of the original law written in their nature and greatly blurred, almost obliterated by sin and death. To this has been added only one other command--Repent! because a new opportunity for life has been provided (attainable now, or during the Millennium) and every wilful act and thought will have a bearing on the final issue of each case. But to those out of Christ no more than this message, Repent, is given. Only to the repentant does God speak further, as they have ears to hear and hearts to obey his will.

As for the nominal Christian millions of our day, they have failed not only to apprehend the real character of the grace of God and the present call of the New Creation, but have very generally failed, also, to understand the law of the New Creation, and have misinterpreted its liberties, its symbols, etc. Churchianity has gained and is teaching to the world false conceptions of baptism, of the Lord's Supper, etc., as well as false conceptions of the Sabbath and of the divine Law and Covenant with the New Creation. Evidently it was never intended of the Lord that nominal "Christendom" should understand or appreciate the truth on these subjects during the present time. As the Apostle has declared: "Eye hath not seen, neither hath ear heard, neither have entered into the heart of man [the natural man] the things which God hath in reservation for them that love him"--neither have they apprehended his will and plan respecting his "little flock." "But God hath revealed them [these things] unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God [his good and acceptable and perfect will concerning us, now and hereafter]." Not appreciating the spirit of the High Calling, nor the perfect Law of Liberty appertaining to the elect--not being able to appreciate these, because lacking the Spirit of the Lord, it is not surprising to us that forms and ceremonies, fast days,

penances, restrictions of one kind and another, holy days and sabbath days, became manacles and chains upon nominal Christendom. Nor is it surprising that some of the Lord's true people, the "elect," the

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"little flock," subsequently became so entangled with this bondage as to be deprived of a large measure of the true liberty of the sons of God.

We are not making an argument against the observance of the first day of the week. On the contrary, we rejoice that under divine providence the day is so generally observed throughout the civilized world. By reason of its general observance the Lord's consecrated few have special advantages and privileges of which they might to a large extent be deprived were the observance of the day less general. The New Creation everywhere may surely rejoice greatly that they have the opportunity of setting apart one day in seven specially for worship, spiritual fellowship, etc. It would be a serious loss to all of God's faithful were the day to be dropped from general usage. For this reason, if for no other, it behooves all who are the Lord's, not only to use the day reverently, soberly and in spiritual exercise and pleasure, but, additionally, to cast their influence in favor of its observance --to seek that by no word or act of theirs its observance be slacked amongst people in general.

But as some are deluded into thinking that the seventh day of the Jewish Covenant extended to all men as a bondage, so others have come under a similar **bondage** to the first day--laboring under the delusion that by divine appointment it became clothed with the outward sanctity accorded the seventh day among the Jews under their Law Covenant as a "house of servants"--"under the Law" and not under Grace. Indeed many, not too religious themselves--professing no consecration--set great store by such observances, and would lose respect for professed children of God who neglected in any measure to utilize the first day of the week for worship and praise, or used it, on the contrary, for secular business. We advise, for all these reasons, that those who most clearly discern the liberty wherewith Christ makes free shall not misuse their liberty so as to stumble others; but use it rather as unto God and each other, for opportunities to grow in grace, knowledge, and all the fruits of the

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Spirit. We advise that within all reasonable bounds the Lord's consecrated people, and, so far as their influence extends, their families--not only the minor children, but the adult members also--should keep Sunday faithfully. All should be instructed respecting the appropriateness of such a day of worship and praise, and respecting also the necessity of a day of rest from physical toil, not only for the Church, but for the world.

While entirely free from the Jewish Law, we may, nevertheless, realize that since its provisions came from the Lord there is every probability that in addition to the typical significance of Israel's ordinances there was also a practical good connected with them. For instance, we may see a typical significance in the designation of certain animal foods as clean and fit for food, and of others as unclean and unfit for food; and although we may not understand just how or why some of these foods are unsanitary, unhealthful, we have every reason to believe that this is the case--for instance, swine, rabbits, eels, etc. We violate no law in eating these things, because

we are not Jews; nevertheless, we should be rather suspicious of them, and rather on the alert to notice to what degree they are healthful or unhealthful; because we are bound to observe all laws of health, so far as we are able to discern them.

Similarly, we may see in the rest of one day in seven, provided for Israel, not only a typical teaching, but also a necessary provision for present human conditions. It is generally admitted, even by those who ignore the divine Word entirely, that a rest every seven days is advantageous, not only to the humankind, but also to the beasts of burden. Additionally, it is claimed by some that this law of the necessity for rest from continued work applies to some inanimate things. For instance, the rolling stock of railways, etc. We quote the following from the **London Express**, as illustrating this point. It says:

"It may sound strange to hear persons talk about a 'tired steel axle,' or a 'fatigued iron rail,' but that sort of talk is heard along

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railways and in machine shops, and is considered correct. 'The idea of inanimate metal becoming weary!' may be your thought; but experts connected with the ways of machinery say that the work makes it tired, and that it needs rest, as you do. 'What caused the axle to break?' asked the traffic manager. 'Fatigue of metal,' answers the inspector. That answer is frequent, and often in accordance with the facts. At times an axle breaks or a wheel spreads, under much less than the usual strain, and the most careful examination possible will show no defect or weakness. This leads engineers to charge 'fatigue of metal' with the result. Sinews of steel can tire as well as muscles of brawn, and metal that does not have its rest will cease to do its work, and may cause great danger. At least, so the engineers say; and they assert that without rest the affinity of the molecules of metal for each other would become weakened, until the breaking point is reached. Then comes trouble."

In France, following the Commune and its period of infidelity, it was determined to obliterate the Sabbath period of the Bible--one day in seven--and instead to have one day in ten as a rest day; but this was found to work unsatisfactorily, and however much the French desired to count on the metrical system they soon discovered that Nature had a way of its own, and that Nature stamps the number 7 with its approval in some unaccountable manner. For instance, they found that the crisis of a fever would occur on the seventh day or the fourteenth day or the twenty-first day or the twenty-eighth day, and that if no favorable turn were had on or before the thirty-fifth day death usually resulted. They were unable to change this and to have the fevers reach a crisis on the decimal system.

So far, then, from advocating an abandonment of the Christian Sunday, we urge that it be retained as an advantage to the natural man as well as of spiritual advantage to the New Creation. We urge that nothing be done that would in any sense or degree break down or cast aside this great blessing which has come to us indirectly through the Jewish Law. True, we would be glad if all could recognize the day as one of **voluntary** devotion to the Lord; but since the majority cannot so discern it, we may as well as not permit them to rest under a harmless delusion on this subject--

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a delusion which may really be to their advantage.

The New Creation needs no special advice respecting the proper **use** of the day, realizing that their lives as a whole have been consecrated, devoted to the Lord and to his service. Walking not after the flesh but after the Spirit, they will be seeking specially to use such a favorable opportunity to glorify God in their bodies and spirits, which are his. Praise, thanksgiving, meditations, and exhortations in accord with the divine Word and plan, will be in order. Nor do we urge that the Lord's Day, or Sunday, must be used exclusively for religious worship. God has not so commanded, and no one else has the right to do so. However, where our heart is, where our sympathies and love are, there we will delight to be, and we may safely conclude that every member of the New Creation will find his chiefest joy, his chiefest pleasure, in fellowship and communion with the Lord and with the brethren, and that, consequently, he will very rarely forget to assemble himself with them, as the Scriptures exhort, but do not command. Heb. 10:25

What we do voluntarily as unto the Lord, without being commanded, is all the more an evidence of our love and loyalty to him and his, and, undoubtedly, will be appreciated by him accordingly. Many of the members of the New Creation have children or wards under their care, and these should be rightly instructed respecting the proprieties of the day and its advantages, and the reasonable liberties they may enjoy. Nothing in the Word of God supports the tyrannical bondage which has found its way into Christian homes, under the name of the Puritanical Sabbath, according to which law a smile on this day would be a sin, and to kiss one's own child would be a crime, and to take a quiet walk, or to sit under the trees and consider Nature would be a desecration--even whilst looking up from Nature to Nature's God. It is well that in getting far away from this false conception we do not get to the other extreme, as do many, sanctioning hilarious conduct, playing of games, secular music, or labor of any sort which might be done on another

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day. The children of the New Creation should in every reasonable way reflect the spirit of a sound mind, which God has promised to their parents through the holy Spirit and by the Word of Truth. A rational, dignified keeping of the first day of the week as a day of rest, mental and moral improvement and social fellowship in the family and amongst members of the Lord's family--the New Creation--will surely bring blessing to all concerned.

Another potent consideration in regard to the keeping of Sunday is--the laws of the powers that be. In many states certain laws and regulations prevail respecting Sunday. The Lord's people are to be law-abiding--not less, but more than others, in all matters which do not conflict with their consciences. If, therefore, two or three Sabbaths per week were commanded by civil law, the New Creation should observe them, and consider the arrangement a blessing, as increasing their opportunities for spiritual development. But since they would be of the world's appointment, and not of divine injunction, they need not feel bound to observe them **beyond** the world's estimate of the fulfilment of its laws, as indicated by their enforcement.

Israel's Sabbath Typical

We have already noticed that the Sabbath obligation of the Jewish Law announced at Sinai was given to no other nation than Israel, and consequently was obligatory upon

no other people than the Jews. Its first observance recorded in the Scriptures was after the first feature of the Jewish Law--the Passover--had been instituted. After Israel had passed out of Egypt and had come into the wilderness, they got their first lesson in the observance of a day of rest in connection with the gathering of the manna, before they came to Mount Sinai, when the Decalogue was given. Nothing was said to Adam or Enoch or Noah or Abraham or Isaac or Jacob respecting the keeping of a Sabbath. Neither directly or indirectly is it mentioned. The only previous mention of the word "sabbath" at all is in connection with the account of the creation, where we are told that God rested

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on the seventh day, which, we have already seen, was not a 24-hour day but a seven-thousand-year day.

In giving the command of a seventh-day rest to Israel, God identified their keeping of a 24-hour period with his own rest on a larger and higher scale; and this leads us to infer that, aside from whatever blessing Israel obtained from a weekly rest, there was, additionally, a **typical** lesson in it for the New Creation; as indeed we find typical lessons in connection with every feature of that people and their Law.

The seventh day, the seventh month, and the seventh year were all prominent under the Law. The seventh day, as a period of cessation from toil, a period of physical rest; the seventh month as the one in which the atonement for sin was effected, that they might have rest from sin; and the seventh year, the one in which came release from bondage, servitude. In addition, as we have already seen,* the seventh year multiplied by itself (7×7 equals 49) led up to the fiftieth or Jubilee Year, in which all mortgages, liens and judgments against persons and lands were canceled, and every family was permitted to return to its own estate-- relieved from all the burdens of the previous errors, wrongdoings, etc. We have already seen that the antitype of Israel's Jubilee year will be the Millennial Kingdom, and its general "times of restitution of all things which God hath spoken by the mouth of all the holy prophets," the antitype being immensely larger than the type, and applicable to mankind in general.

Let us now notice particularly the typical seventh day. Like the seventh year it leads (7×7 equals 49) to a fiftieth or Jubilee Day, which expresses the same thought as the seventh day; viz., **rest**, but emphasizes it.

What blessing to spiritual Israel, the New Creation, was typified by natural Israel's seventh day Sabbath, or rest? The Apostle answers this question (Heb. 4:1-11), when he says, "Let us, therefore, fear lest a promise having been left us of entering into his rest [Sabbath] any of you should

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seem to come short of it....For we which have believed do enter into rest [the

keeping of the Sabbath]....Seeing, therefore, it remaineth that some must enter therein, and that they to whom it was first preached entered not in because of unbelief...there remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Here the Apostle sets before us a double lesson: (1) That it is our privilege now to enter into rest; and, as a matter of fact, all who have truly accepted the Lord, and are properly resting and trusting in him, are thus enjoying the antitypical Sabbath, or rest, at the present time--the rest of faith. (2) He also points us to the fact that in order to maintain this present rest, and to insure entrance into the eternal Sabbath "rest that remains for the people of God," the heavenly Kingdom, it will be necessary for us to abide in the Lord's favor--continually to exercise toward him faith and obedience.

It is not necessary to point out to the members of the New Creation when and how they entered into the rest of faith-- when and how the peace of God, which passeth all understanding, began to rule in their hearts, and full confidence in him began to drive out fear and discontent. It started with our full acceptance of the Lord Jesus as the High Priest who made the sacrifice, by which our sins were covered by the imputed merit of the Redeemer, the Messiah; it increased as we recognized him as the Head of the New Creation, and heir of the Abrahamic promise, and ourselves as being called of God to be his joint-heirs in that Kingdom of blessing. The **perfect rest**, or Sabbath enjoyment, came when we submitted our **all** to the Lord, accepting joyfully his promised guidance through a "narrow way" to the Kingdom. There we **rested from our own works**, from all effort to justify ourselves; we confessed ourselves imperfect and unworthy of divine grace, and unable to make ourselves worthy. There we gratefully accepted divine

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mercy extended toward us in the redemption which is in Christ Jesus our Lord and the promised "grace to help in every time of need," and undertook to be disciples of Jesus-- followers in his steps, "even unto death."

The Apostle declares that we entered into rest **as God rested** from his works. We have already seen that God rested from the creative work when he had finished it by making man in his own likeness. He has since permitted sin and death to mar his fair creation; yet has not raised his arm of power to prevent that work from going forward, nor to bind or restrain Satan, the great deceiver. God is resting, waiting-- leaving the entire matter for Messiah to accomplish. We enter by faith into God's rest when we discern Christ to be God's Anointed One, fully empowered to do this entire work, not for us (the New Creation, the members of his body) only, but a work of blessing and restitution for the world of mankind--for whomsoever will accept divine mercy through him.

We see clearly where our rest began, as individual members of the New Creation; but it will be profitable also if we glance backward and note the beginning of this rest as respects the New Creation as a whole. We see that the apostles enjoyed a measure of rest and trust while the Lord was with them in the flesh, but not the full rest. They rejoiced because the Bridegroom was in their midst--rejoiced in him, though they understood not the lengths and breadths of his love and service. When the Master died, their rest and joy and peace were broken; and, in their own

language, the cause for all their disappointment was, "We had trusted that it had been he which should have redeemed [delivered] Israel"--but they were disappointed. When he had risen from the dead, and appeared to them and proved his resurrection, their doubts and fears began to give way to hopes; but their joy and peace did not come back in full. They were in perplexity. They heard, however, and heeded his admonition to tarry at Jerusalem until they should be endued with power.

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They waited in expectancy--how long? We answer that they waited for seven times seven days--forty-nine days, and the day following, the fiftieth day, the Jubilee Sabbath day, God fulfilled to them his gracious promise, and granted that those who had accepted Jesus should enter into his rest--the keeping of the higher Sabbath of the New Creation. They entered into his rest by receiving the Pentecostal blessing which spoke "peace through Jesus Christ"-- which informed them that although Jesus had died for sinners, and although ascended up on high and absent from their sight, yet he was approved of Jehovah, his sacrifice made acceptable for sin, and that they might thus **rest in the merit of the work which he had accomplished**--rest assured that all God's promises would be yea and amen in and through him, rest assured of the forgiveness of their own sins and of their own acceptance with the Father. This assured them also that the exceeding great and precious promises centered in Jesus will all be accomplished, and that they shall share a glorious part when grace hath well refined their hearts--if they prove faithful to their part of the contract, and "make their calling and election sure" by abiding in Christ, by obedience to the divine will.

All of the New Creation, then, who have received the holy Spirit, have entered into the antitypical rest, and instead of keeping any longer a seventh day of physical rest, they now keep a perpetual rest of heart, of mind, of faith in the Son of God. Nevertheless, this rest of faith is not the end--not the full antitype. The grand "rest that remaineth for the people of God" will come at the end--to all those who shall finish their course with joy. Meantime the **rest of faith** must continue, for it is our earnest, or assurance, of the rest beyond. Its maintenance will require not only obedience to the extent of ability in thought, word and deed, but also trust in the Lord's grace. Thus we may be strong in the Lord and in the power of his might, to walk in his footsteps. Our rest and trust must be that he is both able and willing to bring us off "more than conquerors," and grant us a share in the great work of the Antitypical Jubilee.

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STUDY IX THE JUDGMENT OF THE NEW CREATION

Jehovah the Great Judge of the Universe--All Blessings, Favors, etc., are from Jehovah, Through the Son--The New Creation to be Associates and Joint-Heirs with Christ--"All Power in Heaven and in Earth is Given unto Me"--The Father's Judgment to Condemnation of Mankind Already Expressed--The Judgment during the Millennium One of Mercy and

Assistance--The Final Executive Judgment will be Justice without Mercy-- Judgment of New Creation During the Gospel Age-- New Creation Judged by the Perfect Law of Love--The Supervision of the Glorious Head over the Body--"With What Judgment Ye Judge, Ye Shall be Judged"--We should Judge Ourselves Properly--"He that Judgeth Me is the Lord"--The Church Should Judge Some Matters --"If Thy Brother Trespass Against Thee"-- Forgive Seventy Times Seven Times--Offenses Against the Church--We must All Appear before the Tribunal of Christ.

WE have already seen* that the whole world of mankind was judged unworthy of everlasting life by the great Supreme Judge, Jehovah, when Adam, its progenitor, failed in trial. "By one man sin entered into the world, and death as the result [penalty, or sentence] of sin, and thus death passed upon all men, because all are sinners." (Rom. 5:12) Adam's failure and sentence to death sealed the same sentence upon all of his children. His fall, his blemish, his sin, extended in a natural way, and with increasing force and momentum, to his posterity. We have already seen that this sentence was in every way a just one, and hence irrevocable --that the great Judge of the Universe, having justly determined man's unworthiness of everlasting life, could not reverse his own sentence, declare wrong to be right, and the unworthy to be worthy of lasting life. But we have seen,

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too, that he had compassion on us, and that in his gracious plan, framed before the foundation of the world, he contemplated and made provision for the redemption of the entire race,* in order to the granting of another trial, or judgment to all its members--providing also that his Beloved Son, whose redemptive work made at-one-ment possible, should be the Mediator of this new arrangement for blessing and uplifting our race. We have seen also that the period of this judging and uplifting of the obedient, is the Millennial age, set apart as the world's Day of Judgment, or day of trial, and is to give to each an opportunity, not only to come to a knowledge of the Lord and into harmony with him, but, additionally, to prove by loyalty and obedience their worthiness of life everlasting. We have the Apostle's words to this effect, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."+ Acts 17:31

Beyond all question, Jehovah himself is the Supreme Judge, and his Law the supreme standard, according to which all decisions must be made respecting life eternal. Thus the Apostle refers to "God the Judge of all," and indicates that the Father is meant by referring in the same sentence to Jesus as the Mediator. (Heb. 12:23,24) Again he says, "The Lord will judge his people," and "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19; Heb. 10:30) In these quotations from the Old Testament (Psa. 50:4; Deut. 32:35,36), the Lord referred to is Jehovah. Again, the Apostle says, "God shall judge the secrets of men ['the world'] by Jesus Christ." (Rom. 2:16; 3:6) Jehovah was the original Lawgiver and Judge, and will forever maintain this position and relationship to all of his creatures. His honor he will not give unto another. (Isa. 42:8) Likewise he points out to us in the Scriptures that he is the Shepherd of his people. "Jehovah is my Shepherd; I shall not want." (Psa.

23:1) Again he designates himself the

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Redeemer of his people: "All flesh shall know that I, Jehovah, am thy Savior and thy Redeemer." (Isa. 49:26) In the highest sense of the word Jehovah himself is the center of the entire plan of salvation and of its every feature; and any other view of the matter is a defective one.

However, as it pleased the Father to create all things through the Son (John 1:1)--so in all things it has pleased him to exalt our Lord Jesus as his honored instrument. From this standpoint we see that all blessing, all authority, all favors, proceed from the Father and by the Son, and that the New Creation, associated with the Son, are thus with him made ministers and joint-heirs of the grace of God.

In so complete a sense does the Heavenly Father "rest from his own work," and make use of the Son as his honored agent, that our dear Redeemer could say, "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22) Our Lord uttered these words before he had finished the work which the Father had given him to do at Calvary, but he spoke from the standpoint of that completed work; for, as we have already seen, his own testing as concerned his fitness for the work the Father had purposed was to be determined by his faithfulness even unto death. Thus he not only demonstrated his worthiness to be a faithful and merciful High Priest, but by his own blood suretied a New Covenant on behalf of mankind, and opened up the new way of life, and obtained "the keys of death and the grave"--the right to say to the prisoners in the great prison-house of death, "Come forth," and the right to bless and uplift so many as will obediently hear his voice. Strictly speaking, it was from the moment of our Lord's resurrection that the Father committed all **judgment** unto the Son, and then it was that he declared, "All power [authority] in heaven and in earth is given unto me" (Matt. 28:18), and his first exercise of this authority was the commissioning of his apostles, as his representatives, to commence the work of gathering the members of the Bride class, the Church, the **Ecclesia**, his fellow members of the New Creation.

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The Father's **judgment** respecting mankind had already been expressed, and had condemned all; and any further judgment on his part, under the laws of absolute righteousness, could be of no particular profit to any of the condemned race--all having "sinned and come short of the glory of God." "There is none righteous, no, not one"; and the divine standard accepts nothing short of absolute righteousness -- perfection. The divine arrangement, therefore, was that our Lord Jesus should be the Mediator, the go-between, the one who should satisfy justice and represent the fallen race, and the one to whom the Father's justice would look as the

representative of man, and who would be accountable for the race. Jesus will occupy this mediatorial relationship between God and men until he shall have accomplished fully the intended work--until he shall have brought back into full harmony with God every creature who, being brought to a knowledge of his Creator and his righteous laws, shall desire to be and to do in complete harmony therewith. More than this, his "all judgment" will include the execution of his findings, for he will not only reward the obedient, but shall "destroy those who corrupt the earth"--will destroy the wilful sinners, destroy from amongst the people all who will not hear his voice, his command, his instructions, putting down all sin and all insubordination, including even the last enemy--death. 1 Cor. 15:25-28; Rev. 11:18; 2 Thess. 2:8; Heb. 2:14

This judging will be in part as Mediator during the Millennium --making allowances for the imperfections of humanity, and punishing and rewarding correctively--and in part as Jehovah's vicar, or representative, at the close of the Millennium--bestowing the eternal rewards of everlasting life to those found worthy, and of everlasting destruction to those found unworthy. And this last executive judgment will be along lines of justice without mercy--the proper uses and purposes of mercy having been fulfilled by his Millennial reign, in which mercy and assistance shall be extended to every member of the race by their Redeemer. And the body of Christ, the Church, shall be associated with him in

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all the various features of the blessing, judging, ruling, correcting, etc., of the Millennial age of compassion and helpfulness --and, possibly, also in the pronouncing and inflicting of the final rewards and punishments.

Before proceeding to notice particularly the **judgment** or trial of the New Creation during the Gospel age, prior to the Millennial Kingdom, we should impress deeply upon our minds the fact that all of these procedures, **judgments**, etc., are of the Father, though through the Son and through the Church; even as also we read respecting the resurrection of the dead, that God raised up from the dead our Lord Jesus by his own power, and that he also will raise us up; which statement we understand to be in full harmony with our Lord's declaration that "I will raise him up at the last day." "I will come again, and receive you unto myself." "I am the resurrection and the life." 1 Cor. 6:14; John 6:39; 14:3; 11:25

The **judgment** or trial of the New Creation must take place during this Gospel age, before the Millennium shall have been fully introduced; because it is the New Creation, Head and body, which is to do the work of the Millennial age. It is in harmony with this that the Lord declares that we "shall not come into condemnation [**krisis**, judgment] with the world [not share in the world's Millennial-day judgment or trial], but are [already] passed from death unto life [in advance of the world]," justified by faith and obedience as members of his body. (John 5:24) So, then, the present time, the present life, is to each of the consecrated ones his day of judgment, his day of trial, his day of testing --to determine whether or not he shall be accounted worthy of life under the terms of his call and consecration. The Apostle's words agree with this: "Judgment [**krima**, final decision] must begin with the house of God." (1 Pet. 4:17) As the Apostle suggests, it gives the New Creation an exalted idea of the divine requirements, or conditions for life everlasting, when they consider that those who have forsaken sin and who have set their hearts to know and to do the divine will need to pass through a time of trial to test

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them and to perfect character in them--such as the Lord can approve.

Who Is the Judge of the New Creation? And What Is The Law or Standard by Which It Is Being Judged?

We answer that we are being judged by our Heavenly Father's perfect Law of Love--that we were justified by him ("It is God that justifieth"), and that our consecration vows were made to him, and that the entire New Creation, Head as well as undermembers, are amenable to the Father, as "God, the Judge of all." But this does not alter or interfere with what we have already seen respecting the Father's methods of dealing with us. When he deals with us and permits us to approach the throne of his heavenly grace, it is because he has made us acceptable in the Beloved--in our Lord and Head, under whose robe of righteousness, only, we can approach the Father or have his favor. Nevertheless, all power, all authority, is vested in the Son, as the Father's agent and representative, and hence we see that, although dealing directly with the Father, he grants us audience only through our Advocate -- even as in an earthly court an attorney represents his client. The world will not have access to, or direct dealing with, the Father through an Advocate during the Millennial age, but will, on the contrary, deal directly with the Christ until its close, when the perfected ones shall be presented to the Father.

The New Creation are all begotten of the Father--his children, and not the children of Christ; and it is the Father who chastens every son whom he receiveth. It is also to the Father's throne of grace that we are specially instructed to pray--the way to which has been opened up by Jesus our Redeemer. And yet, our Redeemer's words are true in the most absolute sense, "No man cometh unto the Father but by me." The relationship of the Lord Jesus to the Church is that of the Head to the body, and the Head takes cognizance of and judges or determines in respect to all the interests of the body, directing its course, correcting difficulties, relieving and bringing general aid and comfort, support

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and strength to every member using frequently fellow-members of the body as its ministers or servants. However, since every feature of this work is done in the Father's name, and by the Father's direction, it is properly considered as of the Father and by the Son. 1 Cor. 8:6

It is in accord with this that we read, also, "If ye call on the Father, who without respect of persons judgeth," etc. And again, "My Father is the husbandman: every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth [pruneth] that it may bring forth more fruit." (1 Pet. 1:17; John 15:1,2) Nevertheless, that the advocacy of our Head is fully recognized, and that these disciplines, prunings, etc., are accomplished in us and toward us through him, as the Father's agent, is manifested from the declaration of the same Apostle, "It is a fearful thing to fall into the hands of the living God." Thus he teaches us that we are not in the hands of the living God directly, nor directly under the ministration of his inflexible Law. We are **in** Christ Jesus, covered by his merit, and dealt with through him as our Head and Master, under the merciful provisions of the Abrahamic Covenant, made operative toward us, by his blood.

The Supervision of the Glorious Head Over the Body

We could not doubt the love and care of our glorified Head in respect to his Church--"body," "bride"--even if he had given us no explicit declaration on the subject. However, in his last message to his faithful, he very particularly shows that it is he who sits as the refiner and purifier of the antitypical Levites, including the Royal Priesthood. Harken to his words to the seven churches of Asia Minor, representative of the seven epochs of the one Church's experience:

"Remember therefore from whence thou art fallen, and repent,... else **I will come** upon thee quickly and remove thy candlestick." "Be thou faithful unto death, and **I will give** thee a crown of life." "**I have** a few things against thee,...repent, or else **I will come** unto thee quickly and will fight against thee with the sword of my mouth." "To

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him that overcometh will **I give** to eat of the hidden manna." "**I have** a few things against thee, because thou sufferest that woman Jezebel, ...**I gave** her space to repent...**I will cast** her...into great tribulation, ...and **I will kill** her children with death; and all the churches shall know that **I am he** that searcheth the reins and hearts: **and I will give unto every one of you** according to your works....He that overcometh and keepeth my works unto the end, to him **will I give** power over the nations." "**I have not found** thy works perfect before God.... He that overcometh,...**I will not blot out** his name out of the book of life." "These things saith he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." "Behold **I will make** them of the synagogue of Satan,...to come to worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, **I will also keep thee** from the hour of temptation, which shall come upon all the world." "Him that overcometh will **I make** a pillar in the temple of my God." "Because thou art lukewarm, and neither cold nor hot, **I will spew thee** out of my mouth." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;...**As many as I love I rebuke and chasten**; be zealous, therefore, and repent." Rev. 2 and 3

We call to mind, also, our Lord's parables of the Pounds and the Talents, in both of which he shows that at his return he will render rewards to his faithful; "to those who by patient perseverance in well-doing seek for glory, honor, and immortality [he will render] eternal life"--to others, wrath in the day of wrath. The parables distinctly picture the distribution of these rewards to his servants, according to the degrees of faithfulness, by the "young nobleman" after he has been invested with his kingly authority; and that subsequently his enemies are to be dealt with. Yet the Apostle ascribes both the rewarding and the punishing to the Father. The key to the matter is found in our Lord's words, "I and my Father are one"--we act in unison in every matter.

"Judge Not, that Ye Be Not Judged. For with What Judgment Ye Judge, Ye Shall Be Judged."

--Matt. 7:1,2--

The competent judges of the Church are the Father and the Son--the latter being the Father's representative, to

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whom he has committed all judgment. (John 5:22,27) The New Creatures are not competent to be judges one of another for two reasons: (1) Few of them fully comprehend and appreciate the divine Law of Love governing all. (2) Evidently few can read their own hearts unerringly; many either judge themselves too severely or too leniently, and, hence, should modestly decline to sit in judgment of the heart of another whose motives may be far from appreciated. It is because of our incompetence for judging that the Lord--while assuring us that this shall be one of our future functions in the Kingdom, after being qualified by participation in the First Resurrection--forbids all private judgment amongst his followers now; and threatens them that if they persist in judging each other they must expect no more mercy and leniency than they show to others. (Matt. 7:2; Luke 6:38) The same thought is enforced in the sample prayer given us, "Forgive us our debts [trespasses] as we forgive our debtors." Matt. 6:12

This is not an arbitrary ruling by which the Lord will deal unjustly and ungenerously with us, if we deal thus with others: on the contrary, a correct principle is involved. We are "by nature children of wrath," "vessels fitted for destruction"; and although the Lord mercifully proposes to bless us and relieve us of our sins and weaknesses and to perfect us through our Redeemer, he will do this only on condition of our acceptance of his Law of Love, and our heart-conformity to it. He does not propose accepting unregenerates and having "children of wrath" in his family. To be fit for any place in the Father's house of many mansions [planes of being] (John 14:2) all must cease to be children of wrath and become children of Love--being changed from glory to glory by the Spirit of our Lord, the spirit of Love. Whoever, therefore, refuses to develop the spirit of Love, and contrary to it insists on uncharitably judging fellow-disciples, proves that he is not growing in knowledge and grace, not being changed from glory to glory of heart-likeness to the Lord, not a true follower of the Lord, and,

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hence, should not have mercy extended to him beyond what he uses properly in copying his Lord. The amount of his likeness to the Lord (in love) will be shown by his mercy, and generosity of thought, word and deed toward his fellows.

Oh, that all the Spirit-begotten ones, the "New Creation," could realize that this spirit of judging (condemning), alas! so common (indeed, almost the "besetting sin" of the Lord's people) measures their lack of the spirit of Love--their lack of the Spirit of Christ--which, totally absent, would prove us "none of his." (Rom. 8:9) We are persuaded that the more speedily this fact is realized the more speedily will progress the great transformation "from glory to glory," so essential to our ultimate acceptance as members of the New Creation.

But few of the Lord's people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that, under our Lord's liberal promise that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that "thinketh no evil" might be carried to an extreme. But no! All the forces of our fallen nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous

proposal to judge us as leniently as we will judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully.

The fallen or carnal mind is selfish; and proportionately as it is **for** self it is **against** others--disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe. This habit is the more pronounced with advanced education. The mind recognizes higher ideals and standards and forthwith measures everyone by these, and, of course, finds something at fault in all. It delights in rehearsing the errors and weaknesses of others,

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while ignoring its own along the same or other lines--and sometimes, even, hypocritically denouncing the weaknesses of another for the very purpose of hiding its own or giving the impression of superior character along the line in question. Such is the mean, contemptible disposition of the old fallen nature. The new mind, begotten of the Spirit of the Lord, the holy Spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord--under the Law of Love and the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all New Creatures are but "babes in Christ" and appreciate the new Law only vaguely; but unless growth is attained and the Law of Love appreciated and measured up to, the great prize will not be won.

The Law of Love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world; for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely! As our noble, loving Master declared on one occasion, when asked to condemn a sinner: "Let him that is without sin among you cast the first stone." The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of Justice--taking vengeance on wrongdoers, exposing them, etc.; but we find that our Master, who knew no sin, had so much Love in his heart that he was disposed rather to condone and forgive than to punish and expose and berate. And so it will doubtless be with all begotten of his Spirit: in proportion as they grow up into his likeness they will be the last to pray for vengeance--the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, "Judge nothing before the time," and declares, "Vengeance is mine."

Well has the Apostle delineated the spirit of Love, saying, "Love suffereth long and is kind"--to the wrongdoer. "Love envieth not" the success of others, seeks not to detract from

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their honor nor to pull them back from it. "Love vaunteth not itself, is not puffed up," and, consequently, never seeks to detract from the splendor of others to make self shine by contrast. It "doth not behave itself unbecomingly," immoderately --it has no extreme and selfish desires and avoids extreme methods. Love "seeketh not that which is not her own"--does not covet the honors or wealth or fame of others, but

delights to see them blessed, and would rather add to than detract from these blessings. Love "is not easily provoked," even to render just recompenses: remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. Love "thinketh no evil"; it not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that "evil surmisings" are foreign to it. (Compare 1 Tim. 6:4.) Love "rejoiceth not with iniquity, but rejoices with the Truth [rightness]": hence, it would delight to uncover and make known noble words or acts, but would take no pleasure in, but avoid, exposing ignoble words or deeds. Love "covereth all things," as with a mantle of sympathy--for nothing and nobody is perfect, so as to stand full inspection. Love anticipates and has her mantle of benevolence always ready. Love "believes all things"--is not disposed to dispute claims of good intention, but rather to accept them. Love "hopes all things," disputing the thought of total depravity so long as possible. Love "endures all things"; it is impossible to fix a limit where it would refuse the truly repentant one. "Love never faileth." Other graces and gifts may serve their purposes and pass away; but Love is so elemental that, attained, it may always be ours--throughout eternity. Love is the principal thing. 1 Cor. 13:4-13

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians--that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord's

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people should so overlook the Lord's instruction, "speak evil of no man"; and that any but the merest babes and novices in the Law of Love should so misunderstand its message--that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it--to slander him upon suspicion or hearsay evidence!

We Should Judge Ourselves

"If we would judge ourselves, we should not be judged [punished, corrected of the Lord]." 1 Cor. 11:31

The Golden Rule would surely settle this disposition to "gossip" about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The "world" has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang--"Glory to God in the highest; on earth peace, good will toward men." Then the "words of their mouths and the meditations of their hearts" will be acceptable to the Lord and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, "full of deadly poison," it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says--"Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men,...out of the same

mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" James 3:8-11

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"Out of the abundance of the heart the mouth speaketh"; so that when we are gossiping about others, "busybodying" in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of grace and to the Word for a filling of the Spirit such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have **pleasure** in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitterness--envy, malice, hatred, strife. And these qualities the Apostle declares are "works of the flesh and the devil." (Gal. 5:19-21) Would that we could astound and thoroughly awaken the "New Creation" on this subject; for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, "Add to your faith patience, brotherly kindness, **love**; for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom." (2 Pet. 1:5-11) The Apostle James is very plain on the subject and says: "If ye have bitter envyings and strife in your hearts, glory not and **lie not against the truth**. This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:14,15) Whoever has such a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to others--let him not glory in his shame --let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord's people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, "where envying and strife is, there is confusion [disquiet, unrest] and every evil work." (James 3:16) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually

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crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

Proper Judging of Ourselves

The Apostle Paul refers to our proper growth as a New Creation and our proper judging or criticizing of ourselves, saying, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit--perfecting holiness in the reverence of the Lord." (2 Cor. 7:1) "Let a man examine himself"--let him note the weaknesses and filthinesses of his fallen, fleshly nature and seek to cleanse himself, "putting off" the deeds of the "old man" and being renewed, changed from glory to glory, more and more into the image of God's dear Son, who is our Exemplar as well as our Redeemer and Lord. But the Apostle Paul urges that we cleanse not only our flesh as much as possible, but also our spirits, or minds--

that the new mind, the holy resolution, or will, be given full control, and that every thought be brought into captivity to the will of God as expressed by and illustrated in Christ.

It will be in vain that we shall endeavor to cleanse the flesh and to bridle the tongue if we neglect the heart, the mind, the spirit, in which are generated the thoughts, which merely manifest themselves in filthiness of the flesh-- by words and deeds. Only by prayer and perseverance can this cleansing necessary to a share in the Kingdom be accomplished --"perfecting holiness in the reverence of the Lord." Not that we may hope, either, to effect an absolute cleansing of the flesh. It is the absolute cleansing of the will, the heart, the spirit, that the Lord demands (implying as complete a cleansing of the flesh and tongue as we can accomplish). Where he sees the heart pure and true to him and his spirit and law of Love he will, in due time, give the new body suited to it. "Blessed are the pure in **heart**, for they shall see God." Matt. 5:8

How appropriate here are the Apostle's words (2 Thess. 3:5): "The Lord **direct your hearts** into the love of God"--the love that is gentle, meek, patient, long-suffering-- that seeketh

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not more than her own, and that is not puffed up, nor envious--that thinketh and speaketh no evil, but trusteth and is kind and considerate according to the Golden Rule. We need to have our hearts **directed** into this love, for as a New Creation we are walking in a new way--not after the flesh but after the Spirit. And the Lord alone is our competent guide and director--though he may use various of his "members" as his mouthpieces. "Thine ears shall hear a voice behind thee [from the past], saying, This is the way, walk ye in it." Isa. 30:21

"Yea, I Judge Not Mine Own Self--He That Judgeth Me Is the Lord"

There are a few of the New Creation--remarkably few, though--who seem disposed to judge themselves unmercifully. Properly they criticize their every fault and weakness and desire to be rid of every blemish; but improperly they forget that the Lord knows us not and judges us not according to the **flesh**, but according to the **spirit**--the intent, the will, the desire, the effort. They give too much heed to the words of Pharisees, "I thank thee that I am not as other men," and too little heed to the inspired words of the Lord, respecting the grounds of his acceptance, and the virtue of the precious blood in cleansing from all sin. They forget, in their reasonings on the matter, that if they were perfect or could do perfectly they would need no Savior, no Advocate. They forget that "by grace ye are saved" and not by works of the flesh.

Such need to apply to themselves the Apostle's words, "It is a very small thing that I should be judged of you, or of any man's judgment: yea, I judge not mine own self. For I know nothing of myself [amiss as a steward], yet I am not thereby justified: but he that judgeth me [and all] is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels [intentions] of the heart." 1 Cor. 4:3-5

Our confidence is in the Lord, and not in our weak, fallen

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flesh. We have learned of the grace and mercy of God toward all who are trusting him and seeking to walk **after** the spirit of Love, even though unable to walk fully **up to** its perfect requirements. We are not hoping, therefore, to be perfect in the flesh but perfect in spirit, in intention; and that our faith and zeal will (through the merit of our Redeemer) be counted as making up for our actual blemishes, which we hate and strive against daily. As we consider the matter we ask--Does God love us who by nature were children of wrath even as others? Is he for us, willing to assist us and to give us credit for every good desire and effort, even though it result in partial or total failure? Yes, the Lord answers: "The Father himself loveth you." The Apostle adds--If God so loved us, while we were yet sinners, that he gave his Only Begotten Son for our redemption, "shall he not with him freely give us all things [needful to us in our race for the prize he sets before us in the Gospel]?" Surely if he loved us while sinners, he loves us still more tenderly now--now that he has adopted us into his family--now that he sees in our hearts an earnest desire to do his will. Let us, then, be of good faith and approach with courage to the throne of the heavenly grace, that we may **obtain mercy and find grace to help** in every time of need. Heb. 4:16

A word of warning, however, is needed on the other side of this question. We have all known instances in which humility and lack of confidence, and fear and distrust of God's grace, have given place to an opposite condition of brazen self-assurance and total blindness to faults and pharisaical thanks for being better than other men. Alas! this is a most deplorable and we fear hopeless state! Faith is needful, but it must be faith in God and not in self. The occasion of such a deflection will generally be found in a neglect of the Law of Love and the Golden Rule. The perversion of love for the Lord, love for his gracious plan, love for the brethren of the New Creation and sympathetic love for the world of mankind is--self-love, self-importance, self-honor, self-glorification. Let us beware of this side track which leads far from the Lord and his Spirit and his Kingdom. Though leaders

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are specially liable to this snare, others also are exposed to it. Some very deficient in every qualification for teachers become sadly "puffed up in their fleshly minds"--proud, knowing nothing, "but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings ...from such withdraw thyself. For godliness with contentment is great gain." 1 Tim. 6:4-6; see also 1 John 3:9,10.

The Church Should Judge Some Matters

While individually we are not to judge, or condemn, but to await the Lord's time for public manifestation of his decision in respect to each member of his body, the "New Creation," yet in some cases the Church [congregation-- **Ecclesia**] is in duty bound to judge. For instance, the Apostle mentions a case of fornication publicly acknowledged by the offender against morals, and known to the entire Church; he declares that in fellowshiping such a confessed libertine the Church had erred; and forthwith he exercised his apostolic authority in excommunicating the transgressor, separating him from the fellowship of the believers, figuratively delivering him over to Satan, to chastisements, for the destruction of his carnality, that the spirit, the new mind, might thus ultimately be saved, in the day of the Lord, in the reckoning time at the close of this age. 1 Cor. 5:5

Only the Lord himself or one of his apostles (the special twelve, of whom Paul was the last, chosen to Judas' place) would have the authority, the right, to proceed in the manner declared; just as only an apostle could have dealt as Peter did with Ananias and Sapphira. (Acts 5:1-11) The Apostle Paul explains his position further, saying, "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether [forbidding dealings] with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." He would have them see that it is one thing to have business dealings with the unsanctified, and an entirely different matter to

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recognize such as fellow-members of the New Creation. The lowering of the moral standard would be no kindness to the transgressor, either; he would be more helped by seeing that his uncleanness separated him entirely from the Lord's people; and if really begotten of the Spirit of God he would the more quickly and the more keenly realize his true position, learn the lesson and repent. The Church practiced a mistaken charity toward the offender and, thereby, risked a general demoralization amongst its members, and also a contagion amongst all believers in other congregations who might learn of the conditions prevailing at Corinth.

The Apostle outlines briefly the duty of the faithful in such cases; and we paraphrase his words as follows: What I have written unto you is, that you should not have fellowship with a man known as a "brother" if he be a **fornicator**, or **covetous**, or an **idolater**, or a **reviler**, or a **drunkard**, or an **extortioner**--no, not so much as to eat with such. Indeed, I am not attempting to judge the world; but I am urging that you as a Church should judge those whom you accept as brethren. God will judge the outsiders: your duty is to put away from your midst wicked persons. 1 Cor. 5

The Apostle follows this argument by criticizing the fact that in disputes between brethren there was a disposition to go to worldly law-courts for justice instead of enduring the wrong patiently if it were endurable, or, if unbearable, taking it to the Church as a court of last resort. The Apostle urges that if God is selecting the Church to be the future judge of the world, its members should certainly be no less fair and honorable and just in their decisions than the world, even now. The least esteemed in the Church should be trustworthy in such matters. Is there not one in your midst in whose wisdom and integrity all could trust implicitly, and to whose decision disputants would bow?

"Why do ye not rather take wrong?" Why do ye not suffer injustice, if you consider the decision unfair?--why not suffer loss, rather than perpetuate quarrels or resort to public courts with charges against each other? Nay, says the

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Apostle, I perceive that not only are you unwilling to suffer injustice for the sake of peace and harmony in the body of Christ, but worse, and more of it: there are some among you willing to do wrong and defraud--even their brethren. Are you not as the Lord's Church seeking to attain the Kingdom? And "know ye not that the unrighteous [unjust] shall not inherit the Kingdom of God? Be not deceived: neither **fornicators**, nor **idolaters**, nor **adulterers**, nor **effeminate**, nor **abusers of themselves** with mankind, nor **thieves**, nor **covetous**, nor **drunkards**, nor **revilers**, nor

extortioners shall inherit the Kingdom of God. And such were some of you: but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:1-11

This statement of offenses which would debar from the Kingdom is to be a guide respecting offenses which should debar from fellowship in the Church. In respect to all these things, then, the words apply--"Put away from among yourselves that wicked person," whosoever he may be, that is guilty of any of these offenses.

"If Thy Brother Trespass Against Thee"

But is not this in conflict with our Lord's command, "Judge not that ye be not judged?" Must we not first judge the evildoer individually, and then talk, or gossip, about his evil deeds, or do "evil speaking" respecting him, so that the entire Church may know and repudiate the evildoer?

By no means: the divine arrangement is fully in harmony with itself when rightly understood. If A and B have a difference, and A **believes** himself to be defrauded by B, he must not judge B in the sense of condemning him. He may only say, "There is a difference between us, and I feel sure that I am right; though B may feel equally confident that he is right and that I have not been wronged." A may not disfellowship B on this account, for to do so would be to **judge** him--to **condemn** him. He may say, to himself, "The matter is trivial, anyway, as between brethren, and I will let it drop, believing that B, as a brother in the Lord, would

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not wrong me intentionally, and that it may be that my view and not his is the wrong one."

However, if he be not able to take this view he still must not judge, must not decide, that he is right and B wrong-- but must **go to** B and explain how the matter appears to him, and if possible reach a kind, brotherly agreement, perhaps by mutual concessions. But if they cannot agree, he may ask two or three of the wisest brethren of the Church, C and D (brethren in whose sincerity B as well as himself would have great confidence), to **go with him** to see B on the subject--not to condemn B, for even A himself must not have judged, or condemned, him; but to hear the matter in the presence of A and B and give their advice to both. This should result satisfactorily to all--especially if all have the spirit of love one for the other and the desire to do right toward one another as members of the anointed body. But if peace is not yet established, there still is to be no judging, no condemnation; for two or three brethren cannot "**judge**" but only the Church.

If when A took with him C and D, they gave their opinion against A and in favor of B, that should end the matter. Under such conditions A cannot take the question to the Church. He evidently would be quite self-opinionated and "heady" to carry the matter further. The Lord's instructions give him no further privilege (Matt. 18:15); but if he were still dissatisfied, we know of no principle that would be violated if he took two or three other able and unprejudiced brethren, E, F, G, to B, for a fresh hearing of the case and for their advice.

But if, when A took C and D to B, they all sided with A's contention that B had wronged him and refused to desist, and if B after a reasonable time refused or

neglected to right the wrong, A would be privileged in conjunction with C and D to call a meeting of the Church, to whom the whole matter should be rehearsed by both A and B--for it is to be supposed that if B still associates with the Church he recognizes its counsel and authority, and it is to be presumed also

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that B is conscientious. When the Church hears the matter, it is not to be forgotten that only the **justified and sanctified** constitute the Church, and that they are sitting in **judgment** in the name of their Lord and Head and to deliver **his judgment**. The matter is not to make a factional fight in the Church, but to preserve its unity in the bonds of peace. A and B, of course, should not vote, nor should anyone vote who felt any other than a desire to express the Lord's judgment in the matter. The decision should be unanimous, or practically so--even though this should require some modification of the extremes of sentiment. Let justice always be tempered with mercy, "Considering thyself, lest thou also be tempted." Gal. 6:1

The Church's decision is to be accepted as final by all; and whoever refuses to accept and conform to its requirements in such a matter of morals (not of conscience) is to be unto the others "as an heathen man or a publican"--until such time as he shall cease to defy the Church--when, of course, he shall be forgiven and received fully into fellowship as before. The object is not to cast the brother off utterly; but merely to show disfavor toward his wrong course with a view to assisting him to its correction. To treat such an one "as an heathen man and a publican" would not mean to slander or dishonor him even after he had been cast off. The Lord's people are not to be slanderers or backbiters under any circumstances: the general command-- "Speak evil of no man," covers the case exactly. We are neither to speak ill of, nor to look cross at, publicans and sinners, nor to refuse to do business with them; but we are to withhold from them the special fellowship and courtesy appropriate to the brethren of the New Creation and possessed of the holy Spirit and its love, joy and peace.

Should B refuse to hear the Church and to desist from doing wrong to A, and then later repent and be received back into full fellowship, his contumacy should be remembered against him if at any time he were nominated for the duties of an Elder. He would need to manifest a decided

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change before being considered fit for that service; for even if he were thoroughly conscientious, his course would, at least, prove him rather obtuse as respected right where his personal interests were involved. Indeed, to refuse to heed the counsel of three brethren and to necessitate the bringing of the wrong to the Church for adjudication would be an unfavorable indication, even if he afterward heard the Church and obeyed it and made amends to A.

Forgive, Seventy Times Seven Times

Suppose that when A went first to B, to discuss the injustice done to A, the conference resulted in B's acknowledging his fault and endeavoring to right the same to the best of his ability; or suppose he thus repented after the second visit of A with C and D, what should be the attitude of A toward B? He should forgive him, and that most heartily. He may not even put upon him a penalty but remember the words--

"Vengeance is mine, I will repay, saith the Lord!" But how often may this be kept up? How many times must we forgive if he repents? How long must we bear with his weaknesses? "Seven times?"--asked Peter. Our Lord's answer comes down to us equally--"I say not unto thee until seven times, but until seventy times seven." We must forgive the trespasses of others as we would have our Father in heaven forgive our trespasses against his divine law. If tempted to despise our brother on account of his weaknesses, we must think of our own weaknesses, and remember that he who shows no mercy shall receive no mercy.* James 2:13

Offenses Against the Church

We have considered the procedure proper in judging offenses against the individual; but in the case of the fornicator mentioned by the Apostle, and in other supposable cases, the offense might be against no particular member of

****See, additionally, Chapter vi--"Discipline in the Ecclesia."***

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the **Ecclesia**; but against the whole--against the cause we unitedly represent. What then should be the mode of procedure?

It might be the same as in the individual grievance, if the sin were not public property. But if the matter were publicly known, it would be the duty of the elders to cite the offender before the Church for trial, without the preliminary private visits; because the publicity had taken it beyond any private settlement. Likewise, if it were a case of slander against the elders or any of them, the hearing should be by the Church and not privately; because the slanderers, if they conscientiously thought they had a good cause, yet had neglected the Lord's rule ("Go to him alone," and afterward "Take with thee two or three others") and had spread scandalous and defamatory tales, had thereby **carried** the matter beyond the power of **individual** rectification and **made** it a matter for the Church.

In such cases it would be proper for the slandered Elder to call together the Board of Elders as representatives of the Church, and to deny the calumnies and ask that the slanderers be indicted to answer charges of slander and false-witnessing before the Church; because their offense was toward the Church (1) in that it was contrary to the rules laid down by the Head of the Church and contrary to decency and good morals; and (2) because the slander being against an Elder chosen by the Church was thus a slander against the entire Church selecting him. The slanderers should be condemned and rebuked and required to acknowledge their error; but after doing this they would have a right to proceed against the Elder supposed to be in error, just as they should have done at first.

We Must All Appear Before the Tribunal of Christ

--2 Cor. 5:10--

The "we" of this text, undoubtedly refers to the Church-- the New Creation. It is not, however, to be confounded with the gathering of "all nations" before the Son of Man when he shall come in his glory and all the holy messengers with

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him, as recorded in Matt. 25:31-46. When the Son of Man "shall sit on the throne of his glory" he has promised that his faithful **Ecclesia**, his Bride, shall share that throne and glory, and shall share in that Millennial judgment of the nations, including "all that are in their graves."

The Church's judgment is evidently pictured and described by our Lord in Matt. 25:14-30 and Luke 19:12-26. It will take place in the end of this age and be the first work of the King at his second advent, before he begins to deal with the world. He will first reckon with his own servants, to whom he intrusted various stewardships of wealth and influence, talent and opportunity, which they have been more or less faithful, persevering and self-sacrificing in using. These must all be reckoned with, and the faithful be rewarded and given rule over two cities, five cities or ten cities-- otherwise designated "the joys of thy Lord." The rewards will not all be alike as respects glory and honor, though all will be glorious and honorable. "As star differeth from star in glory" so shall be those who will share the First Resurrection to "glory, honor and immortality." 1 Cor. 15:41

Faithfulness, love, zeal will be the tests. Those who have talents and bury them in the earth, in business or pleasure or sloth, will thus show lack of love and appreciation--and consequently unworthiness of the Kingdom, and will not enter "the joys of the Lord," nor be permitted to reign with him in the blessing of the world.

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"The Lord Knoweth How"

--2 Pet. 2:9--

"I will trust, and not be afraid." Isa. 12:2

"The storm-clouds are rolling across the horizon,
And peal upon peal of the thunder is heard:
The flashes of lightning are vivid and awful:
Yet never a fear in this bosom is stirred,
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The gleam of the sword can be seen in the distance,
The moans of the wounded and dying we hear;
And warfare and bloodshed are growing more rampant:
But none of these things can awaken a fear,
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The foe we contend with is artful and cunning,
And many, indeed, are the snares he has laid:
We are not unmindful of Satan's devices,
Though of his temptations we are not afraid;
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The Lord knoweth how,' though we often are puzzled,

And to our conceptions no pathway is clear;
But since we are guided by Infinite Wisdom,
The word He hath spoken forbids every fear:
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The Lord knoweth how,' is our strength in our weakness,
The promise of sunshine, though storm-clouds appear;
A peaceful assurance amid every battle,
The way of escape from each trial and fear;
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'"

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STUDY X THE BAPTISM OF THE NEW CREATION

Baptism in the Second Century--Sponsors in Baptism--Baptismal Ceremonies of the Church of Rome--Infant Baptism, Why Introduced--Scripture Testimony on Baptism--"Disciple" View--"Baptist" View--The True View--Baptism into Christ's Death--"By One Spirit We are All Baptized into One Body"--The Baptism of Fire--Symbolical Baptism in Water--Is Symbolic Baptism Necessary?--The Proper Symbol--Who May Administer It--The Form of Words--Repetition of the Symbol-- "Baptized for the Dead."

CHRISTIAN people are a unit in understanding that the New Testament teaches baptism, although there is a great diversity and confusion of thought respecting its mode and significance.

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views respecting baptism had gained control in the nominal church by that time. Water baptism was supposed not only to bring the subject into relationship with God by canceling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ which could not otherwise be secured. Hence, at that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant promises for themselves, an arrangement was made by which other than the parents might become sponsors for such children--"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in his ways, and obligated themselves to see to their religious training. These were called godfathers and godmothers.

Both the teachers and the taught of that period progressed rapidly to formalism and elaborations of the symbols and of their meaning. Special fonts for baptismal purposes

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were built outside the churches in the third century. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose

presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exorcised the candidate, to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the holy Spirit. The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Father, once in the name of the Son, and once in the name of the holy Spirit. All this was done outside the Church, to intimate that the candidate was not yet a member of the Church and could not be a member of it until, by this procedure, he was inducted. After the baptism service, the candidate for membership wore white clothing until the following Sunday. Later on, the separation of the baptistry from the Church ceased, and the baptismal fonts were built in the churches.

The Roman and Greek Catholics still maintain to a considerable degree the elaborate ceremonial of the third century, with slight modifications suitable to our day. The following are the baptismal ceremonies of the Church of Rome, though not all of universal application:

"(1) The child is held without the Church, to signify an actual exclusion from heaven, which is symbolized by the Church.

"(2) The priest blows three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God.

"(3) The sign of the cross is made on the forehead and bosom of the child.

"(4) The priest, having exorcised the salt, puts it into the mouth of the infant, signifying by it that wisdom which shall preserve him from corruption.

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"(5) The child is exorcised.

"(6) The priest touches his mouth and ears with saliva, pronouncing the word **ephphatha**.

"(7) The child is unclothed, signifying the laying aside of the old man.

"(8) He is presented by the sponsors, who represent the Church.

"(9) The renunciation of the devil and his works is made.

"(10) He is anointed with oil.

"(11) The profession of faith is made.

"(12) He is questioned whether he will be baptized.

"(13) The name of some saint is given to him, who shall be his example and protector.

"(14) He is dipped thrice, or water is poured thrice upon his head.

"(15) He receives the kiss of peace.

"(16) He is anointed on the head, to show that by baptism he becomes a king and a priest.

"(17) He receives the lighted taper, to mark that he has become a child of light.

"(18) He is folded in the alb (a white robe), to show his baptismal purity." Elliott's **Delineation of Romanism**, Vol. I, p. 240. See also Roman Catholic Catechism, p. 252.

The foregoing perversions of baptism were held for over 1200 years before the organization of the various Protestant denominations of today. Doubtless there were some of the Lord's people who saw matters in a somewhat clearer light, but we may reasonably say that they were extremely few, and that practically no record of them and of their divergence of view comes down to us through the pages of history. It is not surprising that Protestants of the 15th and 16th centuries, having inherited these traditions and participated in them, would be considerably under their influence, and that while divesting themselves of much of the extreme ceremony they maintained the same general views and customs. Even today otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without

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having been baptized--hence, without having received remission of sins, and without having been inducted into membership in the Church. In harmony with these superstitions, we find that although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless, it is very generally admitted that in extreme cases, where an infant is not expected to live, and where the services of a clergyman cannot be secured in time, any person may perform a baptism service--the thought being that no risk is to be taken in respect to the child's eternal welfare. The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches; and in the rubric of the Church of England in the time of Edward VI the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses; and when **great need shall compel them so to do** that then they minister it."

We quote the following explanation of Baptism from the authorized Roman Catholic Catechism (F248):

"The first and most necessary sacrament is baptism"; "because before baptism no other sacrament can be received"; and "because without baptism no one can be

saved." "In baptism original sin and all sins committed before baptism are forgiven: the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transformed, in a spiritual manner, made holy, children of God, and heirs of heaven."

The Lutheran Church holds to a very similar statement on this subject.

The Church of England, though with a slightly varied ceremony, attaches the same significance to infant baptism. The following extracts from the Book of Common Prayer show this:

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children."

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"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross."

"Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit."

The Presbyterian view is less immoderate. The Westminster Confession, Art. 28, says: "Baptism is a sacrament ...a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," etc. It declares it to be applicable to infant children one or both of whose parents are Christians, but not to other infants. It adds, "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated."

Attaching **less importance** to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last quoted clause, it follows that Presbyterians as well as others fear the consequences of their infants dying unbaptized.

Methodists, and the Protestant Episcopal Church in the United States, and most modern institutions, accept this last stated, moderated view of the importance of infant baptism.

As illustrating this matter, an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of a clergyman, sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily

took a bowl of water, sprinkled a few drops in the face of the child, saying, "I baptize thee in the name of the Father, the Son and the holy Spirit." The child a moment or two after expired, and as the doctor and the clergyman left the house together the

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former remarked to the latter, "You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?" "Congress gaiters," responded the clergyman. "Ah, how fortunate!" said the doctor. "Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!"

True, many of the more enlightened Christian people would deny any such false, superstitious thought as that God would hand over an unbaptized infant to devils, eternally to torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the more illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is omitted--so strong is the influence coming down to us from the centuries of false beliefs--"the Dark Ages."

Evidences that these wrong views of the nature, necessity and efficacy of baptism had developed as early as the second century, may be found in Hagenbach's **History of Doctrines**, p. 72. Later, and in the time of Constantine, and supported by Tertullian (**De Bapt.**, c. 18) came the view that baptism, having such a magical power to cleanse from **previous**, but not from subsequent, sins, it should be delayed until as near the hour of death as possible. Still later, "extreme unction" became the solace of the dying, and the effort was made to get all as early as possible into the Church. It was "St. Augustine" who advanced the doctrine, "No salvation out of the Church"; then, as a consequence, came the teaching that infants would be "lost" unless made members of the Church, and from that time and that theory dates the general baptism of infants. The spirit of Churchianity, from the very first, has been to stop at nothing which would add to its influence and numbers. The character and government of our Creator have thus been besmirched and the testimony of his Word made void, and

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true Christianity, the "wheat," injured by this prolific sowing of "tares" by the Adversary.

Infant Baptism Repudiated by Some

Amongst those who recognize that baptism is enjoined upon believers, and that one person cannot believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, **baptizo**, has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling or pouring or raining are referred to. These believers in immersion in water generally practice one immersion, backward, in the name of the Father, the Son and the holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the

name of the Son, and once in the name of the holy Spirit. The explanation of the latter form is that Christ bowed his head forward when he died, and that, hence, his followers should be immersed in the likeness of his death, face-forward. It does not seem to occur to these Christian friends that Christ was not buried face-downward, and that the Father and the holy Spirit neither died nor were buried at all and that therefore, such symbolizations are wholly inconsistent, and that the significance of the words "**in the name** of the Father and of the Son and of the holy Spirit" would properly be--**by the authority of** the Father and of the Son and of the holy Spirit--that the Father, the Son and the holy Spirit concur in enjoining the baptism of believers.

Of those who practice one immersion backward, there are two large denominations, viz., "Baptists" and "Disciples," who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The views of the "Disciples," otherwise calling themselves "Christians" (and frequently, without their consent,

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designated as "Campbellites"), is that baptism (immersion in water) is **for the remission of sins**, and that such as have not been immersed in water are yet in their sins, "children of wrath." This view of the subject cuts off the great mass of humanity except infants (whose original sin they seem to ignore) and even professed Christians of nearly all denominations --Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc.--would thus be marked as sinners, unjustified before God and, therefore, exposed to the **wrath of God**, in whatever way that expression shall be understood; and by nearly all, including the "Disciples," it is understood to mean an eternity of torture.

This is a hard position to take, not in respect to the world only, but in respect to the mass of Christian professors, and we do not wonder that our "Disciple" friends generally avoid pressing the question to so extreme a statement, although the logic of the proposition is evident to them, as to all others who will give it consideration. We cannot accept this to be a correct view of baptism--to us it is neither Scriptural nor reasonable. We cannot believe that the Lord has made the eternal welfare of our race dependent upon their knowledge of, and obedience to, any such institution. Nevertheless, our "Disciple" friends fortify themselves with certain texts of Scripture which are not to be overlooked; viz., John's preaching to the Jews for repentance and **remission of sins**; the preaching of the apostles at Pentecost, to the Jews, to believe and be baptized **for remission of their sins**, and to call upon the name of the Lord, **washing away their sins**. (Matt. 3:6; John 4:1,2; Acts 2:38,41) We will consider these scriptures in due time, and see how and why they are applicable to Jews only, and never applicable to Gentiles, and that when certain Gentiles of the Church of Ephesus confessed that they had been baptized with the baptism of John--unto repentance and remission of sins--the Apostle Paul commanded them to be baptized again in the name of the Lord Jesus. Acts 19:3-5

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Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which they claim can be experienced only through faith in the Lord Jesus Christ, the Redeemer. They hold, however, that baptism is the **door** into the Church, and that only those who are immersed really enter the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or in the life to come. In harmony with this thought, Baptists in general decline to welcome to the Communion Table any not immersed in water, saying that the Communion Table is not for the world, but only for **the Church**, and that none are in the Church except those who have passed through the **door** of water baptism. The few Baptist churches which in recent years have relaxed this rule have done so in contravention of their theory. In illustration of this subject we quote from a recent article by J. T. Lloyd in the **Religious Herald**. He says:

"Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost--nothing else is [baptism]. Baptist churches are the only Christian churches in existence. Pedobaptists [child-baptizers] have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily, and eat and drink damnation to themselves."

If the Baptist theory be the correct one, it follows that all members of other denominations of professed Christians who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. Because, say our Baptist friends, immersion is the **door** into the Church; whoever has not been immersed is not **in** and not **of** the Church of Christ, which is the body of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical conclusions of their belief. To do so would be to bring down upon them the indignation and

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contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We answer that according to all the different creeds of Christendom it would mean that only immersed persons would be saved, and that all the remainder, of all denominations, and the world outside of all denominations, would be lost-- for is it not the theory of all the creeds that only the Church is to be saved, and that all others are hastening to destruction or eternal torment or some other awful future-- the destiny to which is fixed at death?

We are bound to dissent from all of the foregoing as imperfect human theories, whose inconsistencies are clearly manifest. The mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We cannot admit that either the Disciple denomination or the Baptist denomination, or both of these, constitute the Church of the living God, whose names are written in heaven, to the inclusion of all their immersed memberships, and to the exclusion of all the unimmersed of other denominations. We cannot admit that, when the Son of Man sowed the good seed of the Gospel in the field, that the "wheat" was all brought under Baptist fencing, and that the "tares" were all outside. Nor can we even admit that all the "wheat" is to be found amongst those immersed in water, and all the

"tares" as well, so that the other denominations would be excluded from the Lord's parable of the wheat and the tares. (Matt. 13) We claim that all these conflicting theories are wrong--disapproved of God. We claim that all sects and denominations are contrary to the divine institution--one Head, one Body, one Faith, one Baptism. We are not claiming that the Lord's Church, the New Creation, has many members, but admit that it is in all a "little flock."

We must include our Baptist friends and our Disciple friends with our Presbyterian and Methodist and Lutheran and Episcopal and Roman Catholic friends, as being a part of the one general Christendom, otherwise in the Scriptures

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termed "Babylon." The Son of Man and his faithful followers sowed the good seed, which has brought forth fruitage throughout Christendom, which may be considered the wheat-field of this Gospel age. The Adversary has sown "tares" so prolifically that the "wheat" is well-nigh choked, and in some respects the field might more properly be termed a tare-field than a wheat-field. But now, at length, according to the Lord's promise, the "harvest" of this Gospel age having come, he is sending forth his reapers to gather his "wheat"--every grain of it--into his garner; and it is manifest that he is finding these grains of true "wheat," not all in the Baptist and Disciple denominations, but also amongst the Presbyterians, Methodists, Episcopalians, Lutherans, Congregationalists, Roman Catholics, and others. It is in harmony with this that the message has gone forth to the Lord's people everywhere throughout Babylon: "Babylon the Great is fallen [divine sentence has passed upon her systems; they are rejected of the Lord]; ...come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2,4

This being true, it is very evident that the Baptists and Disciples, as well as others, have made very serious mistakes in respect to what baptism is, and in respect to the blessings and privileges it confers. We have briefly reviewed the whole situation up to the present time, to the intent that it may be manifested to all that there is something radically wrong in respect to all the various theories now prevalent on the subject of baptism and that we may all, therefore, be the better prepared to go reverently and prayerfully back of all human traditions and theories to the Word of the Lord, through his inspired apostles on this subject, which confessedly is an important one--a divine institution. It is only after we see clearly the confusion involved in all of the various theories of Christendom that we are thoroughly prepared to appreciate the simplicity of the divine message on this subject.

The Scripture Testimony on Baptism

The Jewish ritual contained various formulas respecting

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the cleansing of vessels and washing and sprinkling of unclean persons, etc., but nothing respecting baptism (**baptizo**, immersion) such as John preached in the end of the Jewish age. John's baptism was for Jews only, who were already recognized as typically cleansed by the Atonement-day sin offerings. To these John's baptism signified repentance from recognized sin, violations of the Law Covenant, and a typical cleansing from them--a return to a condition of righteousness of heart or desire. Jews thus repenting of sin and symbolically cleansed, or washed, were

counted as restored to a condition of harmony with God, previously enjoyed under their Law Covenant. The motive back of John's preaching and baptizing was a preparation of the people for the Kingdom of God and for a revelation of Messiah, which John's preaching declared to be imminent, and for which the people would need to be in a condition of heart-readiness if they would receive an appropriate blessing. Every Jew under the Law Covenant was counted a member of the house of Moses: "They were all baptized unto Moses in the sea and in the cloud." (1 Cor. 10:2) The house of Moses was a house of servants, as it is written, "Moses was faithful over all his house **as a servant**." (Heb. 3:5) Under the divine arrangement, whoever would be faithful as a member of the typical Israel or **house of servants** under Moses, the Mediator of the typical or Law Covenant, would thus be in such a condition of readiness of heart that when the antitypical Moses, the Messiah, Christ, appeared, they would be ready to receive him as the antitypical Moses. As they were baptized into Moses in the sea and in the cloud, the acceptance of Christ as instead of Moses would imply that they were in Christ as members of his body, under him as their head, and, through association with him, ministers of the New Covenant, of which the complete, glorified Christ, head and body, will be the Mediator.

Hence, John did not baptize his believers into Christ, but merely unto repentance, bringing them back to a condition of harmony with Moses, etc., in which condition, as natural branches in the olive tree (Rom. 11:16-21) they would not

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need ingrafting into Christ, for Christ would to them take the place of Moses, who for the time merely typified Christ. Let it be remembered, too, that this, called "John's baptism" and said to be unto repentance and remission of sins, and "washing away of sin," was not applicable to any except Jews--because Gentiles, not being baptized into Moses, and not being of the typical house of servants at any time, could not by repentance of sin come **back to** a condition which they had never occupied. Gentiles who believed into Christ must, therefore, be inducted into his house of sons in a different manner. They, as the Apostle explains, were the wild olive branches, "by nature children of wrath," strangers, aliens, foreigners from the commonwealth of Israel. No amount of repentance and reformation would make these strangers and aliens members of the typical house of servants, to whom alone would come the privilege of passing by faith in Christ from the house of servants into the antitypical house of sons. If others would become branches in the olive tree (Christ), whose root was the Abrahamic promise (Gal. 3:16,29), they must be **ingrafted** into the places left vacant by the breaking off of the "natural branches" of the original olive tree--the house of servants, whose hearts were not in a proper condition to accept the Messiah, and who therefore, could not be accepted of him as members of his house of sons. "He came unto his own [people, Israel], and his own [as a people] received him not; but to as many as received him, to them gave he liberty [privilege] to become the sons of God, even to as many as believe on his name; who were begotten, not of the will of the flesh, nor of the will of man, but of God"--and who thus became members of the New Creation--spiritually. John 1:12

Typical Israel forsook Egypt (symbolical of the world) to follow the leadings of Moses; and when they came to the great test or trial at the Red Sea, which would have meant their destruction, except for God's intervention through Moses, they were all typically baptized into Moses in the sea and in the cloud--the sea on either hand, the cloud above them--and became his house, or family, represented

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by him as their head. They emerged from the sea devoted to Moses, pledged to follow and obey him. They were still further pledged to him as the Mediator of the Law Covenant at Mount Sinai, and all of their hopes were bound up in him who declared--"A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear." (Deut. 18:15,18; Acts 3:22) To every "Israelite indeed," already thus consecrated and bound to Moses even unto death, and with all their hopes of life anchored in him, it was but a small remove to accept Christ in his stead, and as his antitype; and to understand that their pledges under the Law to Moses were now transferred by divine arrangement to Christ, the surety of the New Covenant which they engaged to serve. 2 Cor. 3:6

With the Gentiles the matter was altogether different, and their acceptance of Christ would properly signify all that was covenanted by the Jew to Moses and subsequently transferred to Christ. It should not surprise us, therefore, to find the Scriptures teaching a very much wider and deeper meaning to baptism as applied to those believers who were not Jews, not under the Law, not in Moses, and not, therefore, transferred from Moses to Christ. To these baptism meant all the radical change that is pictured by the Apostle Paul (Rom. 11) by the ingrafting of the wild olive branches into the good olive tree. It meant a complete transformation.

Baptism into Christ's Death

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5

We, who are by nature Gentiles, cannot do better than accept this very complete explanation of the true baptism addressed by the Apostle Paul to the believers at Rome-- many, if not all, of whom had been Gentiles, "children of

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wrath." In three verses here the Apostle deals most thoroughly with the subject of baptism as it applies to us. These verses are very generally used to prove all the various doctrines of baptism, but quoted especially by our brethren who recognize baptism as signifying immersion in water. Let it be clearly noticed, however, that the Apostle makes not one word of reference to water baptism. Water baptism is merely a symbol, or picture of the real baptism; and the Apostle, in these verses explains, from various standpoints, the true, the essential baptism, without which no one can be considered a member of the body, or Church of Christ, while all who receive this baptism, of whatever name or place, color or sex, are to be counted as members of the **Ecclesia**, members of the New Creation.

The Apostle is addressing those who are already members of Christ. He says: "Know ye not that so many of us as were baptized into Jesus Christ"--we pause here to notice that he does not say, So many of us as were sprinkled with water, nor, So many of us as were immersed in water, but, "So many of us as were baptized [immersed] **into Jesus Christ.**" What is it to be immersed into Jesus Christ? Surely he here is carrying out the same thought that he elaborates in 1 Cor. 12:27: "Now ye are the body of Christ, and members in particular." How do we get into the body of Christ? The Apostle answers that we were baptized into it, and, hence, are now counted as members of our Lord, members under him as our Head, members of "the Church which is his body."

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The Apostle answers the question in his next statement, "So many of us as were baptized into Jesus Christ were **baptized into his death.**" Not a word about our being baptized into him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the Apostle's statement, we realize that our union with Christ, our membership in his Church or **Ecclesia,**

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whose names are written in heaven, dated from the time that we were **baptized into his death.** But, when and how were we baptized into the Lord's death? We answer that this baptism into death with the Lord, this overwhelming, or burial of ourselves, our flesh, which resulted in our incorporation by him as members of his body, as New Creatures, took place at the moment when we made the full surrender of our wills to him--consecrating our all, to follow and obey him, even unto death.

The **will** represents the entire person, and all that he possesses. The will has the control of the body, hands, feet, eyes and mouth and brain. It has the control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under the control of the will; and, hence, when we surrender our wills to the Lord, or, as the Scriptures sometimes represent it, our "hearts," we give him our all, and this burial of our human will into the will of Christ is our death as human beings. "Ye are dead; and your life is hid with Christ in God." (Col. 3:3) This death, this burial, is our baptism into his death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects and hopes, but as New Creatures in Christ Jesus.

The instant of this burial or immersion of our wills into the will of Christ is followed by our begetting to newness of life--to a new nature. As our Lord consecrated his human nature unto death, in the doing of the Father's will, and yet did not remain in death, but was raised from the dead to a newness of nature, so we who thus in consecration become "**dead with him,**" sharing in his consecration, are not left in a death state, but may instantly rise through faith to a realization of our kinship to the Lord as New Creatures. Thus the Apostle declares: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (Rom. 8:9) To the world all this is a "hidden mystery."* They do

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not appreciate our faith-justification in the Father's sight, but regard us as other men, who are yet in their sins. Likewise, they see no reason why we should sacrifice or consecrate our wills to the Lord--to be dead as human beings, that we may have a share with him as New Creatures. Neither do they see our consecration and its acceptance, nor appreciate our figurative resurrection to newness of life, newness of hopes, newness of ambitions, newness of relationship to God through Christ. We trust, indeed, that they may see some fruitage in our lives, but we cannot hope that it will be such fruitage as will to them appear to be good or wise or profitable under present conditions. "The world knoweth us not [as New Creatures] because it knew him not." 1 John 3:1

In all this believers are but following the footsteps of Jesus--taking up their cross to follow him. Being holy, harmless, undefiled, and separate from the sinner-race, he needed not to wait for any sacrifice for sins, for he "knew no sin"--but immediately on reaching the age of manhood under the Law (thirty years) he hastened to make a complete consecration of himself, a full sacrifice of all his earthly interests, hopes, ambitions and desires--that he might do the Father's will only. The language of his heart, as he came to John at Jordan, was prophetically foretold, "Lo I come--in the volume of the book it is written of me--to do thy will, O God. I delight to do thy will, O my God; thy law is written in my heart." (Psa. 40:7,8; Heb. 10:7) Our Lord, thus consecrating himself to the Father's will, realized that his outward baptism symbolized the surrender of his earthly life and nature, already immersed, or buried, into the Father's will--even unto death. His water immersion was merely a symbolical representation of the baptism, or burial of his will, which had preceded it. From this standpoint his baptism was full of meaning to him, though not to John, who greatly marveled that he who "knew no sin" should be baptized, whereas the baptism of John was a baptism only for transgressors against the Law Covenant--for the remission of sins.

None but our Lord Jesus himself understood fully why it

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thus "behooved" him to fulfil all righteousness. None but he realized that while such an immersion (figurative cleansing from sin) was not necessary for him, as though he were a sinner, yet it behooved him who was the prospective Head of the prospective body, to set an example in himself that would be appropriate as a lesson full of meaning to all of his followers--not only to those "body" members which were of the house of Israel after the flesh, but to those members also who were still aliens and strangers and foreigners. It behooved him to symbolize the full consecration of his will and all that he had, even unto death, that we, coming after, might follow in his steps.

That our Lord did not receive the water immersion at the hands of John as the real immersion, but merely as its figure, or illustration, can be readily demonstrated. In evidence mark his words about the time of the last Supper. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50) Here

our Lord shows that his baptism was not the water baptism, but the death baptism--baptism into death, in harmony with the divine arrangement--as man's redemption price, or sin-offering.

Having consecrated himself to this death-baptism at the earliest possible moment, when he attained thirty years of age, and having during the three and a half years of his ministry carefully carried out the provisions of that consecration --"dying daily," pouring out his soul unto death-- using up his life, his energy, his strength, in the service of the Father, in the service of his followers and, in a large sense, in the service of his enemies. Finally, realizing himself near the close of this death-baptism, when it would be fully accomplished, and feeling the weights, the trials, the difficulties, growing heavier and heavier each moment, and having not a sympathizer--"Of the people there were none with him"--not one who understood the circumstances and conditions, and who could share his grief by offer of sympathy, encouragement or consolation--then longing for the end of the trial he exclaimed, "How am I straitened [in difficulty]

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till it [my death-baptism] be accomplished!" (Luke 12:50) His baptism was fulfilled very shortly after, when he died, crying--"It is finished!"

The whole world is dying, and not merely the Lord and the Church, his body; but the world does not participate in Christ's death, as does the Church, his body. There is a great difference. The whole world is dead with father Adam under his sentence or curse; but our Lord Jesus was not of the world, not one of those who died in Adam. We have already seen that his life was holy and separate from that of all sinners, notwithstanding his earthly mother*--that he was not under condemnation. Why, then, did he die? The Scriptures answer that he "died for **our sins**"--that his death was a sacrificial one. And so it is with the Church, his body, baptized into him by baptism into **his death**--participators with him in his sacrificial death. By nature children of Adam, "children of wrath, even as others," they are first **justified** out of Adamic death **unto life**, through faith in our Lord Jesus and his redemptive work; and the very object of that justification to life out of Adamic condemnation to death, is that they may have this privilege of being baptized into Jesus Christ (made members of his body, his **Ecclesia**) by being baptized into his death--by sharing death with him as joint-sacrificers. Ah! What a wide difference there is between being dead in Adam, and being dead in Christ!

This mystery of our relationship to Christ in sacrifice, in death-baptism now, and the resulting relationship and union with him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asseverated repeatedly in the Scriptures. "If we suffer with him, we shall reign with him"; "if we be dead with him, we shall also live with him." We are "heirs of God, and joint-heirs with Jesus Christ, **if so be** that we suffer with him [if we experience death-baptism with him as his body members] that we may be also glorified together." 2 Tim. 2:12; Rom. 6:8; 8:17

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In the fourth verse of the text we are examining, the Apostle repeats the same thought from another standpoint, saying--"Therefore are we buried with him by baptism into death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the Apostle carries forward the picture, stating the wherefore or reason of our baptism into Christ's death, saying, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the Apostle here refer to our share in the First Resurrection, when we shall share the glory of our Lord in his Kingdom: he refers chiefly to the present life. All who make full consecration of their lives to the Lord, to be dead with him, to be joint-sacrificers with him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, use them only as servants to the New Creation. New Creatures become alive through the Redeemer to heavenly things and prospects, which the world around us see not, understand not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated with the new spirit, the new hopes, the new aims, the heavenly.

Coming to the fifth verse, the Apostle still makes not the slightest reference to water baptism, although some, at first, might think otherwise of his words: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If this being planted together in the likeness of his death be understood to mean water baptism, it would be laying more stress upon water baptism than any teacher in the world would be willing to admit. What is it that as Christians we most earnestly hope for? Is it not that we may share in the Lord's resurrection, the First Resurrection? The Apostle expressed this as the grand ideal and hope before his mind, saying--"That I might know him and the power of **his resurrection** [as a member

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of his body, his Church], and the fellowship of his sufferings, being made conformable unto his death--if by any means I might attain unto **the** resurrection of **the** dead." (Phil. 3:10,11) Now to understand Romans 6:5 to mean that a share in Christ's resurrection would be the sure result of an immersion in water would be to make this passage contradict every other passage, and to outrage reason. Why should a planting, or burial, in water result in a share in the First Resurrection? We are safe in assuming that thousands have been planted, or buried, or immersed, in water who will never share in the First Resurrection--the Christ Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism **into death**, to planting **in death**, in the likeness of **Christ's death**, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with his Son, and to suffer with him and to be dead with him, to live with him and to reign with him, how sure we may feel that if we are faithful to this call, if we are planted or buried into his death, like as he was buried into death--as faithful soldiers of God and servants of the Truth--we shall eventually get the full reward which God promises to such, viz., a share in the First Resurrection--to glory, honor and immortality.

Baptism into death is the real baptism for the Church, as it was the real baptism for our Lord; water baptism is only the symbol, or picture of it to us, as it was to him. This is conclusively shown by our Lord's words to two of his disciples, James and John, who requested that they might have his promise that eventually they should sit with him, the one on his right hand and the other on his left hand in the Kingdom. Our Lord's answer to them was, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am [being] baptized with?" Their avowal of their willingness to share, not only his ignominy but also his baptism into death, our Lord approvingly answers, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." (Mark 10:35-39)

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Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privilege-- and also his assistance. Such shall indeed be immersed into Christ's death, and, as a consequence, have a share with him in the First Resurrection and in the Kingdom glories appertaining thereto. That our Lord here made no reference to water baptism is evident; for these two disciples had been with him from the beginning of his ministry, and as his representatives had been baptizing multitudes in water, "unto repentance and remission of sins"--John's baptism. (John 3:22,23; 4:1,2; Mark 1:4) Our Lord's inquiry respecting their willingness for a share in his baptism was not misunderstood by the apostles. They had no thought that he wished them to be baptized again in water; they understood well that it was the baptism of their wills into his will and the Father's will, and accordingly their participation with him in his sacrifice--dying daily, laying down their lives for the brethren, to the finish, unto death actual.

"By One Spirit We Are All Baptized into One Body"

--1 Cor. 12:12,13--

Let no one misunderstand the Apostle, when referring to our baptism into death with our Lord--"into his death"--to mean the baptism of the holy Spirit. Death and the holy Spirit are distinctly separate, and the two baptisms are distinct and separate. The baptism into death is an individual matter, in which each who would become a member of the body of Christ must individually consecrate and sacrifice his will. Subsequently, his sacrifice accepted, the Lord by his Spirit assists each to lay down his life in the service of the Truth and for the brethren--even unto death. The baptism of the holy Spirit was one baptism for the entire Church. It took place in the upper room on the day of Pentecost, and has needed no repetition, because it has not ceased to abide with the Church from then until now. A repetition of some of the outward manifestations was given in the case of Cornelius; but merely as an evidence to Peter and to all the Jewish believers, and to Cornelius and all Gentile believers

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since, that God makes no distinction or discrimination as between Jews and Gentiles. The Pentecostal immersion was accomplished, we are told, by the filling of the upper room with the holy Spirit, so that the 120 brethren present "were all immersed in the holy Spirit," the apostles receiving, additionally, a symbol of divine favor in the appearance as of cloven tongues of fire upon their heads.

This anointing with the holy Spirit corresponded to the anointing of Israel's high priests and kings with the holy anointing oil. The oil was poured upon the head and ran down over the body. The antitype of this pouring upon the head was the impartation of the holy Spirit to our Lord at the time of his consecration at thirty years of age, when the Father gave him the spirit "without measure." (John 3:34) When Pentecost was fully come, and our glorified Head had appeared in the presence of the Father, and made propitiation for the sins of his people, he was permitted to "shed forth this," the Pentecostal holy Spirit immersing his Church; thus signifying their acceptance by him and by the Father, as members of his **Ecclesia**, his body--members of the New Creation. His Church, his body, has since continued, and the holy Spirit has continued in and upon it; and as each additional member is added to the Church, which is his body, each becomes a participant in the one baptism of the Spirit which pertains to and pervades the body, the Church.

The text under consideration links this Pentecostal baptism of the Spirit with our individual baptism into death, and shows us the relationship of the two. It is as justified men that we are baptized into death; it is as members of the New Creation that we are anointed of the holy Spirit and constituted members of the **Ecclesia**, the body of Christ. As already seen, we must first be justified out of Adamic sin and death, by faith in our Redeemer, before our **sacrifice could be accepted** and we be counted "dead with him"--with our Lord, our Head. So, likewise, we must first make this consecration, or **sacrifice**, of our justified selves, and be accepted as members of the New Creation, before the dying

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processes begin which will, by the Lord's grace, result in our complete **baptism into death**, in the likeness of our Lord's baptism into death, and thus insure a share in his "First Resurrection." This is in accord with what we have already seen; viz., that it is not our justification that constitutes us New Creatures--members of the body of Christ--but our baptism into death with him as the Apostle says, "As the body is one, and hath many members...so also is Christ. For by one Spirit we are all baptized into one body...and have been all made to drink into one Spirit." 1 Cor. 12:12,13

This Gospel age is the "acceptable year of the Lord," during which he has been willing to **accept** the sacrifices of believers, their full consecration unto death. Each sacrificer thus responding to the Call of the age (Rom. 12:1) has at once been accepted to a place, a membership in the "Church of the First-born, whose names are written in heaven." But this acceptance, as we have seen, does not conclude the matter: it is required of all consecrators that they shall "die daily"--that is, that their attitude of entire consecration shall be continued daily until they too can finally declare, "It is finished." It is required by the consecration that this perseverance in sacrificing and well-doing shall be continued patiently and faithfully, and that the end, with us as with our Lord and Head, shall be literal death. As it is written: "I have said, Ye are gods [**elohim**--mighty ones] all of you sons of the Highest--yet ye shall die like men, ye shall fall like one of the princes"--not like Prince Adam, convicts; but like Prince Jesus--participators in his death. (Psa. 82:6,7) This faithfulness, this daily dying is requisite to our making our calling and election sure; and it is to such as faithfully walk in the footsteps of the Lord that he promises the glory, honor and immortality reserved for the faithful overcomers who shall constitute the "Very Elect" members of the New Creation. Our Lord's words are, "Be thou faithful unto **death**, and I will give thee a crown of life." (Rev. 2:10) We see,

then, that it is with the Church as it was with her Lord and Head--that the consecration

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brings the first-fruits of the Spirit, faithfulness daily continues the blessing of the Spirit, with increasing joys and fruits, while the faithful finishing of the covenant in actual death is essential to the receiving of the full inheritance --a share in the First Resurrection and its glories and honors. Eph. 1:12-14; Rom. 8:16,17

The Baptism of Fire

We have already at considerable length* called attention to the statement of John the Baptist, made to the Jews respecting Jesus, "He shall baptize you with the holy Spirit and with fire," (Matt. 3:11)--thus pointing out the Pentecostal blessing upon faithful Israelites and the fire of God's anger, "wrath to the uttermost" (1 Thess. 2:16), that came upon the remainder of that nation. The baptism of fire is not a blessing, nor is it intelligently that Christian people sometimes pray for it. As there was such a baptism of fire in the end of the Jewish age upon the "chaff" of that nation, so our Lord indicates there will be in the end of this age a similar "fire" upon the "tare" class of Christendom--a baptism of fire, of trouble, which will be appalling; "a time of trouble such as was not since there was a nation." Dan. 12:1

The Symbolical Baptism in Water

We have already called attention to the various water baptisms in vogue amongst Christian people, and almost universally misunderstood by them to be the real baptism; we have shown how false and inconsistent are the tests which are based upon these water baptisms, which cannot affect the heart, and which at very most are symbols, but not seen to be symbols by their advocates, because they do not clearly discern the real **baptism into death** with Christ. How simple and yet how accurate becomes this test of real baptism, as respects the Church of Christ--the "body," the **Ecclesia**, whose names are written in heaven--not depending

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upon earthly enrollment! This true baptism is, indeed, the door into the true Church, for no one can be admitted or enrolled as a member of the Church, the body of Christ, and have their names written in heaven as such, except first he have experienced this baptism of his will, of his heart, into **death with Christ**, and has thus been inducted into membership in his Church, which is "filling up that which is behind of the afflictions of Christ." (Col. 1:24) Ah, yes! Such believers, making such consecration, such baptism into death with the Lord, must all be true "wheat"--not one of these is a "tare." The water door may let in "tares" as well as "wheat" into the Baptist Church; but the baptism into death as a door will admit only the wheat class into the true Church, because none others will care to come under the conditions, though some may imitate them in a measure, as the "tares" are imitations of "wheat."

From this standpoint it will be observed that there may be members of the true

Church--baptized into Jesus Christ, by being baptized into his death--amongst Presbyterians, Methodists, Lutherans, Episcopalians, Congregationalists, Roman Catholics, etc., as well as amongst Disciples and Baptists. On the other hand, undoubtedly the great majority in all denominations (including Disciples and Baptists immersed into water) have neither part nor lot in the body of Christ, the true **Ecclesia**, because of not having come through the **real door** into the **real Church**, by the **real baptism** into "his death." This proposition is incontrovertible.

Having thus laid all the stress, as the Apostle does, upon the true baptism, we turn to the symbol of it, the water baptism, and inquire, first, Is the symbol proper or necessary to those who have the real baptism? Second, If so, which is the proper symbol?

Is the Symbolic Baptism Necessary?

The testimony of the Lord and the apostles clearly indicates the propriety of the symbolical or water baptism, because not only they themselves were baptized with water, but taught water baptism in respect to others--not Jews

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only, but also Gentile converts. We have already shown that our Lord Jesus' baptism was separate and distinct from that of John's baptism to the Jews in general--that it was not unto repentance for remission of sins--that John did not understand the matter; and that our Lord, in thus instituting a symbol of his own death, did not attempt to explain what John and others of that time could not have understood, because the holy Spirit was not yet given, for Jesus had not yet accomplished his sacrifice for our sins, nor been glorified so as to present the sacrifice on our behalf. We note the commission given by our Lord to the apostles, and to us through them, as recorded in Matt. 28:19,20: "Go ye, therefore, and teach all nations, baptizing them in the name [by the authority] of the Father, and of the Son, and of the holy Spirit." This commission has applied to this entire Gospel age, and under it all ministers of the Truth today labor. The Lord did not here refer to the Pentecostal baptism of the Spirit, because it was not in the power of the apostles thus to baptize anyone. The Lord himself, and he alone, had this authority and retained it. It was, however, granted to the apostles, and to all the faithful teachers of the Lord's Word, to instruct people respecting the grace of God in Christ--respecting their justification, and respecting their sanctification, or consecration, or baptism into death with Christ, if they would be partakers of his new nature and coming glory. And the baptizing included also the symbolical, or water baptism, which was to be the outward sign by which the inward or heart-consecration of the believer would be made known to his fellows, even as our Lord himself first made the heart-consecration to the Father, and then symbolized it in water.

That the inspired apostles so understood their commission and ours is evident from all their teachings. They first taught the people respecting the grace of God in the work of redemption, encouraging them to believe unto justification of life. They thus urged upon them a full consecration of heart, saying, "I beseech **you, brethren** [no longer sinners, but tentatively justified through faith in Christ, and, hence,

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designated members of the "household of faith," or "brethren"], by the mercies of

God [a share of which you have already received in your justification], that ye present your bodies living sacrifices, holy [justified], acceptable to God, your reasonable service." This was the invitation to consecrate, or sacrifice, or be "**baptized into his death.**" So many as heard the word gladly, in the proper condition of heart, appreciatively, were baptized--not only really baptized in their consecration vow, but also symbolically baptized in water, as an outward testimony of this.

Notice the following testimonies that baptism was the custom of all the apostles--not merely with the Jews, but also with the Gentiles. We read of the people of Samaria, "When they believed Philip...they were baptized, both men and women [not children]." (Acts 8:12) The Ethiopian eunuch converted by the preaching of Philip was also baptized in water. (Acts 8:35-38) After Peter had preached to Cornelius and his household, "The holy Spirit fell on all them that **heard** [appreciated] the word [no infants, therefore], ...and he commanded them to be baptized." (Acts 10:44-48) Again we read, "Many of the Corinthians hearing believed, and were baptized." (Acts 18:8) Again we read, "Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened to give heed unto the things spoken by Paul....She was baptized and her household." (Acts 16:14,15) The Philippian jailer, when he had believed, was baptized by Paul and Silas in the prison. (Acts 16:33) Again, we read, "I baptized also the household of Stephanus." 1 Cor. 1:16

True, the Apostle in this last case mentions how few he had baptized, but this, undoubtedly, was because of his thorn in the flesh, his imperfect eyesight; and the few whom he baptized probably received this service at his hands because no one else suitable to perform it was conveniently at hand. He thanked God that he baptized so few; but this does not imply that he had changed his mind in respect to the propriety either of the real baptism or of its symbol; but in view of the fact that a dispute had arisen in the Church--

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a sectarian or factious spirit leading some to say, "I am of Paul," others, "I am of Apollos," others, "I am of Peter," etc. --the Apostle was glad that he could say he had baptized very few of them himself, lest any of them might have been led to claim that he had been making personal disciples, baptizing them in his own name, instead of making disciples for Christ, and baptizing them into the name of Christ.

In the light of these plain declarations of Scripture respecting the precepts and practice of the Lord and the apostles, it would be a bold man indeed who would declare that symbolical or water baptism is not taught in the Scriptures; or that it was taught as applicable only to the Jews; or that it was intended only as an introductory work. On the contrary, it has been both taught and practiced from the beginning of the age to the present time, even though with varying forms and ceremonies, and with more or less incorrect conception of its meaning, confounding the symbol and losing sight of the real baptism. It is surely with good reason that all Christian people respect water baptism as of divine institution. If any are still inclined to controvert this question, we have no quarrel with them, but believe that if such an one is honest and has performed in his heart the true baptism of his will into the will of the Lord--if he has become dead to self, and to the world, and alive toward God, through Jesus Christ our Lord, God will reveal even this matter also unto him in due

season. Phil. 3:15

Meantime, we shall rejoice with such that they have found the real baptism, and become participators in it, and we congratulate them upon the truth that it is far better to see and enjoy the real baptism while blind to the symbol, than it would be to see the symbol and be blind to the reality. In view of this, however strongly we favor the symbolical baptism, we could not base Christian fellowship upon it, but only upon the real baptism into death with Christ. All, therefore, who confess the Lord as their Redeemer, and confess a full consecration of heart and life to him, we accept as brethren in Christ Jesus, members of the **Ecclesia**, whose names are written in heaven--New Creatures

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in Christ, whether by birth Jews or Gentiles, bond or free, male or female, baptized with water or not baptized with water.

On the other hand, let it not be forgotten that every item of knowledge brings not only an increase of privilege and joy, but also an increase of responsibility. Whoever, therefore, comes to see the beauty and authority of the water symbol, comes at the same time to another test respecting the **deadness** of his will--respecting his real baptism into death with his Lord. A failure to obey as to the symbol under these circumstances, it will readily be seen, would mean a withdrawal of the sacrifice, and thus a failure to make the calling and election sure.

The Proper Symbol of Baptism

We will not attempt a discussion of the multitudinous pros and cons as between sprinkling, pouring and immersion --as to which was the original apostolic mode of performing symbolical baptism. We will suggest, however, that no infant could possibly be in the condition of mind and heart which would permit it to make a consecration or baptism of its will into the will of Christ, so as to become dead with him to self and to the world. We will insist further, that the symbolical baptism **could not** be performed prior to the real baptism, with any validity; because symbolical baptism is intended to be merely the outward expression or confession of what has already transpired between our hearts, our wills, and the Lord in secret.

These things being true, it follows that the great majority of Christian people have never had symbolical or water baptism, since they could receive it only after intelligently making their consecration vow. The immersion of adults prior **to consecration** would be no more efficacious than an ordinary bath, no more of a symbolic baptism than the sprinkling of an unconsecrated infant. It behooves all, therefore, to inquire earnestly which is the true water baptism, the true symbol, designed by our Lord, and to obey it promptly. And every consecrated heart, "dead indeed" to

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self-will and worldly opinion, will be on the alert to know and to do the will of the Lord in this as in every other matter. Such alertness is implied in the expression, "Alive toward God through Jesus Christ our Lord." Rom. 6:11

Suppose that the confusion on the subject of the mode of baptism were so complete,

and the testimony respecting the procedure of the early Church so confused, that we had nothing whatever to guide us in determining whether the apostolic mode of water baptism was by sprinkling or pouring or immersing, we are now in a place where, seeing clearly what constitutes the real baptism, it is possible for us to see clearly what would and what would not constitute symbols or pictures of it. Scrutinizing every form practiced, one only seems at all to **picture** death and burial with Christ. We fail to see any symbol of death to the world and self, and with Christ, in many or few drops of water upon the forehead, or in a pailful of water poured over the person. If there is any symbolical likeness of death in either of these we are unable to perceive it. But when we come to consider immersion we see at a glance a wonderful, a striking, a remarkable, a fitting illustration of all that is implied in the real baptism to death. Not only does the Greek word **baptizo** signify submergence, covering, burying, overwhelming, but the whole procedure connected with one immersion backward into the water in the name of Christ is a most striking picture of a burial, fitting in every particular. The administrator in the symbol represents our Lord. As the candidate goes to him so in our hearts we go to the Lord for baptism. Confessing that we cannot of ourselves become dead to self and to the world, we give ourselves into the hands of the Lord, asking him to accept the will for the deed, and requesting that, our wills being given up, **he will bury us into his death**--that he will cause such experiences, disciplines, assistances and chastisements, as will best enable us to carry out our covenant of consecration. When the candidate has given up his will, the administrator gently lets him down into the water, and while he is thus on his back, helpless in the water, he furnishes a complete illustration of our

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powerlessness to assist ourselves while in death; and as the administrator raises him to his feet again we see in picture just what our Lord has promised us--to raise us up from the dead in due time by his own power. We make no attempt to constrain the consciences of others who differ with us; but it seems to us evident from the fitness of this symbol that its author was the Lord. Who else could have arranged so complete a picture or symbol of the entire matter?

Whoever has already performed the real baptism--whoever has already given himself into the hands of Christ, to become dead with him, buried in the likeness of his death, and then sees the beauty of this symbolic picture, must, we believe, feel an intense desire to fulfil it in his own case. The language of his heart must surely be, "I delight to do thy will, O my God!"

What advantages will accrue from obedience to this symbol? We answer that the advantage does not accrue on the fulfilment of any one part of our consecration vow, but will only be ours if we seek to fulfil all the requirements, first and last--everything included in the full surrender of our wills to the Lord's will, and a full endeavor to walk in his steps. But while the full advantage will accrue at the end of the journey, in the First Resurrection, and its glory, honor and immortality, there is a measure of advantage to be enjoyed even now. The satisfaction of mind, the peace of heart, the fact that, like our Lord, we have endeavored to "fulfil all righteousness"--these contribute to that peace of God which flows like a river, regularly and steadily and forcefully, through the lives of those who are his--the peace of God that passeth all understanding, in our hearts.

The Apostle's testimony is, that there is "One Lord, one faith, one baptism, one God

and Father of all." (Eph. 4:4-6) It follows that as there is only one proper baptism so there can be but one proper symbol to it; and Christian people in general are agreed that immersion in water corresponds most closely to the meaning of the Scriptural language. As illustrations of this agreement, note the following comments from persons who, though probably really baptized

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into Christ's death, had become confused so that they did not know how to identify its water symbol, and concluded that it is immaterial.

Some Testimonies to the Point

John Calvin, Presbyterian, says: "The very word '**baptizo**' signifies to immerse. It is certain that immersion was the practice of the primitive Church." **Institutes**, Bk. IV, Chap. xv, p. 19

Dr. Macknight, Presbyterian: "In baptism the baptized person is buried under the water." "Christ submitted to be baptized; that is, to be buried under water."

Dr. Philip Schaff, Presbyterian: "Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words **baptizo, baptisma, baptismos.**" **Hist. of Apostolic Church**, p. 568

In a later publication (1885) he writes further on these "comparisons," that they "are all in favor of immersion, rather than sprinkling, as is fully admitted by the best exegetes, Catholic and Protestant, English and German." **Teaching of the Twelve Apostles**, pp. 55,56

Martin Luther, Lutheran: "Baptism is a Greek word, and may be translated '**immersion.**'" "I would have those who are to be baptized to be altogether dipped into the water." **Luther's Works**, Vol. I, p. 336

John Wesley, Methodist: "'Buried with him by baptism' --alluding to the ancient method of immersion."

Wall, Episcopalian: "Immersion was in all probability the way in which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism." **Hist. Infant Baptism**, Vol. I, p. 571, Oxford, 1862

Dean Stanley, Episcopalian: "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'--that those who were baptized were plunged, submerged, immersed into the water." **Christian Institutions**, p. 17

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Brenner, Roman Catholic: "Thirteen hundred years was baptism generally and regularly an immersion of the person under water." **Historical Exhibition of the**

Administration of Baptism, p. 306

"The whole person was immersed in water." **Kitto's Encyclopedia**

"Baptism, that is, to dip, or immersion." **Encyclopedia Americana**

"Baptism was originally administered by immersion." **Brande's Encyclopedia**

"Baptism means immersion." **Smith's Bible Dictionary**

"Baptizo, to dip in or under water." **Liddell and Scott's Greek Lexicon**

"To immerse; to sink." **Robinson's Greek Lexicon**

"To immerse, submerge, sink." **Greenfield's Lexicon**
Who May Administer Water Baptism

Since all of the consecrated, all baptized into Christ's death, constitute the "Royal Priesthood," and members of the anointed body of the Lord, it follows that they not only are commissioned by Matt. 28:19 to teach the people, and thus to lead them to the baptism, or burial of their wills into the Lord, but would be equally commissioned to perform for them the symbol of this consecration, the water baptism. And, further, if no such consecrated person could be found convenient for the service of the symbol, we can conceive of no sound objection that could be raised to its performance by an unconsecrated believer, or even by a worldly person, an unbeliever; because the real contract is between the Lord and the individual consecrating himself; and as the water baptism is not the real one, but merely a picture, so the administrator is not the Lord, but merely a man, and whether a good or a bad man he would act merely as a representative for the convenience and service of the immersed one. Nevertheless, there is a general fitness and order which it is well to observe in this as in all matters pertaining to the **Ecclesia**: this would indicate that the most proper persons for such service would be the chosen elders.

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The Form of Words

No particular form of words for this service is set before us in the Scriptures, and all can readily see that the words are of secondary importance--that the baptism might be equally valid if no words at all were used; because, as previously stated, the real contract is between the baptized one and the Lord, and the **act** of water baptism is the open confession of it. It is not, therefore, a question of what the administrator may believe or disbelieve, say or omit to say, but of what is the thought and intention of the heart of the one thus symbolically baptized. Nevertheless, basing our judgment upon the words of the Lord, in Matt. 28:19, and the words of the Apostle in Rom. 6:3, we recommend as a simple form of sound words for the occasion these:

"Brother John [or other Christian name], in the name of the Father, and of the Son, and of the holy Spirit, by this authority, I baptize thee into Christ."

Repetition of the Symbol

Because the true meaning of baptism has been so long lost sight of, we have many inquiries from those who have already been immersed in water, respecting the validity of their water baptism, and whether or not it would be proper to repeat the symbol. Our reply is that the symbol needs no repetition; but since it would have no meaning whatever, and no virtue whatever, any more than any other bath or dip in water, unless it **followed** the full consecration unto death, each must decide for himself whether or not he has obeyed this witnessing. But if the water baptism followed consecration, or baptism into death, it would not be necessary to repeat it--even though knowledge on the subject was deficient.

Baptism for the Dead

"Else what shall they do which are baptized for the dead, if the dead rise not at all?" 1 Cor. 15:29

A misapprehension of the Apostle's meaning in the above words led, during the "Dark Ages," to substitutionary baptism:

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Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic was the resurrection of the dead, and he is here sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized, and that their baptism signified or symbolized death, as we have seen just foregoing. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice **on behalf of the dead world**, because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world--the Seed of Abraham.

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STUDY XI THE PASSOVER OF THE NEW CREATION

The Yoke of Egypt and Deliverance Therefrom, in Type and Antitype-- "The Church of the First-Born"--"We, Being Many, are One Loaf"-- The Memorial Still Appropriate--Who May Celebrate--Who May Officiate--An Order of Service--Easter-Passover--Extracts from McClintock and Strong's Encyclopedia.

"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7,8

NOTABLE amongst the experiences of typical Israel was the Passover. The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt--but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. We can readily see that so portentous an event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by Jews to this day. The members of the New Creation are interested in those events, as they are interested in all the doings and arrangements of their Heavenly Father, both in respect to his typical people, Israel after the flesh, and in respect to the whole world of mankind. But the New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural

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Israel were intended to typify and foreshadow still grander things in the divine plan respecting antitypical Spiritual Israel--the New Creation.

In reference to these spiritual things, the Apostle declares that the "natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [the New Creation] by his Spirit." (1 Cor. 2:14,10) God used the apostles as his mouthpieces to give us certain clues whereby, under the guidance of his Spirit, we may understand the deep things of God. One of these clues is found in the text heading this chapter. Following the Apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God--all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and his people--the New Creation, and in general the household of faith. As the people of Israel longed for deliverance, and groaned under their taskmasters, yet were weak

and unable to deliver themselves, and could never have freed themselves from the yoke of Egypt had it not been for the Lord's intervention on their behalf, and his appointment and sending of Moses to be their deliverer, so we see the world of mankind at the present time and throughout the past groaning and travailing in pain together under the exactions of "the prince of this world" and his minions, Sin and Death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these--pain and death. But without divine aid, mankind is powerless. A few make a vigorous struggle, and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who he has promised shall deliver

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his people in his appointed time--bringing them across the Red Sea--representing the Second Death, in which Satan and all who affiliate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt of the Second Death."

The foregoing is the general picture; but inside of it, and yet a part of it, was another, a particular picture, which related, not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class amongst them--the first-born. Corresponding to these as their antitype, we have brought to our attention by the inspired word "the Church of the first-born, which are written in heaven"--the New Creation. In the type, the first-born occupied a special place--they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these first-born ones had a special place in it--a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that according to the divine arrangement they might be the teachers of their brethren.

This tribe or house of Levi clearly represents the household of faith, which is represented in turn by the preparatory Royal Priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the Royal Priesthood, whose Chief Priest is the Lord, and which shall bless, rule and instruct the world during the Millennial age. As the first-born of Israel in Egypt were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical Church of first-borns in the present time is subject now to Second Death, having their testing or trial for everlasting life or everlasting death in advance

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of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer's blood-- death.

Becoming participants in their Lord's grace, they renounce or sacrifice with him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its "life more abundant." Thus, while the Church of the first-born, the New

Creation, "all die like men," and in respect to earthly things seem to lose and renounce more than do others, nevertheless, though the natural man understands it not, these are passed over, or rescued from death, and, as the Royal Priesthood, will, with their Chief Priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the nighttime of this Gospel age--before the Millennial morning dawns, and its Sun of Righteousness arises--are to be the leaders of the Lord's host, to bring it forth from the bondage of Sin and Satan. Mark how this agrees with the language of the Apostle (Rom. 8:22,19), "The whole creation groaneth and travaileth in pain together"--"waiting for the manifestation of the sons of God"--waiting for the complete **passing over** of the Church of the first-born in the First Resurrection, to glory, honor and immortality.

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of all the Lord's people in the type, it was necessary that the Passover lamb should be slain, that its blood should be sprinkled upon the doorposts and lintels of the house, that its flesh should be eaten that night with bitter herbs, and with unleavened bread. Thus each house of Israel represented the household of faith, and each lamb represented the Lamb of God which taketh away the sin of the world, and the first-born in each family represented the Christ, Head and Body, the New Creation. The bitter herbs represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the Lamb and the unleavened bread.

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Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the antitypical first-born and household of faith who would thus partake of the Lamb during the night time of this Gospel age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into freedom from sin and corruption--into liberty of the sons of God.

Our Lord's Memorial

It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month--the day preceding the seven days' Feast of the Passover, celebrated by the Jews--that our Lord died, as the antitypical Passover Lamb, "the Lamb of God, which taketh away the sin of the world." At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty years of age, in his baptism unto death. Hence it was that, although the Jews many times sought to take him, no man laid hands on him, because "his hour was not yet fully come." John 7:8,30

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the first month, and to receive it into their houses on that date, the Lord appropriately offered himself to them on that date, when, five days before the Passover, he rode into the city on the ass, the multitude crying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" "He came unto his own, and his own [as a nation] received him not, but as many as received him [individually] to them gave he **liberty to become** sons of God." The nation, through its representatives, the rulers, instead of receiving him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God's grace the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony

with God, and they were partakers of the merits of the Lamb--yet they refused to eat of the antitypical

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Lamb--they lost the opportunity of becoming as a nation the first-born ones, the Royal Priesthood, the holy nation, the peculiar people of Messiah--they lost the opportunity of **passing over** and becoming members of the New Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the Scripture that they will, nevertheless, have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of his faithful brethren, spiritual Israel, the antitypical Church of the First-born. Rom. 11:11-26

It was at the close of our Lord's ministry, on the 14th day of the first month, in "the **same night** in which he was betrayed," and in the **same day**, therefore, in which he died, as the antitypical Lamb, that he celebrated with his disciples the typical Passover of the Jews--eating, with his twelve apostles, the typical lamb which represented himself, his own sacrifice for the sins of the world and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity with the types which they were to express.

As Jews "born under the Law," it was obligatory upon our Lord and his apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish Supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with "fruit of the vine," that the Lord--taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish Supper, the type--instituted amongst his disciples and for his entire Church, whom they represented (John 17:20), a new thing, that with them, as the spiritual Israel, the Church of the First-born, the New Creation, should

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take the place of, and **supplant**, the Jewish Passover Supper. Our Lord was not instituting another and a higher **type** of the Passover. On the contrary, the type was about to begin its fulfilment, and, hence, would be no longer appropriate to those who accepted the fulfilment. Our Lord, as the antitypical Lamb, was about to be slain, as the Apostle expresses it in the text at the head of this chapter: "Christ our Passover [Lamb] is slain."

None accepting Christ as the Passover Lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover Lamb would be the sprinkling of the doorposts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil" [from present condemnation-- realizing their sins propitiated through his blood, and that through his blood they now have forgiveness of sins]. These henceforth must eat, or appropriate to themselves, the merits of their

Redeemer--the merits of the man Christ Jesus, who gave himself a ransom for all. By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and he died for them, so his merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

If, then, our Lord's Supper took the place of the Passover Supper, yet not as a higher type--the antitype having commenced --what was it? We answer that it was a **Memorial** of the antitype--a remembrancer for his followers of the beginning of the fulfilment of the antitypical Passover.

Thus to accept our Lamb, and so to commemorate his death for us, means expectancy regarding the promised deliverance of the people of God, and therefore signifies that those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and as strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present

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time of the reign of Sin and Death. These partake of the true, the antitypical unleavened bread: they seek to have it in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc., that they may be strong in the Lord and in the power of his might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above his Lord, and that if the Lord himself was reviled and persecuted and rejected, they must expect similar treatment, because the world knoweth them not, even as it knew him not. Yea, his testimony is that none will be acceptable to him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Matt. 5:11,12; 2 Tim. 3:12

When our Lord instituted his Memorial Supper, called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you [this represents me, the antitypical Lamb; it represents my flesh]. This do in remembrance of me." Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical first-borns and household of faith. The expression, "**This do** in remembrance of me," implies that this new institution should take the place with his followers of the former one, which must now become obsolete by reason of fulfilment. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament [covenant] in my blood"--the blood of the covenant--the blood which seals the New Covenant. "This do ye, as oft as ye drink it, in remembrance of me." We would not understand this to imply the doing of it without respect to time and place, etc., but as signifying that when this cup and unleavened

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bread thenceforth were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would

not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary. 1 Cor. 11:23-25

The Apostle adds, "For as oft as ye eat **this** bread and drink **this** cup ye do show forth the Lord's death till he come." (1 Cor. 11:26) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood. Although this new institution was not laid upon his followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that all trusting in him and appreciating him as the antitypical Passover Lamb would be glad to take up the Memorial which he thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, "till he come"--not only until our Lord's **parousia**, or presence, in the harvest or end of this age, but until during his **parousia** one by one his faithful ones have been gathered to him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."

"We, Being Many, Are One Loaf"

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread [loaf]--one body; for we are all partakers of that one bread." 1 Cor. 10:16,17

The Apostle, under the guidance of the holy Spirit, here sets before us an additional thought respecting this Memorial instituted by our Lord. He does not deny, but affirms, that primarily the bread represents our Lord's broken body, sacrificed on our behalf; and that the cup represents

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his blood, which seals our pardon. But now, in addition, he shows that we, as members of the **Ecclesia**, members of the body of Christ, the prospective First-borns, the New Creation, become participators with our Lord in his death, sharers in his sacrifice; and, as he has elsewhere stated, it is a part of our covenant to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) The thought here is the same as that expressed by the words, "We are baptized into **his death**." Thus, while our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, "members of the body of Christ"; and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings.

This is the exact thought contained in the word "communion" --common-union, common-participation. Hence, with every annual celebration of this Memorial we not only recognize the foundation of all our hopes as resting in the dear Redeemer's sacrifice for our sins, but we revive and renew our own consecration to "be dead with him, that we may also live with him"--to "suffer with him, that we may also reign with him." How grandly comprehensive is the meaning of this divinely instituted celebration! We are not putting the symbols instead of the reality; nothing surely

could be further from our Lord's intention, nor further from propriety on our part. The heart-communion with him, the heart-feeding upon him, the heart-communion with the fellow-members of the body, and the heart-realization of the meaning of our covenant of sacrifice, is the real communion, which, if we are faithful, we will carry out day by day throughout the year--being daily broken with our Lord, and continually feeding upon his merit, growing strong in the Lord and in the power of his might. What a blessing comes to us with the celebration of this Memorial!

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What a burning of heart for further appreciation and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not only as respects the present but also as respects the future!

It will be noticed that the Apostle includes the cup for which we praise God. "Is it not the communion, [common-union, common-participation] of the blood of Christ?" Oh, what a thought--that the truly consecrated, faithful "little flock" of the New Creation throughout this Gospel age, has been Christ in the flesh; and that the suffering and trials and ignominy and death of these whom the Lord has accepted and recognized as "members of his body" in the flesh, are all counted in as parts of his sacrifice, because associated with, and under him who is our Head, our Chief Priest! Who that understands the situation, who that appreciates the invitation of God to membership in this **Ecclesia**, and the consequent participation in the sacrifice unto death now, and in the glorious work of the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the Truth, as members of his flesh and of his bones? What matters it to these that the world knows us not, even as it knew him not? (1 John 3:1) What matters it to these, though they should suffer the loss of the choicest of earthly blessings and advantages, if they as the body of Christ may but be counted worthy of a share with the Redeemer in his future glories?

As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Phil. 3:8; Rom. 8:18

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members

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of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely united to us through our

Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed from death unto life is that we love the brethren. (1 John 3:14) Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church." Col. 1:24

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (1 John 3:16) What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren--in their service; the service for the world belongs chiefly to the age to come, the Millennium. Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we

****Tabernacle Shadows of the Better Sacrifices, p. 59.***

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are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him--not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

The Memorial Still Appropriate

The original celebration of the Memorial of our dear Redeemer's death (with the still larger meaning attached to it by the holy Spirit through the Apostle, as including our participation or communion with him in his sacrifice) was,

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as we have seen, upon a particular date--the fourteenth day of the first month, Jewish reckoning.* And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the "old paths" and desirous of walking therein. This annual commemoration of the Lord's death, etc., as instituted by our Lord and observed by the early Church, has been revived of late amongst those coming into the light of Present Truth.

It is not surprising that, as more and more the real meaning of the Lord's symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:

After the apostles and their immediate successors had fallen asleep--somewhere about the third century--Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ's death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ--after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which, as we have heretofore explained in some detail, was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed--the fresh

****The Hebrew year begins in the spring, with the first appearance of a new moon after the Spring Equinox. The 14th day is easily reckoned, but should not be confounded with Feast Week, which began on the 15th and continued for a week following it--the Jewish celebration. That week of unleavened bread, celebrated by the Jews with rejoicing, corresponds to the entire future of a Christian--especially representing the entire year until his next celebration of the Memorial Supper. With the Jew the sacrifice of the lamb was a means to the end; a start for the feast of the week, which had his special attention. Our Memorial relates to the killing of the Lamb, and hence belongs to the 14th of Nisan (the first month). Moreover, we are to remember that with the change of counting the hours of the day, the night of the 14th of Nisan would correspond to what we would now call the evening of the 13th.***

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sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord--"the abomination which maketh desolate." Dan. 11:31; 12:11*

That false doctrine did make desolate, and in its wake came the Church's multitudinous errors, the great falling away or apostasy which constituted the Roman

system-- the chiefest of all anti-Christ. Century after century rolled around, with this view the predominating one, the controlling one throughout Christendom, until, in the sixteenth century, the Great Reformation movement began to stir up an opposition and, proportionately, began to find the truths which had been hidden during the Dark Ages under the false doctrines and false practices of anti-Christ. As the Reformers were granted additional light respecting the entire testimony of God's Word, that light included clearer views of the sacrifice of Christ, and they began to see that the Papal theory and practice of the Mass was indeed the "abomination of desolation," and they disavowed it, with varying degrees of positiveness. The Church of England revised its Prayer-book in 1552 and excluded the word Mass.

The custom of the Mass practically took the place of the annual celebrations of the Lord's Memorial Supper; for the Masses were said at **frequent** intervals, with a view to cleansing the people repeatedly from sin. As the Reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish Mass as being an improper celebration of the Lord's Memorial Supper. However, not seeing the close relationship between the type of the Passover and the antitype of our

****Vol. II, Chap. ix, and Vol. III, Chap. iv.***

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Lord's death, and the Supper as a **memorial** of the antitype, they did not grasp the thought of the propriety of its observance on its **annual** recurrence. Hence, we find that amongst Protestants some celebrate monthly, others every three months, and some every four months--each denomination using its own judgment--the "Disciples" celebrating weekly, through a misunderstanding of the Scriptures somewhat similar to their misunderstanding respecting baptism. They base their weekly celebration of the supper on the statements of the Acts of the Apostles to the effect that the early Church came together on the first day of the week, and at such meetings had "breaking of bread." Acts 2:42,46; 20:7

We have already observed* that these weekly celebrations were not commemorations of the Lord's death; but, on the contrary, were love-feasts, commemorative of his resurrection, and of the number of breakings of bread which they enjoyed with him on several first-days during the forty days before his ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a breaking of bread. As we have already noticed, the cup is never mentioned in connection with these, while in every mention of the Lord's Memorial Supper it occupies fully as important a place as does the loaf.

Who May Celebrate?

We answer, first of all, that none should commune who do not trust in the precious blood of Christ as the sacrifice for sins. None should commune except by faith he have on the doorposts and lintel of his earthly tabernacle the blood of sprinkling that speaketh peace for us, instead of calling for vengeance, as did the blood of Abel. (Heb. 12:24) None should celebrate the symbolical feast unless in his heart he

****See previous chapter.***

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has the true feast, and has accepted Christ as his Life-giver. Further, none should commune unless he is a member of the one body, the one loaf, and unless he has reckoned his life, his blood, sacrificed with the Lord's in the same chalice, or cup. There is here a clearly drawn line of distinction, not only between the believers and unbelievers, but also between the consecrated and the unconsecrated. However, the line is to be drawn by each individual for himself--so long as his professions are good and reasonably attested by his outward conduct. It is not for one member to be the judge of another, nor even for the Church to judge, unless, as already pointed out, the matter has come before it in some definite form, according to the prescribed regulations. Otherwise the elders, or representatives of the Church, should set before those who assemble themselves these terms and conditions--(1) faith in the blood; and (2) consecration to the Lord and his service, even unto death. They should then invite all who are thus minded and thus consecrated to join in celebrating the Lord's death and their own. This, and all invitations connected with this celebration, should be so comprehensively stated as to leave no thought of sectarianism. All should be welcomed to participate, regardless of their faith and harmony on other subjects, if they are in full accord in respect to these foundation truths--the redemption through the precious blood, and a full consecration unto death, giving them justification.

It is appropriate here to consider the words of the Apostle:

"Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, if he discern not the Lord's body." 1 Cor. 11:27-29

The Apostle's warning here seems to be against a careless celebration of this Memorial, which would make of it a feast, and against inviting persons to it in a promiscuous manner. It is not such a feast. It is a solemn Memorial, intended only for the members of the Lord's "body"; and

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whoever does not discern this, whoever does not discern that the loaf represents the flesh of Jesus, and that the cup represents his blood, would, in partaking of it, properly come under condemnation--not "damnation" as in the common version, but a condemnation in the Lord's sight, and a condemnation also in his own conscience. Before partaking of these emblems each individual, therefore, should decide for himself whether or not he believes and trusts in the broken body and shed blood of our Lord as being his ransom price; and secondly, whether or not he has made the consecration of his all that he may thus be counted in as a member of that "one body."

Having noted who are excluded, and who properly have access to the Lord's table, we see that every true member of the **Ecclesia** has the right to participate, unless that right has been debarred by a public action of the whole Church, according to the rule therefor laid down by the Lord. (Matt. 18:15-17) All such may celebrate; all such will surely desire to celebrate--will surely desire to conform to the Master's dying admonition, "Eat ye all of it; drink ye all of it." They will realize that unless we eat the flesh of the Son of Man, and drink his blood, we have no life in us; and that if they have in heart and mind partaken of the merits of the Lord's sacrifice really, and of his life, that it is both a privilege and a pleasure to memorialize this, and to confess it before each other and before the Lord.

Who May Officiate

The false doctrine of the Mass, and the creation of a class in the Church called the clergy, to administer this and similar services, has created so deep an impression upon the public mind that Protestants even to this day generally hold that the presence of "an ordained minister," to ask a blessing and to officiate in such a memorial service, is of absolute necessity, and that any other procedure would be sacrilegious. How utterly wrong this whole theory is will be very readily recognized when we remember that all who have the privilege of partaking of this Memorial are consecrated

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members of the "Royal Priesthood"--each fully commissioned of the Lord to preach his Word according to their talents and opportunities, and fully ordained also to perform any service or ministry of which they are capable to him and the members of his body, and, in his name, to others. "All ye are brethren," is the Lord's standard, and is not to be forgotten when we hold communion with him, and celebrate his redemptive work, and our common-union with him and with each other as members of his body.

Nevertheless, in every little group of the Lord's people, in every little **Ecclesia**, or body of Christ, as we have already pointed out, the Scriptures indicate that there should be order, and that a part of that order is that there should be "elders in every Church." While each member of the **Ecclesia**, the New Creation, has a sufficient ordination of the Lord to permit him to take any part in connection with the Memorial Supper, yet the Church, in electing elders, indicates that they should be representatives of the entire **Ecclesia** in respect to such matters as this. Therefore, the duty of arranging and ministering this Memorial would devolve upon them as a service to which they have already been selected by the Church.

Our Lord's declaration, "Where two or three of you are met together in my name, there am I in the midst"--shows us conclusively that, wherever it is possible, this memorial should be celebrated in company with fellow-members of the body. The blessing attached was intended to draw the members one toward the other, not only in this annual gathering, but whenever possible. Wherever even two or three may meet to claim this promise, it being impossible or inconvenient to meet with a larger group, they are privileged to celebrate as a Church, as an **Ecclesia**, complete; and even where an individual may be so circumstanced that he cannot possibly meet with others, we suggest that his faith go out with sufficient strength to the Lord to claim the promise--regarding the Lord and himself as the two. We advise that such unavoidable isolation be not permitted to hinder any from the annual celebration of

the great sacrifice

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for sin, and of our participation in it with our Lord; that the solitary individual provide bread--(unleavened bread, if obtainable--such as soda biscuit or water cracker) and fruit of the vine (raisin juice or grape juice or wine*) and that he celebrate in communion of spirit with the Lord and with the fellow-members of the body, from whom he is of necessity separated.

An Order of Service

Since the Lord laid down no rule or order of service it is not for us to do so--yet without impropriety we believe we may suggest what commends itself to us as a moderate, reasonable, orderly celebration of this Memorial. We do so, not with the intention of making a rule or law, but with the view of assisting to a moderate view of the matter some who have been used to elaborate service and others who have been accustomed to nothing of the kind. Let our expression, then, be considered merely in the light of suggestion, subject to such modification, etc., as may seem advisable. It is as follows:

(1) The opening of the service with one or more hymns, appropriate to the occasion--of solemn spirit, and drawing the mind in the direction of the Memorial.

(2) Prayer for divine blessing upon the assembly, and especially upon those who shall participate, remembering also fellow-members of the same body, known to us and unknown, in all the world, and especially such as are celebrating this Memorial on its anniversary.

****So far as we are able to judge, the Lord used fermented wine when he instituted this Memorial. Nevertheless, in view of his not specifying wine, but simply "fruit of the vine," and in view also of the fact that the alcoholic habit has obtained so great and so evil a power in our day, we believe we have the Lord's approval in the use of unfermented grape juice, or raisin juice, to which, if convenient, a few drops of fermented wine may be added, so as to satisfy the consciences of any who might be inclined to consider that obedience to the Lord's example would require the use of fermented wine. In this manner there will be no danger to any of the Lord's brethren, even the weakest in the flesh.***

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(3) The Elder officiating might read an account of the original institution of the Memorial from the Scriptures.

(4) He or another Elder might then present an account of the matter, type and antitype, either speaking extemporaneously or with equal propriety, if he please, reading some such explanation of the entire matter as, for instance, the foregoing dissertation.

(5) Calling attention to the fact that our Lord blessed the bread before he broke it, the leader might now call upon some competent brother to ask a blessing upon the bread, or--none present but himself being competent--he should invoke the divine blessing upon the bread and upon those who would partake of it, that the eyes of their understanding might be opened widely to an appreciation or comprehension of the depths of meaning properly attaching to it, and that all participating might have blessed communion with the Lord in the use of this symbol of his flesh and to make renewal of their own consecration to be broken with him.

(6) One of the crackers or pieces of unleavened bread might then be broken, using the Lord's words, "This is my body, broken for you; eat ye all of it"; and the platter might be served by one of the brethren or by the officiating person himself; or, if the congregation were a large one, a number of plates of bread might be served simultaneously by two, four, six or any necessary number of the consecrated brethren.

(7) Silence would well be maintained during the passing of the emblems, except that brief remarks, much to the point respecting the signification of the bread, and how we feed upon the Lord, might not be inappropriate--though generally it would be well that this matter be covered either by the leader or some other speaker when explaining the signification of the celebration in general, before the distribution, that the communion of the participants be not intruded upon.

(8) A blessing should then be asked upon the cup, even as we read our Lord "took the cup and blessed it," and gave to

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his disciples. Some brother might be called upon for this prayer of thanks, and of request for the Lord's blessing upon those participating, and it should be similarly served in quietness.

(9) The service being thus ended, we advise that the course of the Lord and the apostles be followed to the end-- that a hymn be sung in conclusion, and the congregation thus dismissed--without any concluding prayer. We advise that on this occasion the usual greetings, inquiries for health, etc., be dispensed with, and that each go to his home avoiding, as far as possible, anything that might disturb his reflections and communion, and that so far as possible each seek to continue to commune, not only on that night, but during the following day, having in memory the Lord's experiences in Gethsemane, and his need of sympathy and help, and the fact that each member of his body may also have Gethsemane occasions, and need the comfort and help of fellow-disciples.

Of the Master it is written, "Of the people there was none with him"--none able to sympathize with him in his own hour of trial. With us it is different. We have fellow-members of the body, similarly baptized into death, similarly pledged to be "broken" as members of the one loaf, and accepted and anointed with the same holy Spirit. And as we remember this, let us the more earnestly seek to be helpful to the fellow-members of the body, remembering that whatsoever is done to the least member of the body is done unto the Head, and is appreciated by him. We can appropriately remember at the same time the example of Peter --his earnest impulsiveness, as a servant of the Lord, and yet his weakness in a moment of trial, and his need of the

Lord's help and prayers. "I have prayed for thee, that thy faith fail not." To remember this may be a special aid to us, as it undoubtedly was subsequently to the Apostle Peter. It will enable us all the more to look to the Lord for "grace to help in every time of need."

It will be well at the same time that we remember Judas, and that his fall came through selfishness--ambition, covetousness;

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and as we remember how through this door of selfishness Satan more and more entered into him, it may help us to be on our guard lest we should similarly fall into a snare of the Adversary; lest we, for any consideration, should deny the Lord that bought us; lest we should ever in any sense of the word betray the Lord or his brethren or his Truth. Let us through the day following have in memory our dear Redeemer's experiences; not only that we may thus enter the more keenly into sympathy with him, but additionally that we may not think strange of the fiery trials which may be permitted to come upon us as his followers, but that we may follow him to the consummation and ever keep in memory his dying words, "It is finished," and realize that this meant a completion of his sin-offering on our behalf, so that through his stripes we may realize ourselves healed, and so that we may also realize that he ever liveth to make intercession for us, and to render us assistance in every time of need.

Easter-Passover

The word "Easter" occurs once in the Scriptures (Acts 12:4), and there it is a mistranslation; it should be rendered "Passover." The name Easter was adopted from the heathen. It is of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the third century. This heathen origin of the name Easter need make no particular difference in our minds, for we no longer use it to celebrate the goddess of the East. Amongst Protestants the name has been definitely attached to one day instead of to a period, as in old time, and as it is still used by Catholics. That one day is called Easter Sunday. Any memorial of our

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Lord's resurrection will always be precious with his people, but to those who rightly appreciate the matter, every Sunday is an Easter Sunday, because every Sunday is a Memorial commemorative of our Lord's resurrection from the dead.

Our thought in introducing the subject here is more particularly to draw attention to the larger view of the term Easter, held by Catholics, which includes Good Friday as well as Easter Sunday, and is merely used as a synonym for the Passover season. The introduction of the Mass, and its frequent observance, might have been expected to have entirely made void the annual celebration of our Lord's death on its anniversary; but not so. The original custom of the early Church, to celebrate the great central fact, and the very foundation of her existence, continued, although the

celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the Mass--and thus this one particular memorial lost its meaning.

For centuries it was the custom to count the date of our Lord's crucifixion according to the Jewish calendar, as we have already explained it; but subsequently, with a desire to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. "The Ecumenical Council" of Nice decreed that thenceforth Easter should be celebrated on the Friday following the first full moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday," but additionally it insured that the celebration would very rarely indeed be exactly in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon thereafter, and keep the Passover at the full of that moon, or the 14th day. This change occasionally makes a difference of nearly a month between the two methods of counting.

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It is not for us to say which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced--not with a subserviency which would make us feel that we had committed a crime if we erred in the calculation, and celebrated on a wrong date, but nevertheless with a satisfaction that we have endeavored to follow as closely as possible the divine institution, the pattern. Someone might perhaps suggest that it would be still better to fix the date according to our modern calendar--say the 15th of April or the 1st of April, or other date--and all calculations, etc., would in consequence be unnecessary. We answer, that the Lord evidently had a reason for arranging the Jewish calendar as he did, and we prefer in this matter to continue to recognize his institution.

In a particular sense we see that as the sun is the symbol of the spiritual Kingdom of God, the moon is the symbol of the Law Covenant, and of the people who were under that Law Covenant. Thus there was a special appropriateness in our Lord's being crucified by them exactly at the full of the moon, and that by God's predetermination as concerned the time, so that they could not take him previously, though they desired to do so, because "his hour was not yet come." (John 7:30; 8:20) His crucifixion at the **full** of the moon, and the fact that the moon immediately began to wane, points a lesson to the effect that there Israel brought upon itself as a nation a divine rejection, or casting off for a season, symbolized by the waning of the moon, which represented their national decline.

* * *

We append here some pertinent extracts from a recognized authority, corroborative of the foregoing, as follows:

From McClintock and Strong's Encyclopedia

"EASTER, i.e., PASSOVER--Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, in honor of whom sacrifices being

offered annually

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about the Passover time of year (Spring), the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover: hence we say Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons. So the present German word is used, Ostern, for Easter, and refers to the same goddess, Estera or Oстера. The occurrence of this word in the Authorized Version (Acts 12:4)--'Intending after Easter to bring him forth to the people'--is chiefly noticeable as an example of the want of consistency in the translators. ...At the last revision 'Passover' was substituted in all passages but this....

"The Churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient Church, the crucifixion took place. The Western Churches (Rome), on the other hand were of opinion that the crucifixion should be annually commemorated on the particular **day of the week** on which it occurred, i.e., Friday.... The Western Churches viewed the death-day of Christ as a day of mourning, and they did not terminate the time of fasting until the day of the resurrection. The Churches of Asia Minor, on the other hand, looked upon the death of Christ wholly as for the redemption of mankind, and terminated the day of fasting at the hour of Christ's death, three o'clock in the afternoon, and immediately afterward celebrated the agape and the Lord's Supper. Both parties (orthodox Eastern and Western Churches) adhered to the name PASCHA (Passover), by which they understood sometimes the specially festive days of this week, and sometimes the whole week commemorating the Passover.

"The first serious dispute between the parties within the old Church broke out about 196 (A.D.), when Bishop Victor of Rome issued a circular to the leading bishops of the Church, requesting them to hold synods in their various provinces, and to introduce the western practice (the practice of celebrating on Friday and Sunday, instead of on the

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exact day, 14th and 16th of Nisan). Some complied with the request, but the synod held by Bishop Polycrates, of Ephesus, emphatically refused, and approved the letter of Bishop Polycrates, who in the defense of the Asiatic practice referred Victor to the authority of the Apostles Philip and John, to Polycarp, and to seven of his relations who before him had been bishops of Ephesus...

"Thus far the controversy between the Asiatic and the Western (Roman) Churches had only concerned two points, viz., (1) whether the day of the week or the day of the month on which the death of Christ occurred should be commemorated; (2) whether the fasting ought to be terminated. Now a third point in dispute arose, as to the time when the 14th day of Nisan really occurred. Many of the Church Fathers are of the opinion that, according to the original calculation of the Jews up to the time of the destruction of Jerusalem, the 14th of Nisan had always been after the Spring equinox, and that it was only in consequence of that miscalculation of the later Jews that the 14th of Nisan occasionally fell before the equinox. They therefore insisted

that the 14th of Nisan, which for both parties within the Church determined the time of Easter, should always be after the equinox.

"As the year of the Jews is a lunar year and the 14th of Nisan always a **full-moon** day, the Christians who adopted the above astronomical view, whenever the 14th of Nisan fell before the equinox would celebrate the death of Christ one month later than the Jewish Passover. As the Christians could now no longer rely on the Jewish Calendar they had to make their own calculations of the time of Easter. These calculations frequently differed, partly from reasons already set forth, and partly because the date of the equinox was fixed by some at the 18th of March, by others at the 19th, by others at the 21st of March. The Council of Arles in 314 endeavored to establish uniformity, but its decrees do not appear to have had great effect. The subject was, therefore, again discussed and acted upon by the Ecumenical Council of Nice, which decreed that Easter should be

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celebrated throughout the Church after the equinox on the Friday following the 14th of Nisan. It was also provided that the Church of Alexandria, as being distinguished in astronomical science, should annually inform the Church of Rome on what day of the Calends the Ides of Easter should be celebrated, and the Church of Rome should notify all the Churches of the world. But even these decrees of the Council of Nice did not put a stop to all difference, and it was reserved to the calculation of Dionysius Exiguus to gradually introduce uniformity of practice into the old Church. Some countries, like Great Britain, did not abandon their ancient practice until after a long resistance. At the time of Charlemagne **uniformity** [in observing Friday and in disregarding the Jewish reckoning of full moon day] seems to have been established, and [thereafter] **no trace is to be found** [of the observance] **of the Quarto decimani (the celebration according to the actual day--the 14th of Nisan, the full moon after the spring equinox)...**

"The revision of the Calendar by Pope Gregory XIII, on the whole retained the Dionysian era; but determined more accurately the Easter full moon, and made careful provision for avoiding any future deviation of the calendar from the astronomical time. By these minute calculations, however, the Christians' Easter sometimes, contrary to the decrees of the Nicean Council, coincides with the Jewish Passover."

The same authority says respecting the word:

PASSOVER--"It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church. (Exod. 12:44) We may see this in what occurred at Gilgal, when Joshua, in reviewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relationship in which these two rites stood to each other did not become fully developed until its antitypes were fulfilled, and **the Lord's supper took its place** as the sacramental feast of the elect people of God."

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STUDY XII
MARITAL AND OTHER PRIVILEGES AND OBLIGATIONS OF THE NEW
CREATION

Various Obligations of the New Creature--"All One in Christ Jesus"--Promiscuous Association not Implied--Man and Woman in the Divine Order--Man's Headship not Tyranny--Marriage of New Creation-- Advice to the New Creatures in the Varied Conditions of Marital Union--In the Event of Desertion--Conscience the Final Test--Eunuchs, Virgins, Celibacy--"Only in the Lord"--Parental Responsibilities.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus; [for] as many of you as have been baptized into Christ have put on Christ." Gal. 3:27,28

THE New Creature consists at first of merely a newly begotten **will**, which has the promise of a new, perfect, spiritual body in the resurrection if it shall prove loyal to its covenant obligations to the Lord. Its Law of Love obligates it first of all to God, and signifies very hearty obedience to the divine will in all things. Its second obligation is toward its brethren of the New Creation, to do them good. Its third obligation is to do good to all men as it may have opportunity, and as the first two obligations may permit. Although the New Creature, the new will, has not its own proper body through which to operate and exercise itself, it is not without a body, for, as the successor to the will of the flesh and the natural mind, it enjoys, as part of its assets, both the privileges and obligations of the natural body, in which it must temporarily reside, and through which alone it can find expression.

Even if the human body were perfect in every particular the new will would experience difficulties in connection with its use, because it is of the earth, earthy. It is adapted to earthly conditions, and its ambitions and desires are

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earthly, however pure and noble they may be; while the ambitions and desires of the new will are heaven-inspired by the exceeding great and precious promises of the divine message. This was exactly the case with our Lord Jesus, whose body was "holy, harmless, undefiled, and separate from sinners." He nevertheless, according to his covenant, and according to the conditions in which that new nature would thrive and be ready for the new body in the resurrection, was obliged to crucify the flesh--to cross it, to devote it, to submit and subject it to his new will. Even its proper, natural tastes, preferences and desires must be sacrificed, whenever they came in conflict with the Father's will, the Father's arrangement, the Father's providential leadings; and these included the sacrifice of the flesh, even unto death, as necessary to the full adoption of the New Creature and his glorification on the divine plane.

The under-members of the New Creation, the Royal Priesthood, having imperfect bodies, whose sacrifice would not be acceptable to God because blemished, sinful, imperfect, need first of all to be justified by the sacrifice of their Lord Jesus. By the merit of his atonement the sins and imperfections of their mortal bodies are covered, and no longer imputed, and thus in a reckoned sense their bodies are made acceptable as sacrifices. The Apostle declares this **justification** saying: "I beseech

you therefore, brethren, by the mercies of God [in the covering of your sins through faith in Christ] that you present your bodies living sacrifices, holy, acceptable to God, your reasonable service." Rom. 12:1

It was when this sacrifice of our **reckonedly justified** flesh took place that we individually were begotten of the Spirit to be sons of God--sons on the spiritual plane, instead of on the human plane. There it was that the consecrated **will** was accepted as the New Creature and began its existence, which must prosper in proportion as it remains loyal to God and to the covenant of sacrificing the mortal body and its interests. The mortal body thus sacrificed and reckoned

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dead with Christ is to be so "quickened," or energized, by the **new will** (the New Creature), so controlled by it, that the remainder of life is spoken of as figuratively a resurrection life. The New Creature, the new will, acting in and through these mortal bodies, is declared figuratively to be risen with Christ, and living for, seeking, those things which are above. Col. 3:1

The Apostle refers to this newness of life, or figurative resurrection, in which the new will uses the mortal body in the divine service, saying, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [energize] your mortal bodies by his Spirit which dwelleth in you." (Rom. 8:11) To the extent, therefore, that the new will thus gains control of our mortal bodies, and uses them in the present life as the best and only substitute it has for the spiritual body, not obtainable before the resurrection--to this extent it might not be improper to consider the mortal bodies of the New Creation temporary substitutes for the spiritual bodies waited for.

But all this matter of **reckoning** is spiritual, and is understood and appreciated only by such as are begotten of the Spirit, and who thus are enabled to view matters from the divine standpoint. From the world's standpoint all this is untrue, unreal--"foolishness." They see a difference in the aim, ambition and conduct, but they know not how to interpret it. They are apt to consider it a fad, or a mania, or a "holier-than-thou" attitude, or hypocrisy. We cannot deny that to all appearances there are these various counterfeits of the New Creature--tares, having an outward resemblance to wheat, but different at the heart. The New Creature is not to be surprised or disappointed that he is not understood by the world; but is to remember the divine counsel that the world knoweth us not, even as it knew not our Lord. It is a test of our fidelity to God that to follow the footsteps of Jesus we must be disesteemed by those whom we love, and whose esteem it is not unreasonable to desire.

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The fact that the friendship of the world and its esteem mean enmity toward God and disloyalty to the consecration covenant must settle the matter with the New Creatures.

"To my Lord I must be true,
Who bought me with his blood."

Our present investigation relates to the proper course of conduct of these New

Creatures, these new wills, operating in and through these consecrated bodies, which have certain relationships to other human beings and certain responsibilities, therefore, toward them, according to the flesh. It is the will of God that the New Creature shall respect these obligations of his mortal flesh in all matters of justice--in honesty, in duty, in responsibilities properly devolving upon his mortal flesh. Under present conditions, therefore, the New Creature cannot in all matters do as it would prefer, but must in certain affairs be governed by the obligations of the flesh, because the divine injunction is to "provide things honest in the sight of all men"; and further "He that provideth not for his own hath denied the faith and is worse than an unbeliever." Rom. 12:17; 1 Tim. 5:8

In view of these facts it will be readily seen that the new will has an arduous task before it: (1) To please God in the accomplishment of the sacrifice of the flesh; (2) to discern distinctly which appetites and demands of the fleshly relationship should be considered and allowance made for them; (3) to what extent these demands and concessions may properly be made without infringing upon and invalidating the covenant--which is unto life or unto death-- "For if we live after the flesh we shall die; but if through the Spirit we do mortify [kill] the flesh we shall live"--eventually attain perfection in the resurrection. Here arises another difficulty. The flesh does not voluntarily die: it must be put to death by the will, the mind, the New Creature; and so, finding that there are certain allowances to be made, according to the will of God, the flesh is very apt to take advantage of these allowances, and to claim not only greater allowance than the "things needful," but also liberties

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and rights along lines which are not obligations, and which would be interferences with the covenanted sacrifice.

These endeavors of our mortal bodies, sometimes to excuse sin and sometimes to avoid sacrifice, cause the New Creature frequent perplexity, and not infrequently temporary stumbling; until gradually he learns more and more of the deceptiveness of his own flesh and of its weaknesses, and gradually grows in grace and in the wisdom which comes from above, and obtains more and more of a mastery in keeping the body "**under**"--in subjection to the new mind. (1 Cor. 9:27) Thus, by bitter experience often, the New Creature learns to appreciate the declaration of the Lord's Word, that the natural heart, the will of the flesh, although slain, and not in any sense of the word in control, is "**deceitful** above all things" and, sometimes, "desperately wicked," and desperately in earnest in its endeavor to overthrow the rule of the new will, and thus to destroy the New Creature-- to the intent that the old creature may revive, and walk after the flesh, and not after the Spirit.

Promiscuous Association Not Implied

The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures-- according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed--in that he favored and honored

those who showed the largest measure of zeal for his cause. But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with

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the world. Hence, the proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations.

The same argument applies to racial distinctions. There is a relationship of the Spirit and a unity of the Spirit which is totally different from a relationship and a unity in the flesh. The interests of the New Creation will, we believe, be generally conserved by the preservation of a measure of separation in the flesh, because the ideals, tastes, appetites, dispositions, etc., of one race necessarily are more or less in conflict with the ideals, etc., of another; hence, the several races of humanity will probably find their spiritual interests as New Creatures best conserved by a measure of separateness. There will be no difficulty along these lines if the distinction between the New Creatures and the fleshly bodies is clearly discerned. As the Apostle's words at the beginning of this chapter would give no excuse for a common herding together of males and females, because they are "all one" brotherhood in Christ Jesus, so neither should they be understood to imply anything promiscuous as between different races. It does, however, set for us the standard of spiritual appreciation and relationship, and of

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obligation to each and to all in matters both spiritual and temporal.

Man and Woman in the Divine Order

The Apostle declares that "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." (1 Cor. 11:3) This is the uniform teaching of the Scriptures. As the Apostle shows, the headship of the man was indicated to be the divine intention in the creation of the man first and of the woman subsequently, as a separated part of him. The Apostle is discussing this very subject, and his words are, "He [man] is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman [to be her helpmate], but the woman for the man [to be his helpmate]. For this cause ought the woman to put a sign of authority on her head." 1 Cor. 11:7-12

It will be observed that this is not an argument as to the relationship existing by contract between husbands and wives, but a still broader one, based upon the relationship of the sexes according to the order of divine creation and intention. There is no suggestion in anything the Apostle says here, or that the Scriptures anywhere enjoin, to the effect that man is a master and woman his slave, which seems to be the mistaken thought sometimes entertained; but never, we believe, by those who have "the mind of Christ." In the divine arrangement the family is the unit in the present time, and every man coming of age is privileged to institute a family, of which he should be the responsible head and representative before God and men.

Man's Headship Not a Tyranny

That headship does not imply tyranny is evident from the Apostle's declaration that Christ is the Head of the Church, the Head of the man; and his further declaration that God, the Father, is the Head over Christ. We find no tyranny either in the Son's relationship toward the Church

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nor in the Father's relationship toward the Son. The position of head, however, does imply a responsibility, a charge, a care, a provision. Thus the Heavenly Father made provision for the Son, and a glorious provision it was. True, the carrying out of the divine plan involved suffering and sacrifice on the part of the Son; yet the loving Father made the plan no more severe, no more crucial, than was necessary in the execution of his great and wonderful purpose, in which the Son, now highly exalted far above principalities and powers and every name that is named, is so honorable a sharer. The Son rejoiced in the privilege he enjoyed of rendering sacrifice and obedience to the Father's plan, and he rejoices also in the glories into which he has entered, and in those to come. So with the headship of the Lord Jesus over the Church. So far from his headship signifying to us tyranny, it is the synonym of love and care and helpfulness to all the members of the New Creation. Similarly, the headship of the husband over the wife and children signifies a responsibility, a special care, as provider, foreseer, arranger, protector, guide, example. Oh, that all fathers might properly see their duties, their responsibilities, their privileges by nature, under the divine arrangement; and that seeing these they might use and not abuse them!

When we read in Genesis, as a part of the curse or sentence upon mother Eve, and indirectly upon all of her daughters, the words, "Thou shalt have desire unto thy husband, and he shall rule over thee," and then look to see how this rule has been exercised throughout the world, we find that in many instances it has been a rule of tyranny, and that the strength of mind and of nature of the fallen man has not infrequently been exercised to the injury, instead of to the comfort and advantage of the wife and children. All good, noble men and women must deprecate such a condition of things; nor can we suppose that such an abuse of power is anything but offensive and ignominious in the sight of the Creator.

The misuse of physical and mental strength on the part of some husbands and fathers has undoubtedly reacted to

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their own unhappiness and to the general degradation of the race; for though woman

is by nature inclined to look to a head and to seek and obey what she recognizes to be a righteous authority ("a desire unto her husband"), yet the abuses of the headship and the bad examples set one another have to a considerable extent turned aside what was, and still is, the substratum of woman's natural disposition. Compelled by necessity to defend herself against unreasonable demands of selfishness and tyranny, the general result has been demoralizing to the whole race; so that while the natural and the Scriptural order is very generally recognized, neither men nor women in general know how to adapt themselves to the present disordered and disarranged condition of social affairs.

As a consequence we frequently find the fallen men striving for a mastery and a headship for which they are quite incompetent, in order that they may abuse it for selfish interests; at the same time failing to recognize and esteem his proper authority and responsibility as the protector of the family. We see woman, also depraved and selfish, disposed not only to rebel against an unreasonable and improper headship, but even to dispute any and every proposition, and to haggle and quarrel over it; and while not claiming to be the provider for the family, nevertheless attempting, directly or indirectly, to usurp the authority of the head of the home, to take and to hold the control of the purse and of the family. Wherever these conditions prevail, being contrary to the divine intention and arrangement, they bring forth more or less bitter fruitage sooner or later--however wise or necessary they may at the time appear. The peaceable fruits of righteousness are only to be expected in following the divine natural order. It may be argued that, in the present condition of matters, trouble of this kind is unavoidable; that selfish men will overstep the bounds of the divine order and intention, and that selfish women will do the same; that, consequently, the peace and order and blessing designed for the perfect man can never be realized by his fallen children, and that the only remedy in sight for

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present family distresses through Adam's fall and disregard of the divine plan, is restitution. To this we assent, and join heartily in the Lord's prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

We are not considering now the possibility of bringing order out of disorder amongst humanity, but the proper arrangement and course in life for the New Creation in relation to the home, the family, etc.--and the duties of one to the other as husband and wife, parents and children. We might, properly enough, consider this subject under the head of duties and obligations of Christian men and Christian women, were it not that the term Christian has lost so much of its original meaning that now it is generally understood to mean any individual neither a Jew nor a heathen. Strictly speaking, the word Christian, signifying a believer in and a follower of Jesus of Nazareth, is applicable only to the New Creation. It is because the deflection is so common, so general, that we are particular to differentiate the truly consecrated believers as the New Creation.

The Apostle distinctly points out that the marriage relationship amongst mankind is intended under divine arrangement to be a figure or illustration of the relationship between Christ and the Church, his Bride--his body. The language is most explicit:

"Wives, be in subjection to your own husbands, as unto the Lord. For the husband is

the head of the wife, even as Christ is the Head of the Church: and he is the savior of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: because we are members of his body. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I

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speaking concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband." Eph. 5:22-33

The fact that typical unions are generally so imperfect and so unsatisfactory does not annul the thought that marriage was intended as a type, even as many of the sacrifices of the Israelites were imperfect and unsatisfactory, but, nevertheless, constituted types of the true sacrifice. The New Creation should esteem the typical, earthly marriage and its proper duties and responsibilities much more highly because of their appreciation of the antitypical union between Christ and his Church. Thus considered, every Christian man finds the grandest possible exemplification of his duties and responsibilities to his wife in the Lord's care for the Church and her every interest, temporal, spiritual, present and future, to the extent of his sacrifice of life on her behalf. Likewise the wife, as she appreciates the duties and responsibilities of the Church to the Lord, discerns a higher ideal of a wife's duty and relationship toward her husband as his helpmate. But we must not expect that these peculiar relationships and the proper application of them can be discerned clearly except by those who have the mind of Christ. Hence, while urging all who contract the marriage relationship to realize as fully as possible the divine ideal, we, nevertheless, note that none can grasp and appreciate and apply all of the principles and ideals connected with this type except those who have been begotten of the Spirit--the New Creation--because these only have the mind of Christ.

It may be urged that the individuals of the human race not having all fallen to the same degree, it not infrequently happens that the wife possesses superior qualities of mind and of heart to those of her husband. The question then arises, Should they not under such circumstances consider that such a wife, gifted with superior talent, judgment and abilities, should be regarded as the head of the family, and the husband as the helpmate? We answer, No. The divine

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order was disregarded in such a marriage; for no woman should marry a man beneath her in character and talents-- one whom she could not properly look up to as her "head." And no man should marry a woman his superior. Neither should one who has become a New Creature in Christ Jesus become unequally yoked with one who is still of the earth, earthy--no matter how noble and honorable the person may

be. That the New Creature should marry "**only in the Lord**" is advice which should not be ignored, and its disregard has brought serious difficulties upon many of the Lord's people.

Marriage of New Creatures

However, when once the marital relationship has been entered into it is too late for regrets, and nothing remains to the child of God except to carry out the marriage covenant implicitly, in letter and in spirit, to the extent of his or her ability. If both are New Creatures, and the mating be a proper one, there should be no difficulty on either side in deciding as to the proper arrangements and regulations of the home: nevertheless, compatibility of natural disposition and tastes should also be carefully considered. The true Christian husband, having the mind of Christ, will love his wife, will remember that he has covenanted to cherish her, to care for her, to provide for her not only as respects physical necessities, but also as respects the nourishing of her heart and affections. Such a husband will not feel that he has discharged his duty in providing merely the necessities and comforts of food and clothing and shelter, but will realize an obligation to his wife to consider her mental, moral and spiritual interests as well. He will not be satisfied that her time be entirely absorbed in family duties and cares, but will, to the extent of his ability, seek the cultivation of her mind, her heart--using his headship in the family in so arranging its affairs that she will have reasonable time for spiritual fellowship and the study of the Truth. Such a husband will not forget that, like all the remainder of the human family, selfishness is more or less entrenched

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in his mortal flesh, and as a New Creature he will be on guard that this disposition shall not work hardship or injury to others--especially to his wife and his children, who are flesh of his flesh and bone of his bone.

Headship in the family, thus exercised in promoting the welfare of those under its care in guiding, counseling, etc., as well as in providing things needful for them, will be far from tyranny. Nor will the spirit of love in such a husband ignore the likes and dislikes of his wife and her properly given advice. He will recognize the fact that while the perfect Adam possessed all the qualities of manhood, the separation of Eve implied the separation of some of these qualities: he will recognize, too, that although the strength of mind and of body by divine arrangement abides with, and constitutes man the head of the family, nevertheless there are qualities of character specially possessed by the woman. The humility which belongs to the spirit of love will hinder him from being blind to the estimable qualities which the Creator apportions to the female, and he will recognize that his own qualities of heart and head need to be supplemented by the other qualities which by nature specially reside in the woman. He will, therefore, in proportion as he has "the spirit of a sound mind," desire the **help** of his wife, her cooperation, her views, her sympathy, her love, and will appreciate them highly.

This does not mean that seeking the wife's counsel means in all cases obedience to her views: it is for the husband to weigh, to consider, to balance, to decide--giving proper, reasonable, benevolent interpretation to his wife's sentiments. The responsibility of headship is upon the husband, and he must not avoid it. It is of divine imposition, a part of his stewardship, for which he will be called upon eventually to give an account.

Likewise the wife who is a New Creature and who has married "in the Lord," and, having exercised proper discretion, is well mated, should have little difficulty in recognizing the duties and responsibilities and privileges of her position according to the flesh. "Let the wife see that she reverence

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her husband," says the Apostle. She is not to wait for outsiders to admonish her that she is deficient in wifely respect toward her husband, nor to wait for her husband to indicate that he thinks she is not treating him with the respect due him according to the marriage covenant and according to the Scriptural delineations of a wife's duty. On the contrary, in looking about her to see what are the responsibilities and duties of a wife, let her see that she reverence her husband and realize that nothing short of this is the meaning of her marriage vow according to the Scriptures --whatever it may mean according to the world and various human conceptions. Reverence toward the husband means much, and really enters into all of life's affairs, and touches and influences every act and word and thought respecting the home and its interests.

The Apostle Peter calls attention to this same matter in somewhat similar language, saying, "Wives, be in subjection to your own husbands;...of a meek and quiet spirit, which is in the sight of God of great price. After this same manner in olden time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord." (1 Pet. 3:1-6) As the man who honors his wife honors himself, so the woman who reverences her husband honors herself. But this reverence of a husband as the lord or master or head of the household does not mean slavery, for the Church does not occupy toward the Lord a slavish position, nor exercise a slavish fear, but a reverence of love, of devotion--and this is the example.

This reverence for the husband does not imply that the wife should not exercise her judgment and bring to her husband's attention trials or difficulties or burdens too heavy for her, etc., but her presentation of her views, her hopes and desires should not be in a mandatory manner, but in a deferential way, which would recognize the headship of her husband and seek to be happy and contented with his decisions after having presented to him her thoughts on subjects of mutual interest. She should seek to be so considerate, so

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wise in the management of such of the household affairs as the husband would intrust to her, that she would earn more and more of his confidence, and be able more and more to fulfil in the home, whether large or small, the important duties of a helpmate. The thought that she is a helper, and her desire for her husband's approval, will be seen to be in strict harmony with the Apostle's suggestion respecting the Church's proper attitude toward the Lord, in faithfulness, and desire for his approval. But as in the Church it would be a crime to ignore the Head, the Lord, in any measure in connection with the work and its interests, so the wife should feel that her course would be criminal and in violation of her covenant were she to attempt to regulate the earthly home, and to any extent ignore the one whom she has vowed to reverence as the head of the family.

In the case of two New Creatures not well mated--where the wife is evidently the superior--there is danger of difficulty in adjusting affairs. If the wife has better judgment in respect to the guidance of the home, in respect to the spending of money, in respect to the training of the children, etc., she is not, therefore, at liberty to assume the headship of the family and to order and direct her husband as though he were one of her children or a servant. Such a violation of the divine arrangement is sure to work disadvantage spiritually, if not financially and in temporal matters, not only to the man but also to the woman.

The man under such conditions would gradually lose what little manhood he possessed, gradually drop everything into the hands of his wife, and become merely her tool, her slave, to provide the living and keep her commandments. Such a condition would not be advantageous to the husband as a New Creature; such a degradation of his flesh would surely react unfavorably upon him, dispirit him and hinder his growth in grace, in knowledge and in the service of the Truth. On the wife also the effect would prove injurious to the extent that the wrong course is followed - -much or little. If the case be an extreme one the wife--as her husband gradually lets fall upon her, or as she

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gradually takes out of his hands, the responsibilities of a husband--feels the weight of this upon her in addition to her motherly duties; and in her attempt to be both husband and wife, both father and mother, she is sure to become more or less of a "business woman," more or less heady and self-conscious. Her friends may admire the strength of character which she displays, and may consider that the course she takes is unavoidable--they may even encourage her and hold her up as a commendable example of a strong-minded woman; but none of them will **love** her as they would have loved her had she developed along the lines of true womanhood and true wifeness. Moreover, the qualities of the flesh cultivated by such a course would react unfavorably upon her as a New Creature in Christ, and, unwittingly, she would become less spiritual and more self-conscious in things pertaining to the Church.

The proper course to take in such a case of mismating between New Creatures is for the husband to say to himself: I have taken a wife contrary to divine arrangement. I have thus run a great risk of domestic infelicity. My only course, now, is to strive to the best of my ability to reach up to my highest ideal of a true husband--to pattern as much as possible after the Lord's example. I will need to be all the more careful of my every word and act--to seek all the more earnestly the wisdom which cometh from above, that I may the more nearly accomplish the duties of the head of this household, for which I realize I am not naturally qualified.

The wife in such a case should say to herself: I have neglected the Lord's divine regulation and am mismated in that I cannot reverence my husband, but instinctively realize that I am his superior in natural endowment. I must make the best of the matter. I must do my part faithfully; and in proportion as I find my husband deficient, I will seek to use tact and pray for wisdom from on high to know how to help him, to **lift him up**, to make of him a noble man, and to enlarge his capacity as much as possible, that I may thus increase my love and reverence for him. Nothing short of

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this is my duty under my marriage covenant--it shall be faithfully done as unto the Lord. As for his weaknesses and poor judgment, not only will I hide these from outsiders, but so far as possible I will hide them from myself; and in mentioning them to my husband I will seek to avoid any reference to or display of my superior abilities. I will expect that in due time his own failures will commend to him my better judgment, which, however, I will not press upon him nor insist upon, but simply state in a kindly manner appropriate to a **helpmate**. My expectation will be that ere long he will seek my counsel and give it more and more weight in all his affairs of life, and thus day by day and year by year we may grow up together in harmony with the divine pattern of the relationship between Christ and the Church. I will be blessed as the wife in the cultivation of humility and submission to the divine arrangement: my husband will be blessed by the uplifting influences which I will be enabled to bring to him, and thus the mismating which at first seemed so disadvantageous, may, by the Lord's grace--following the instructions of his Word--result in bringing us both nearer to the divine standard as set forth by the Apostle.

A still different case from the above may be suggested as possible, namely, that two New Creatures, well mated according to the flesh, might after years of fellowship and helpfulness become mismated. Such a conclusion to such a favorable beginning would imply that one or the other had lost the holy spirit of love--if not entirely, at least to a very great extent; that one or the other had neglected the apostolic injunction and the entire divine regulation of the duties of husbands toward wives and wives toward husbands. If the fault should be with the husband and he should cease to provide for the wife, cease to cherish her, and, on the contrary, should desert her either in heart or affection or actually, it would imply that he had seriously departed from the Lord, and from the guidance of his Spirit, and from "the wisdom that cometh from above, which is

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first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Under such circumstances we could not consider such an one approved of the Lord as an "overcomer" until after reformation.

Or the difficulty might be with the wife. She might become heady, highminded, self-opinionated and gradually lose her reverence for her husband--might even misrepresent him and desert him and say all manner of evil against him falsely. Such a condition of things would indicate a very wrong condition of heart, very far removed from that inculcated by the Word and would surely imply spiritual degeneracy, no matter to what degree an outward **form** of godliness might be maintained. Such an one would surely be in a poor condition to appear before the Heavenly Bridegroom with any hope of his approval; for such a course toward the earthly bridegroom would certainly signify a small appreciation of the duties of the Church toward her Lord. If unfaithful to the earthly husband whom she has seen, it would certainly argue and imply unfaithfulness to the unseen Heavenly Bridegroom.

The earthly relationship as husband or wife between a New Creature and one who is not a New Creature is to some a matter of great perplexity, and there are many in this condition. Where the two are well mated according to the flesh the problem is difficult enough; but where they are mismated both physically and spiritually, the

difficulties are multiplied. If the husband is of the New Creation and the wife has the spirit of the world, his true religion and the "spirit of a sound mind" which it gradually gives on all subjects, and the moderation which it inculcates in all affairs, should gradually lift him higher and higher in the esteem of his worldly wife, provided she has a naturally noble character and amiable disposition. His considerate treatment, the full liberty of conscience which he would willingly accord her, and his own devotion to principle, would all tend to make such a union a happy one, except that the husband would lack in his wife that spiritual fellowship which as a New Creature he must appreciate higher than all other fellowships.

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But his prayers on behalf of such a noble-minded woman, his example, and his considerate presentation of the Truth will, in all probability, win such a wife to the Lord and make of her a spiritual, as well as a natural helpmate. Thus his patience and faithfulness to his marital obligations might bring a grand recompense while her faithfulness to principle would equally bring blessing and happiness to her life.

If the wife be a member of the New Creation and the husband have the spirit of the world, and they be well mated, the problem will similarly be comparatively easy of solution. The noble-minded husband, even though worldly, will recognize the conscience of his wife in its moderate exercise; and his desire to provide for her mental and moral and spiritual opportunities, as would be his duty as a husband, would give to her all that she could desire as a wife except the desire for spiritual companionship in her husband. To such a noble-minded man as we are discussing, his wife's faithfulness to the Lord, and to himself in all of life's duties, might eventually be blessed by bringing about the husband's consecration to the Lord. The wife might have good desires and ambitions in respect to temporal or even to religious matters which her husband might not be able to appreciate, however noble a natural man he might be. In such case she should consider the counsel of the Lord to his people, to be **moderate** in all things; she should consider her husband's general liberality, and while not compromising any matter of conscience or principle, she should remember that amongst her wifely duties, recognized by the Lord, is one requiring her to give her husband a measure of her companionship. This might, not improperly, hinder her from attending **some** of the meetings of the Church; but she should beware lest in her desire to please her husband she should violate her conscience and hinder her responsibilities and obedience to the Lord, her Heavenly Bridegroom. She should remember his injunction that we should not forget the assembling of ourselves together. All we are urging here is that she exercise moderation, consideration

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for her husband, etc., so that she might divide the time to some extent with him, giving him a reasonable share of her company.

Where the two are unequally yoked--one an unbeliever and the other a New Creature--and where, additionally, they are mismated according to the flesh, so that the wife is the superior and the husband the inferior intellectually, etc.--the case is much more complicated and requires increased wisdom and grace on the part of the believer. The Apostle specially admonishes those who are so situated, saying: "The woman which hath an unbelieving husband and he be content to dwell with her, let

her not leave him. ...But if the unbelieving depart, let him depart: the brother or sister is not under bondage in such cases: but God hath called us to peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" 1 Cor. 7:13-16

The one point made clear respecting the duty of the believer is that he shall do **his duty**, and seek in every honorable, proper manner to conserve the peace of the household and its general welfare, making as few points of contention as proper devotion to principle and conscience will permit. If there be real cause for separation, the believer must see to it that the **cause** is not in him. The Spirit of Christ in him is to make him more gentle, more humble, more peaceable, more prudent, more wise, more long-suffering, more patient, more loving and more kind day by day. All this, however, will not in every case meet the requirements of the situation. Sometimes the unbeliever is possessed of so mean a natural disposition, and gives way to it to such an extent as to be thoroughly irascible; and as the gracious dealings of God toward Pharaoh only tended to harden his heart, so the Spirit of God in his children, shining out to the very best of their ability in all the graces and fruits of that Spirit, may sometimes meet only with that hatred which the darkness has for the light, and to which our Lord referred saying, "the darkness hateth the light because it is reproved by it."

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(John 3:19,20) In such cases separation may follow, as the Apostle points out, whether accompanied by a decree of divorce from earthly courts or not. In any event, however, the New Creature is not at liberty to remarry unless the divorce be granted, and that on the one ground mentioned by our Lord--adulterous unfaithfulness of the mate. Matt. 19:9

In the text quoted above, the Apostle declares, "If the unbelieving [one] depart, let him depart"; but this is not to be understood to signify that desertion by a mate would grant liberty either to a husband or a wife to marry another: it merely indicates that such a desertion should be viewed by the believer as one of the circumstances of life permitted by divine providence, which God is abundantly able to overrule for his welfare--and accepting it as such, corresponding opportunities for usefulness in the Lord's service should be expected. Although the Apostle points out very expressly that the believer shall not be the deserter, we believe that human courts have wisely understood and interpreted in deciding that there is such a thing as "**constructive** desertion" --namely, that a mate may desert his partner in life most thoroughly without their absolutely parting company. The unbelieving wife might exercise, and in some instances has exercised, so many petty tyrannies in the home as to destroy all of its homelike qualities, to make it a veritable purgatory, destroying her husband's religious literature and striving to make it impossible for him to read or study or think, by reason of the commotion purposely instigated amongst the children, swayed by her to disregard their father's word and counsel and to treat him with indignity.

Such a woman may not desert her husband actually, but with a meaner spirit may prefer to use him as her slave-- that by his energy she may enjoy life's comforts. Human laws have construed such a course to be desertion--desertion of the marriage covenant and obligations and of the proper and reasonable duties of life. Such an one becomes a hinderer and injurer instead of a helpmate. In such a case we believe

a husband thoroughly justified in considering

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himself **deserted**, and in taking up a separate home to which he could take such of the children as had not been thoroughly poisoned by the mother's wrong course. His **obligations** toward such a wife have already been terminated by her course: it is she that has deserted and broken the marriage contract; and in withdrawing her support he is merely acceding to the demands of her course. If, however, she is repentant at any time, he should be generous to a fault in forgiving her and in re-establishing upon a proper basis the family arrangement. Nothing in this advice should be understood to cultivate impatience or a readiness to take offense and feel injured. Love demands that all **bearable** treatment shall be borne; and that if evil has been rendered for the evil, in word or deed, the wrong shall be considered offset and condoned.

In other cases the desertion may be on the part of the unbelieving husband. The meanness of his depravity may make of him a brutal tyrant, regardless of the health and happiness of his wife, and especially hostile to her religious views. As we have already pointed out, the believer is to seek and to attain the grace of the spirit of love which will enable the endurance of practically "all things," and to be profited thereby--to grow in grace under such conditions; by cultivating the Spirit of the Lord and its various graces. But there is a limit to all things, and beyond that limit it would not be proper to go. Beyond that limit the influence upon the unjust companion would be injurious instead of helpful. Each must decide for himself what is the proper limitation of submission in such matters. His own conscience must decide, after that conscience has been educated by both the letter and the spirit of the divine Word. As growth in grace is attained the trials may become the more severe; but there should be the larger capacity for endurance with meekness and the larger amount of "the spirit of a sound mind" with which to determine when the point of unendurable severity and injury has been reached. Grace from on high is needed, is promised, and should be earnestly sought under such conditions. Jas. 1:5

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There are ignoble, brutish husbands who have no proper conception either of a husband's duties or of a wife's proper liberties--whose only conception of a wife is that of a drudging slave, better than any he could hire, or that of a cheap substitute for a harlot. Such treatment from a husband is a desertion on his part, and the law of God as expounded here by the Apostle properly interpreted is, we believe, fully in accord with human laws, which declare that for such a man the name husband is a misnomer--that if he ever did intelligently and really make a marriage contract with his wife he has most thoroughly and decidedly broken it, and by such treatment has most convincingly proved this. A wife so circumstanced is at liberty to consider herself deserted and to make as much better conditions for herself as she can; but she is not on this account permitted, either by human or divine laws, to remarry. In such a case she should look to the Lord either to mitigate her condition, or, possibly, to open a way of escape from it. She should take into consideration the ages of her children and what provision could be made for them as well as for herself, and should weigh the circumstances carefully and prayerfully before taking the step. But

if her conditions are enduring, let her remain, as the Apostle says; and let her hope that in showing forth the spirit of meekness, gentleness, patience, love, she may win back again the heart of her spouse and possibly also win him to the Lord.

We have dealt with this subject at considerable length, realizing from a wide private correspondence that very many of the Lord's most faithful children live in a matrimonial furnace of affliction. Under the terms of the call of the New Creation, none should expect that the present life would be a smooth and pleasant dream of earthly felicity, for our Lord specially declared of such, "A man's foes shall be they of his own household." (Matt. 10:36) They should not be surprised to be called upon to endure much for the Truth's sake, and thus to evidence to the Lord their faithfulness to him and to his Word; their willingness to endure all the fiery trials which he sees best they should have for the

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development in them of the graces of the Spirit. They should realize, too, that they are not to choose the kind of fiery trials that shall develop them and prepare them and make them meet for the Kingdom, but are to leave the entire matter in the hands of the Lord. It is our duty, however, to point out to all such suffering ones that they, after reasonable trial and development, should be on the lookout for divine deliverance and the opening to them of a way of escape from things too difficult for them to endure. This is in line with our Lord's admonition and example: "When they persecute you in this city, flee ye into another." Matt. 10:23; 2:13; 4:12; 12:15

Conscience, the Final Test

We have referred to conscience in connection with these matters, and it may be appropriate here to call attention to what we mean by that term. We mean conviction as to what is right, what is duty. With the perfect man conscience would be an absolute guide and he would know right and duty instinctively; but the six thousand years of falling have brought our race to a condition in which conscience is certainly out of order--perverted by wrong views. The basis of Christian conscience is faith in God, and acceptance of his will as being absolutely right, and acknowledgment of our proper obligation to be thoroughly and heartily obedient to the divine will. Conscience, therefore, needs just such education as the Word of God affords, and the developed New Creature is for this reason to have "the spirit of a sound mind"--his conviction as to what is right and what is wrong expanding and clarifying in proportion as he grows in grace and in knowledge and in the spirit of love. To obey conscience is to do what he believes the Lord would have him do; and he is not to jump to a conclusion on this matter, but is to weigh carefully the testimony of the divine Word and to decide accordingly. There are people who permit fear and servility to dominate their conscience and to vitiate it as a true monitor. A proper course for the Lord's

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people is to guide their consciences--that is, to guide their convictions as to what is right and what is wrong by the **Golden Rule** and all the collateral instruction which the Scriptures afford.

Eunuchs, Virgins, Celibacy

The questions of sexology are amongst those which certainly give the New Creation

considerable perplexity; and should, therefore, not be ignored here. Those begotten of the Spirit to spiritual joys and blessings, fellowship and communion, instinctively realize that fleshly or carnal intercourse is not spiritually elevating, but that its tendency is rather in the reverse direction. It is well that all the unmarried of the Lord's consecrated ones should weigh this subject thoroughly before entering the marriage relationship and undertaking its responsibilities. The Lord seemed to refer to the celibate state approvingly when he said, "Some are born eunuchs, some are made eunuchs by men and some [figuratively] have made themselves eunuchs for the Kingdom of Heaven's sake." (Matt. 19:12) That is, some by the exercise of their wills, after their consecration to the Lord, have determined not to marry but to maintain their virginity by living celibate lives. The Lord himself was one of these, and is surely our noblest example, in all of whose steps as closely as possible we should follow. The Apostle urges this matter upon our attention saying:

"Now concerning virgins [males and females] I have no commandment of the Lord, but I give my judgment as one that hath obtained mercy of the Lord to be faithful. I think, therefore, that this is good by reason of the present distress [that is to say, under present conditions--our own imperfections and the imperfections of others on the one hand, and the special duties, privileges and opportunities of those who have made a full consecration to the Lord on the other hand]--namely, that it is good for a man to be as he is [to remain in the condition in which the Truth may find him, married or single]. Art thou bound unto a wife? seek not to

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be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a [female] virgin marry she hath not sinned.

"Nevertheless, such [as are married] shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none [ignoring earthly relationships as much as possible, and setting the affections specially upon heavenly things]; and they that weep [who are in earthly trouble] as though they wept not [endeavoring to forget the trials and disappointments and difficulties of the earthly state in the joy and rejoicing of the better promises that are ours for the future]; and they that rejoice [in earthly prosperity] as though they rejoiced not [their rejoicing in spiritual things quite overshadowing all earthly sources of joy]; and those that buy as though they possessed not [not setting their affections upon the earthly things]; and they that use this world as not misusing it [permitting moderation and the interests of the New Nature to exercise a controlling influence in all of life's affairs]; for the fashion of this world passeth away [we are as New Creatures to live in accord with our new hopes, and not to be continually making provision for the flesh; but rather seeking at every cost to make our calling and election sure and thus to be joint-heirs with our Lord in the glorious dispensation and world to come].

"But I would have you free from care [of an earthly kind; and hence, in addition to the foregoing admonition of change of affections and transformation of mind, I now call your attention to certain unquestionable facts]. He [fully consecrated] that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful of the things of the world, how he may please his wife. [He will find himself in continual danger of a division of his affections and a continual need to be on his guard, lest the earthly affections shall absorb all of his time and

love and interest, and that to a violation of his covenant with the Lord; and the interests of the Truth must be

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paramount if he would be an overcoming disciple and a joint-heir in the Kingdom]. And there is [likewise] a difference between [the condition of] a wife and a virgin. The unmarried [fully consecrated] woman careth for the things of the Lord that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

"And this I say for your own profit [not as seeking to bring you under bondage or in any manner to add to your burdens, but that you who are unmarried may carefully weigh the matter and consider your spiritual interests and the privileges you will be losing by marrying]: not that I would cast a snare upon you [to restrain you from the exercise of your liberties], but for that which is comely [most favorable to you as New Creatures], and that ye may attend upon the Lord without distraction. But if any man think [that in remaining unmarried] he behaveth himself improperly toward his virgin [toward a female friend whom he had given reason to expect he would marry her], if she be past the flower of her age [so as to have lost other matrimonial opportunities through her engagement to him], and if need so require [if she needs a protector or supporter] let him do what he will [marry or not]; he sinneth not; let them marry [if the necessities of the case seem so to dictate]. Nevertheless, he that standeth fast in his heart, having no necessity, but having power over his own will [to exercise self-control and to live a celibate life, that he might give himself more fully to the Lord and his service], and hath so determined in his own heart to keep his own virgin [his own virginity or purity] doeth well. So then he that giveth her [his virginity] in marriage doeth well, but he that giveth her not in marriage doeth better.

"A wife is bound for so long a time as her husband liveth; but if her husband be dead she is free to be married to whom she will, only in the Lord. But she is happier if she abide as she is, after my judgment: and I think also that I have the spirit of God [the mind of the Lord on this subject, which I have already declared. I am not speaking by commandment

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or under direct inspiration, but according to my conviction or judgment of the divine will.]" 1 Cor. 7:25-40

After marriage is too late for one to decide for himself whether or not he prefers to live a celibate life. The Apostle points this out most distinctly, declaring that neither the husband has sole control of his own body, neither the wife the sole control of her own body; but that in marriage each has given himself to the other in such a degree that any refusal of moderate reasonable marital rights would amount to an injustice and violation of the marriage contract. The Apostle speaks of such a course as "defrauding one another." (1 Cor. 7:5) The time to consider such matters is before marriage. Neither would it be proper that either should attempt to bind the other, nor that they should together vow a life of celibacy in the bonds of wedlock. Moderation in this as in every other earthly matter must be the law, the brake by which the New Nature will seek to maintain its ascendancy over the flesh*--bringing even the very thoughts of the heart into subjection to the Lord. Absolute continence,

however desirable it may be, the Apostle points out, must not be enforced by either one against the other, lest it become a snare and temptation to a violation of the marriage obligations. He says:

"Let the husband render unto the wife her due [what she might reasonably, naturally and justly demand], and likewise the wife unto the husband. The wife hath not power [control] over her own body, but the husband: and likewise the husband hath not power [control] over his own body, but the wife. Defraud ye not one the other except it be by consent for a time, that ye may give yourself unto prayer; and come together again, that Satan tempt you not for your incontinency. This I say by way of permission and not of commandment, for I would that all men were even as I myself [continent and free, practically a eunuch]...But I say unto the unmarried and to the widows, it is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn"--to be consumed with an uncontrollable passion which would hinder their fellowship with the Lord and might prove to them a snare. 1 Cor. 7:3-9

****Jewish restrictions of Lev. 20:18; 15:25.***

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"Only in the Lord"

How reasonable, how wise are the Lord's injunctions!-- how much to the profit of those who have an ear to hear them and who are obedient to their counsel! That the Lord's people should marry "only in the Lord," may at first appear a limitation, a restraint, a bondage: but no--it is merely advice. Whoever follows the advice will eventually find that he has been blessed thereby, and whoever disregards the advice will generally learn the unwisdom of his course through severe experiences later.

No other contract or arrangement pertaining to the things of this present life is so important as the marriage contract: yet people of fairly well-balanced minds seem to treat it in a light and frivolous manner. Some parents seem to consider more carefully and with sounder judgment the matter of the purchase of a farm, the breeding of their cattle, sheep, horses, dogs and hogs, than they consider their share in the propagation of the human species. Such unwisdom is difficult to account for except on the supposition that they regard matrimony as a kind of lottery, guided by chance instead of reason; or that they regard God as the Creator of each individual member of the human race--failing to discern that God's perfect work, as respected our race, was accomplished in the first pair, to whom he gave procreative powers which have descended to their offspring. The right view of human nature is that it is the highest type of animal creation, and, like the rest, has been endowed by the Creator with the power of producing each after his own kind. From this standpoint it becomes evident at once that God is not the direct Creator of any of the human family now living, and that the various weaknesses and imperfections and imbecilities under which the race suffers are not properly chargeable to imperfection in his work, but to the fall of our race into sin, and to the natural operations of sin-- which tend more and more downward into imperfection, degradation, death.

Even the natural man and woman, then, should take thought carefully respecting the question of mating, so that

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they would do their part in offsetting, so far as possible, the degrading influences affecting the race. They should realize, for instance, the necessity for laws of consanguinity-- that the marriage of those of close blood relationship should be avoided. Such regulations were unnecessary in the beginning, when Adam's sons and daughters intermarried freely and without injury, because, the race being still nearly perfect, no particular weaknesses would be entailed upon the children; but now, since the race has become greatly demoralized, and since not only diseases, but also mental characteristics and traits and idiosyncrasies, run by heredity in families, it is a part of wisdom--yea, more, a part of duty, of justice, to the children they would bring into being--that they should not only avoid close blood relationships, which might intensify the mental and physical peculiarities and idiosyncrasies, but, additionally, they should so far as possible recognize the appropriateness of choosing a mate of different temperament from their own. Nature seems to assist to some extent in this matter, so that decided blondes or decided brunettes usually and naturally prefer mates of contrary temperament.

But while these rules, which belong to the natural man, would apply to the New Creature, if he decided that it was wisest and in every way best for him to marry, there is still one further admonition of the Apostle to guide the New Creation mating according to the flesh--he should choose "in the Lord." Then he would be mated in spiritual matters as well as in natural. It might be urged by some that if close relationship according to the flesh might produce extremes in the children, so close relationship according to the spirit might also prove injurious--be calculated to produce eccentric children in respect to moral and religious matters. We answer, No: that in proportion as the new mind is received, its influence is contrary to the eccentricities of the flesh. The Apostle declares, "We have the mind of Christ," "the spirit of a sound mind"--we view matters from the standpoint of Christ. The New Creation is begotten of his Spirit, although still imperfect according to the flesh; and is guided

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by the Spirit through the Word in the understanding of the divine mind in all matters.

True, this new mind must exercise itself through the mortal body and its imperfect thinking apparatus; nevertheless, although the imperfections of the flesh may color the new mind to some extent and distort it out of its grand and beautiful symmetry, the will is superior, and the flesh is more or less influenced by it, shaped, molded, guided and gradually transformed, so that whoever receives the mind of Christ is sure to become, in the same proportion, sounder and yet more sound in his reasonings on all the matters and interests of life. This may not mean that he will be esteemed by the world as wiser than before; but it does mean that he will be really wiser, and that the world's failure to discern his increasing wisdom will be because the world is blind, is unwise, has not the mind of Christ, and sees things generally from a distorted standpoint of depravity and selfishness. The wisdom we want is that which cometh from above, which the Apostle explains will make us more pure, more peaceable, more merciful, more kind toward the brethren, toward the family, toward mankind in general-- yea, and also to the brute creation. The wisdom of this world, as the Apostle explains, is earthly, sensual, devilish. Not that all worldly men and

women are sensual and devilish, but that the general trend of worldly wisdom is in this direction; and that mankind, however blinded, is striving against the laws of selfishness with which it is bound, though it may continually seek to hide the chains of its slavery from itself as well as from others.

"In the Lord" should be understood to mean much more than a merely nominal belief in the Lord, much more than a mere membership in the nominal church. Worldly people should marry worldly people; nominal church people should marry nominal church people; mere believers, trusting in the meritorious blood of Christ, should marry similar companions. But those who have taken the step of full consecration and become members of the body of Christ, of the New Creation, begotten again, should marry only of their

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own kind--only New Creatures--only such as are "**in the Lord**" as accepted members of the body of Christ, partakers of his spirit of holiness; and additionally, as already shown, each should see to it that the proper sex relationship be maintained. The woman should see to it that she marry only such a man "in the Lord" as she can look up to morally, intellectually, spiritually, as the head of the family-- one whom she can "reverence." The man should see to it that he marries one "in the Lord" who would be, so far as he is able to judge, a true helpmate, pure-minded, loving, gentle, helpful--one not his superior, to whom he would naturally be obliged to look up and esteem as the proper head of the family. These rules of mating should all be observed by the New Creation, possessed of the spirit of a sound mind, however they may be disregarded by the world, who are not guided by the mind of the Lord but disposed to take their own way, to be guided by their own whims or fancies, or by the mutual deception of each other. If doubts arise, settle them on the safe side-- wait until they are solved.

It might be argued that if marriage were considered from so particular a standpoint, matches would be less frequent. We reply that this may be so; but that a large proportion of those who are now married, especially those who have by the Lord's grace come to a clearer understanding of their relationship to the Lord as New Creatures, and to an acquaintance with his counsel in the interests of their spiritual development in matters pertaining to the flesh, would not again marry as they have done--they are wiser now. With many of the worldly the possibility, according to earthly courts and usages, of a full divorce and of another marriage, may seem to make them less particular, less careful in respect to mating. But the New Creature should remember that his marriage contract is similar to that between the Lord and the Church--perpetual; that it is not canceled by any earthly court to such an extent as to permit marriage to another, except upon the one cause specified. (Matt. 19:9) To the Lord's people, "in the Lord," marriage is therefore a

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very weighty contract, and should be undertaken only after prayerful, thoughtful consideration and examination of every feature bearing upon the situation as far as can be discerned.

The New Creation has another protection in this matter. According to their covenant with the Lord they have given up their own wills and accepted instead the will of

their Head, the Lord; and if this be their attitude of mind--a sincere desire to know the will of Christ (1) respecting whether or not they should marry at all, and (2) respecting the Lord's choice for them, they will, after exercising their best judgment and discretion, commit the whole matter to the Lord and pray for his overruling of affairs according to his wisdom, resting their hearts contentedly on whatever shall be the subsequent leadings of divine providence--whether favorable or contrary to that which their best judgment had approved. Thus and not otherwise can the Lord's people be sure that they are taking the right course. In view of the foregoing, how important it is that the New Creation should have clearly in mind the instructions of the Lord's Word on this subject; that they should have the very spirit of the Truth; and that they keep continually in mind the fact that they are New Creatures--not living as the world, simply to enjoy the present life, simply to rear families according to the flesh, but that their highest aim, object, endeavor, should be to walk after the Spirit, and to follow the directions of the Lord in all matters temporal as well as spiritual. They should always have in view the fact that they are consecrated to the Lord, dead with Christ as respects this world; and that their chief aim and object henceforth should be to use the present life and earthly vessels as sacrifices in the wisest possible way in the interest of the New Creature and its general work of serving and glorifying the Lord and building up itself and others of like precious faith in spiritual graces! How important that the married and the unmarried, and those contemplating marriage, should remember that their all is laid upon the altar, and that their victory and attainment of the glorious things

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promised can only come through the **consuming** of the sacrifice; and, hence, that all the affairs of the present life should be ordered, so far as they are able, in such a manner as will minister best to their own spiritual welfare, to the welfare of the brethren and to the glory of our Head!

He Knows

"He knows the way I take--
What matter then if dark it be,
Or rough, or hedged about--
His staff shall comfort me.

"And should His love withhold
What seems so near, so dear, so sweet,
I'll humbly take this thing
And lay it at His feet.

"How sweet to **know** He knows,
And cares, and holds me by the hand--
Will safely guide until
I reach the Heavenly Land!"

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STUDY XIII
PARENTAL OBLIGATIONS OF THE NEW CREATION

Great Obligations Attach to the Exercise of Procreative Powers--Prenatal Influences--"Train up a Child in the Way He Should Go!"--The Influence of Sunday Schools--The Confidence of Children--The Power of Suggestion in Child Training--Our Children in the Time of Trouble--Proper and Improper Amusements--Marriage of Children of New Creatures.

PARENTAL obligations are amongst the most momentous pertaining to the affairs of mankind. The power to propagate the human species, with all the possibilities connected and associated with the being thus brought into existence, is a wonderful one--the nearest approach of humanity to the divine power. Indeed, it is the exercise of divine power by man as God's agent. The possibilities connected with the birth of every child extend in opposite directions of advantage or disadvantage, good or evil, honor or dishonor, to wonderful extremes. Surely if mankind realized this matter from its true standpoint, it would lift the begetting of children from the plane of a passion and a relaxation of intellectual and moral principles to a consecrated plane, in which the responsibilities of fatherhood and motherhood would be realized in a manner and to a degree attained as yet surely by very few. These thoughts of obligation should extend not only to the child, whose mental and moral and physical characteristics are dependent upon the parent, but also to the Creator who intrusted to humanity this wonderful power of propagation, and to whom, as stewards, a reckoning, an accounting for the use of this divine power should be expected to be made.

These feelings of responsibility are intensified as we begin to realize that under the divine arrangement not only do the parents influence the character of the coming child in

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the moment of its begetting, but throughout the period of gestation. During that period the mind of the mother, her thoughts, her moods, her sentiments, are all being impressed upon the embryo child; and not only so, but at such a period the mother herself is specially susceptible to the influences surrounding her, many, if not all, of which are properly under the care of the husband. If the mother's mind be kept bright and cheerful and her heart happy, these will favorably influence the embryo; but if on the contrary she is harassed, worried, troubled, beset with contentions and perplexities, this distress will surely be impressed upon the embryo, giving a peevish or sad or ill-tempered disposition for life. If the prenatal surrounding conditions be those of debauchery and selfishness and meanness, is it any wonder that the embryo so impressed and the child born with such impressions should be mean, ignoble, and with tendencies toward debauchery, selfishness, etc.?

We are not to be understood as claiming that all the evil in the world is directly traceable to a parental legacy of sin and weakness bestowed upon the child in the period of gestation, nor even that it is all traceable to this and to the subsequent training of the child to manhood or womanhood. We admit that it is possible that some bad men and bad women were comparatively well born and well reared, even as Satan was created perfect and sinned wilfully under the Creator's tuition: yet we are seriously inclined to doubt if many of the bad characters ever had these two important assistances toward uprightness. We are in full agreement with the Scriptural declaration of a general rule: "Train up a child in the way he should go,

and when he is old he will not depart from it." How many parents, more or less disposed to question the truthfulness of this scripture, remember that the time to begin to train a child is at the moment of its begetting, and that a poorly begotten child needs to have trained out of it the weakness and foolishness and sin which were impressed upon it before birth?

We are not wishing to intimate the possibility of the birth

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of a perfect child under present fallen and imperfect conditions. On the contrary, we remember well the declaration of the Lord, "Who can bring a clean thing out of an unclean?" We recognize that it is true of all that, "I was born in sin, shapen in iniquity, and in sin did my mother conceive me," and are merely urging that, whatever the world may see or not see on this subject, the Lord's people of the New Creation should realize the possibility of alleviating in some measure the stains and weaknesses which belong to the fallen race. They at least should see to it that their children are born with as noble characters as they can possibly bestow upon them under the divine arrangement. Fallen they will still be, and a Savior they will still need, and without him they could never attain either to perfection or to worthiness of eternal life. The natural man may perceive this truth to some extent and may profit by such suggestions as these but not to the extent that the New Creature may profit.

Strive how he will, the natural man is still natural--of the earth, earthy--and, hence, can impress upon his wife, and she upon the embryo, only such thoughts and sentiments as they themselves possess, and these are necessarily deficient in respect to the very highest sentiments--the spiritual. While the mind of the New Creature grasps the spiritual hopes and promises and ideals, and properly seeks to impress these upon so many as the Lord our God shall call by his truth and grace--seeks specially to develop children of God--nevertheless if for any reason they enter matrimonial relations, and consider it wise to propagate a human family, they have great advantage in this respect over the natural man and woman. They have loftier ideals, grander hopes, nobler aspirations, purer joys: and realizing the influence of their thoughts and emotions and sentiments upon the embryo child, such parents would be in a position to do for the child very much more indeed than could other parents for their offspring.

The world has gained a selfish wisdom somewhat along these lines. For instance, those interested in fine stock,

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cattle, horses, sheep, etc., not only give careful attention to proper mating, but, additionally, especially when endeavoring to breed fast horses, give careful attention to the mothers during the period of gestation. Their every need and comfort are provided for, their stables are clean, bright, well lighted; and without knowing to a certainty to what extent the mare may appreciate pictures, her stable walls display pictures of horses racing. Moreover, while in foal she is taken where she can see horses in competition, racing, etc. All this is designed to produce in the mother an ambition, the impression of which reflected upon her embryo foal will be helpful, advantageous to speed, and thus financially and otherwise profitable and pleasing to the owner.

Human parents have no such financial interest in their offspring; but they have or ought to have a far deeper and an unselfish interest. Their hopes and ambitions on behalf of their child should be to see them well endowed as respects mental and moral qualities. And although the New Creature cannot hope to beget his child to a spirit nature (since this is not his province), he could hope to give him such an earthly inheritance of good nature as would be closely in sympathy with things spiritual. Such certainly should be their desire, aim and hope. Many children have been begotten by honest, God-fearing parents and have been correspondingly blessed, and this influence, favorable to a high human standard, has gone wherever the Gospel of Christ has gone. Hence, we have higher types and standards more generally prevalent today in civilized lands than in heathen lands, notwithstanding the fact that Christian people generally have but imperfectly appreciated their privileges and responsibilities in connection with their children.

The sum of the argument is this: If the New Creatures mate, and purpose the bringing forth of offspring according to the flesh, they should school their minds and desires so that the moment of begetting should not only be one of mutual love and respect, but one of reverence for the Creator and of appreciation of the God-like power of procreation bestowed upon them. It should be, additionally, an

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occasion of prayer for the divine blessing; and every day and every hour subsequently, the interests of the child should be conserved in all of life's arrangements. It should not be considered a mere incident of life, but the most important thing. It would be a special occasion for the exercise of the graces of the spirit, which should previously have been cultivated to a considerable extent--faith in God and in his promises, hope, trust, patience, brotherly kindness, meekness, gentleness, love. These, of course, prevail at all times amongst those who are of the New Creation, but they should be on guard at such a time because of their realization that they are influencing, stamping, impressing character upon another generation.

So far as possible the home should be bright and cheerful, the mind directed to such channels as would be advantageous, reading, writing, mathematics and the practical duties of life. Heart culture should also be remembered-- cultivation along lines in fullest accord with principles of justice, love and wisdom, with a continual recognition of the Lord in all of life's affairs; with loving confidences as between husband and wife, and kind and benevolent feelings toward the world in general. With benevolence, justice, love, associated with all of life's affairs, the conditions would be most favorable; but such a condition could scarcely be imagined without the fullest concurrence of the husband and without his careful provision and oversight; for, as already suggested, the mother at such a time is the least able to take the oversight of matters, even when they are those which properly belong to her own domain in the family. Then, also, the husband must be the more careful to lead in conversation in the right manner, to provide suitable and nourishing mental as well as material food, and above all to stir up his wife's pure mind in regard to the Lord and his glorious plan and all the features of the divine character, its wisdom, love, beneficence, justice and power.

Many Christian parents might reply to this, that they are not so circumstanced in life

as to have all the conveniences and comforts and freedom from household and other cares

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at such a time. We answer, that we have merely marked out the ideal, and that it is for each of the Lord's children to seek to attain as nearly as possible to this ideal. But the New Creature should never forget that in this as in all the other experiences of life, the Lord by his grace and spirit makes up to him for all earthly disadvantages and lacks. Such an one, unfavorably circumstanced in any degree, should the more earnestly in prayer seek to have the heart filled with the peace of God which passeth all understanding, and to let that rule continually. One result of this peace in the heart is that, however much disorder may unavoidably surround the mother, the child would surely enjoy a larger measure of peace and love than otherwise--more than its brothers and sisters born under other circumstances would have. It should be less nervous and peevish, more composed and peaceable, more disposed for righteousness in principle and in conduct.

"Train Up a Child in the Way He Should Go"

"He that spareth his rod, hateth his son." (Prov. 13:24) "What son is he whom the Father chasteneth not?" "If ye be without chastisement...then are ye...not sons." Heb. 12:7

Nothing is further from our intention than to urge indiscriminate and frequent use of the rod in the training of children. We have cited these scriptures, however, to show the mistaken position of those who hold that corporal chastisement by parents, even when necessary, is wrong. The home that is **ruled** with the rod must of necessity be an unhappy home. The homes of the New Creatures should be ruled by love not by the rod. The rod is to be kept merely as an occasional necessity for enforcing the rules of love; and when it is administered it is to be wielded by the hand of love and never by the hand of anger. The New Creatures, governed by the spirit of a sound mind, learn gradually that order is one of heaven's first laws, and hence that it should be one of the first elements and characteristics of the homes of the New Creatures.

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Order, however, does not of necessity mean absolute quiet, else the wilderness and the silent cities of the dead would be the only places where order would rule. Order may mean joy as well as peace, happiness as well as rest, liberty as well as law. Order means law--with New Creatures the Golden Rule and the Law of Love governing the head of the house and his helpmate, as well as governing the children, making of the parents ensamples to the children in all the Christian graces. Law, even the Law of Love, means rewards and punishments, and in the family the parents have the dispensing of these. According to their realized weaknesses they, in turn, need direction from the Heavenly Father that they may glorify him not only in their own hearts and wills, but that their homes shall be earthly ensamples of the homes of the righteous, the homes of those who have the mind of Christ.

Their rewards for their children should be in the provision of such comforts and

blessings as circumstances, under control of a recognized providence, may permit. Their punishments may be more or less severe according to the wilfulness of the child, but never according to the standard of justice, never in the attempt to mete out to the child the full measure of what its conduct might justly demand--because we are not under justice ourselves, but under mercy, under love, and are to show mercy, not only in our dealings with others, but specially in our dealings with our own children, whose imperfections and blemishes are, doubtless, traceable in a greater or less degree to ourselves and our forebears. Love may sometimes punish by the refusal of a kiss, as it may sometimes reward by the giving of a kiss; it may sometimes for a season banish the unruly one from the company of the obedient and from the pleasures provided for them. The Law of Love may sometimes even exercise the rod of discipline to the extent of denying supper or of giving merely the necessities, bread and water, and withholding some of the additional comforts and luxuries; or may sometimes wield the literal rod of chastisement to enforce

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obedience, and thus preserve the order and blessings of the home, not only for the obedient children, but also for the chastised one, whom it hopes thus to bless and bring into full accord.

It is scarcely necessary to admonish the New Creation that they should not use angry or harsh words to their children; for such know that language of that kind is improper to any one under any circumstances. On the contrary, their "speech should be with grace," with love, with kindness, even when reproofing. Nor is it necessary to suggest to the class we are addressing the impropriety of a hasty blow, which might do injury to the child not only physically-- perhaps permanently injuring its hearing-- but also wound its affections, develop in it a fear of the parent instead of love, which should be considered the only proper groundwork on which the obedience and order of the home are built. Furthermore, the hasty blow or cutting remark would be wrong, would indicate a wrong condition of mind on the part of the parent--a condition unfavorable to a proper, just decision of the matter along the lines of the Law of Love. The parent owes it to himself as a part of his own discipline, as well as to his child, that he shall never inflict a punishment which he has not sufficiently considered, and coolly and dispassionately found to be not **more**, but **less**, than justice might properly demand. He owes it to himself also that the child shall fully understand the situation, the necessity for the preservation of order in the home, that the happiness of the home may continue to the blessing of all its inmates; that the child understand thoroughly also that the parent has no anger toward him, no malice, no hatred, nothing but sympathy and love and the desire to do him good.

Earthly parents may attempt such control, but they will lack an important help in its prosecution; for not having submitted themselves fully and completely to the heavenly Father and his control and his Word, they cannot point, as would the New Creature, to the divine Law and their accountability, and their acknowledgment of and endeavors

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to be obedient to the same. Christian parents have--if they will use it--an immense leverage of advantage in dealing with their children. They should read to their children, from the Word, the divine sanction of parental authority--the divine

requirement that a parent shall train up a child in the way he should go; and additionally he should point out the necessity for this--because we all are fallen and unable to come up to the divine standard, etc.; that all these means and corrections are necessary as helps to the counteraction of evil tendencies under which we have been born. It is a great mistake to suppose that children's minds do not appreciate these principles, do not appreciate right and wrong and the appropriateness of just penalties for wrongdoing, as well as of rewards for well-doing.

Many parents forget to look backward and to note at how early an age they themselves learned to appreciate principles of righteousness--to appreciate the parental care which neglected not to reprove, to correct, and even to chastise as seemed necessary. Let us recall, too, how keen was our sense of justice when we were children--how we mentally approved parental discipline when we understood its motive to be for the development of character, but how we resented it if we did not see a principle of justice, if we were reprov'd or otherwise punished for things of which we were not guilty, or if we were punished beyond a reasonable chastisement comporting with the offense. Not only is it the best and surest way of controlling a child thus to direct its mind along the lines of right and wrong, truth and falsehood, justice and injustice, but this constitutes also a training of the child in **character**, when it is most susceptible to parental influence. It is character-building at a time when the conscience and judgment of the child are in their formative condition, and when it properly recognizes the parent as its sole lawgiver. If this work of character-building be ignored in infancy, the work is many times more difficult in future years, besides the disadvantages that will accrue both to parent and child and neighbors and friends in the interim.

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It is all-important, then, to notice that the training of a child does not consist solely in teaching it respecting its outward deportment in politeness, cleanliness, obedience, etc., but further, and indeed chiefly, in the establishment of **right principles in the heart**--proper recognition there of the mind of the Lord as being the only standard of living, both for old and young. The Golden Rule, the Law of Love, of generosity, meekness, patience, gentleness, forbearance, should be inculcated as respects the child's relationship to other members of the family, to playmates, etc. The child that is taught to be selfish, or one whose natural selfishness is not brought kindly to his attention (though not in the presence of others) and lovingly reprov'd and corrected, is missing a most important lesson at the most opportune moment.

The parent who neglects such an opportunity for giving instructions and corrections of the mind and judgment, as well as of outward conduct, is not only missing the most favorable opportunity in respect to his child, but is allowing weeds to grow in the heart garden where only the graces of the spirit should grow; and is thus laying up more or less of trouble for himself in dealing with that child throughout future years. Many of the heartaches and tears of well-intentioned parents over the waywardness, wilfulness, selfishness and "wild oats" of their children might have been spared them had they done their duty by those children in infancy. Furthermore, such parents lose a great blessing in their own experiences; for it is undoubtedly true that the parent who is properly training his child in unselfishness,

love, obedience, reverence to God, helpfulness to his fellow-creatures, etc., etc., will be getting valuable experiences for himself--growing in grace, growing in knowledge and growing in love, while endeavoring to teach these principles to his child. He will learn, too, that the child will expect to **find** him illustrating in his daily conduct and in his relationship to God and to the members of his family, and to his fellowmen, the principles he seeks to inculcate in others. This will make him the more careful of his own words, his

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own conduct; and such carefulness, such circumspection of all the little affairs of life, public and private, will assuredly develop in such a parent more and more of the graces of the Lord's Spirit, thus making him more and more acceptable to the Lord, and preparing and perfecting him for the Kingdom.

The atmosphere of the home, however poor, should be one of purity. Absolute purity in thought, word and deed we know to be impossible in our present conditions, just as material purity is absolutely impossible where the air is full of soot and dust. But every Christian home should be as nearly absolutely clean as possible--as free from the outward soil and filth as circumstances will permit, and as free from moral obliquity and defilement as the imperfect earthen vessels can be made. Every child should be able to look back upon its home, however humble, however scantily furnished, as a clean place, a house of God, a holy place. He should be able to look back and in memory recall the voice of prayer at the family altar, the kind words of father or mother on various occasions, and the general spirit of peace and restfulness through contentment and submission to the divine providence. He should be able to sense the sweet odor of love pervading the home and associated with every member of it, manifesting itself in meekness, gentleness, kindness, helpfulness.

A child bred to and reared in such an atmosphere of love may be expected to desire to please the Lord and to obey him from the earliest moments of his consciousness; and from the time he reaches ten to twelve years of age he should be encouraged to consider the propriety of a full consecration to the Lord--to remember that his standing before the Lord during the period of immaturity of judgment is through the parent, but that in proportion as maturity of mind is reached the Lord expects a personal consecration. Should such a child thus trained, neglect or refuse to make consecration to the Lord, we may be sure that the home influences would still continue, although

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when years of maturity had been reached and no covenant with the Lord had been made, such an one may properly hesitate to approach the throne of grace--hesitate to claim of the Lord the blessing he has promised to those who are **his**, because he has refused to become his. Nevertheless, to such there will still cling a precious memory of the seasons of approach to the throne of grace and of divine watchcare over the home of infancy and over themselves, and there will continually be a longing for the divine protection and for the privilege of approaching the Creator with the cry, "Abba, Father," and the realization of relationship to him. Should such an one become a parent, he will instinctively feel a desire to train his children as he was trained, and all these influences will gradually draw more and more upon his heart,

and the strong probabilities are that at least by that time he will consecrate. In any event, the influences of a godly home will have been with him, a holy protection from many of the excesses under which otherwise he might have fallen.

Contrast such a home, with its sweet odor of love, kindness, patience, gentleness, with the home in which the Lord's Spirit is not manifested--the home in which selfishness is the law, in which the child notes the quarrels between the parents, and how each seeks his own at the expense of the other, in which the child hears little but chiding, complaining, faultfinding, angry words, harsh sounds, etc. These become contagious amongst the children, and they in turn quarrel over their little affairs, speak angrily to each other, and keep the household in perpetual turmoil. The continued practice of selfishness in the home develops this organ in the mind and in the conduct of the child.

If in an angry voice the parent calls it "a little rascal," and the feelings of the child, at first hurt by such reflections against its character, become toughened, it gradually learns to glory in being a little rascal. When first it hears the angry and impatient mother exclaim, "I'll thrash you within an inch of your life!" or "I'll break your back!" no doubt there is a measure of terror conveyed by the words to

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the heart of the child, but it is not long in learning that these are idle threats, from which it has comparatively little to fear; and gradually as it learns that the civil laws of the land would not permit the parent to do it serious violence, the childish mind concludes that the parent had the will to do it evil, but simply lacked the liberty. From such a little mind much of the original instinct of love is driven out. It finds its parent equally untruthful in respect to promises-- that the promises are frequently given without the slightest intention of their fulfilment. Thus the child is taught to lie, to threaten, to promise, to deceive others in respect to its real intentions. Is there any wonder that such a child grows up a hard character? The wonder, rather, is that between the bad training, the indifferent training and no training at all the civilized world is not a great deal worse than it is.

Children Born in Justification

In all these matters the New Creature has a decided advantage over all others in respect to his children. They should, to begin with, be better born, better endowed at birth. And this prenatal endowment should be fostered from the very earliest moments of infancy. The babe of a few days is pretty sure to be nervous and irritable and distressed if the mother is so; an influence goes to the child, not only through the mother's milk, but telepathically, electrically, from her person to the child. What a general advantage, then, the New Creature has in the indwelling of the Spirit of the Lord, with its peace, love and joy; and how favored is the infant under such care! Humanly speaking, how great are its possibilities as compared with the possibilities of others in respect to noble manhood and womanhood; and, speaking from the standpoint of the Lord's Word, how great is its advantage when we remember that the children of the Lord's consecrated people, like themselves, are under the supervision of divine providence in respect to all of their affairs; that the children of believers, too, come under the terms of the promise that "all things shall work together for good" to them!

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It is not difficult to see that the children of New Creatures have a **tentatively justified** standing with God, in virtue of the relationship of their parents to him and to them. As the disobedience and alienation of Adam and Eve from the heavenly Father brought alienation to all their offspring, so, too, the reconciliation of the Lord's people, through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted justified through their parents, and on account of their parents, up to such a time as the child shall have an intelligence and will of his own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and alien from him; but the Apostle assures us that in such a case God counts the child as his, through whichever one of its parents is the Lord's disciple. The influence of the believing parent, the consecrated parent, is counted as offsetting and overruling the influence of the unconsecrated parent, so far as the child is concerned. On this subject the Apostle says:

"Else Were Your Children Unholy [Sinful, Condemned]."

"The unbelieving husband is sanctified by the [believing] wife, and the unbelieving wife is sanctified by the [believing] husband [in respect to the subject under consideration, viz., the offspring of their wedlock]; else were your children unholy [sinners under condemnation, unjustified, unrelated to God, aliens from his care and blessing]; but now [in view of this provision of divine grace] are they holy [that is, in a tentatively justified state with God, through which he may treat them, not as enemies]." 1 Cor. 7:14

The question of the proper training of children may be a difficult one, but not too difficult for the Lord to manage; and, hence, the parent who has become a Christian may expect the Lord's grace proportionately to abound in respect to his affairs, and should seek the more earnestly for the wisdom

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and help that come from above, that he may be rightly able to discharge his duties under the most trying circumstances. The Lord's grace is sufficient for us in every condition. The fact of the one being a New Creature, and the other an unbeliever, or unconsecrated, does not alter the divine arrangement in respect to the headship of the family. This still devolves upon the husband, and if a New Creature he must direct in respect to the affairs of his family as best he is able under the circumstances, and guided by the promised wisdom from on high. If the wife be the New Creature, her soundness of mind, devotion to principles of righteousness, her gentleness, meekness, thoughtfulness, carefulness, should make her such a jewel in the family, should cause her light so to shine before her husband, that he might take pleasure in giving her practically the full control of the children, for which he would discern her to be specially adapted. Any rule or authority she should exercise, however, would be delegated by her husband, who, whether saint or sinner, is the responsible head of his family.

Likewise the husband, letting his light shine, should expect that ere long his wife, as well as his children, would discern his difference from irreligious men, his spirit of love, his gentleness and helpfulness, and spirit of a sound mind. Nevertheless, if

these results, which ought to be expected, do not come--if the greater the faithfulness the worse the treatment from the unbelieving partner--even to the extent that a separation might be necessary, let us remember that the Lord's counsel forewarned us that such might be our experience; saying, "Think it not strange concerning the fiery trial which shall try you"; and again, "A man's foes shall be they of his own household." And again, "I have not come to send peace on the earth but a sword." My message, although it is a message of peace and blessing in the present time, frequently results in strife, because the children of darkness hate the light, and because many of them, under the deception of the Adversary and the weaknesses of their

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own fallen nature, will wage a continual warfare against it. Think it not strange, consider it a part of your trial, endure it as a part of the divine will, until the Lord shall open up a door of escape.

Some who have become the Lord's consecrated people, members of the New Creation, appeal for advice, saying: "In my early Christian experience in the nominal Church I was mistaught. I was led to understand that when I got religion, got saved, I needed nothing more, but simply to go regularly to Church and pay my dues. I got little or no instruction respecting the necessity for rooting out sin and selfishness from my own heart, and receiving in its stead more and more of the Spirit of the Lord, with its wealth of love and all the inner graces associated therewith. I gave any extra time and energy to helping my husband in his business, and to striving to get up in the world, and was left in ignorance of the meaning of my begetting of the Spirit, and that I should be cultivating a newness of mind which would be striving less and less for the earthly things and more and more for the heavenly character and graces and power and growth. During this time my children were born. I presume they inherited these traits of mine which I was cultivating at the time I was carrying them, and after their birth I realized that they were sadly neglected as respects what I now see to be the proper training the child should receive, the proper duty of a parent who is a New Creature in Christ Jesus. Now my children are wild, wayward, selfish, disobedient. They not only lack reverence for God, but also lack reverence for me, and my religious views. What can I do with them? I realize the Lord's forgiveness, through Christ, for my ignorant failure of duty toward them in the past. I realize, too, that I am merely reaping what I sowed, and that my present experiences are only a just retribution for my carelessness of duty in the past. Oh, where was my Christian sense? How devoid I was of the spirit of a sound mind, and where were my religious instructors and guides, who not only mistaught me respecting the divine character and plan, but who did not even instruct

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me respecting the simplest of natural duties--my parental obligations? Alas, I perceive that I spent my money in their support for that which was not bread, for that which satisfieth not--temporally or spiritually! But now what is my duty? What course should I pursue? How may I rectify so far as possible my neglect of the past?"

Our reply to such inquiries is that in this as in other matters the Lord's people should not sorrow as those who have no hope. The Lord, undoubtedly, will be pleased to find us regretful for having failed of duty in the past, and he no doubt will be pleased

to have us ask his forgiveness for such shortcomings, and to have us promise greater faithfulness henceforth in seeking for and pursuing our obligations toward those dependent upon us. He would surely be pleased to have us take present experiences with unruly children with patience, with forbearance, as a part of that chastisement for sins of omission or of commission in respect to their training; and thus received, these trials may serve for our polishing and preparation for the Kingdom.

As for the duty of such a parent toward such children, it would unquestionably be to begin by teaching them the lessons they should have been taught in infancy, concerning responsibility toward the Lord, the principles of right, of justice, of love toward each other and toward all. And this instruction should be given with great love and forbearance and patience, which would be a notable lesson to the child of the power of grace in the parent's heart. According to the age of the child and other related circumstances --the extent to which wrong principles had become rooted, etc.--results should be waited for with patience; and such **restrictions** as seemed absolutely necessary should be applied with gentleness and consideration and explanations. Parental authority should be established kindly, not rudely. Children who have been in the habit of ruling the household should not be expected to become good and obedient children instantaneously. Wisdom from on high should be sought in respect to the details of the home arrangements and government, for no outsider is competent

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to understand thoroughly all the affairs of the family of another, nor to give specific directions respecting its proper government.

Two principles should guide: First of all, love for the Lord and for the children, and this love should be guided and directed by the Word of God; and secondly, the Word of God, as the source of authority and instruction, should be continually appealed to. Furthermore, all parents should learn to treat children with consideration. Whether they be children properly trained or otherwise, they should realize that the parent respects their consciences and their judgments, and endeavors to deal with them in harmony with these elements of character. Especially as the child reaches a condition of manhood or womanhood should his or her reason be appealed to, and in the same proportion force and corporal chastisement should be abandoned.

The principle of justice, to which we have already referred, is to be found to some extent in almost every human being, and especially if the sense of justice is found to cooperate with selfishness. Thus, when the age of manhood or womanhood is reached the child instinctively feels that he has passed a line, and should no longer be treated as a child, but as a companion; should no longer be **commanded** in anything, but requested; should no longer be **required** to give a strict account in detail of all moneys earned, but should be permitted a larger discretion and personality than previously. Wise, just, loving parents should not attempt a violation of these rights of maturity; but rather seek from that period onward to deal with the child as with a younger brother or sister--as adviser and best friend. Good parents are sometimes unwise and unjust in this respect, and take advantage of the authority which the child has recognized up to this time. They ignore its new estate of manhood or womanhood, and attempt to perpetuate the imperativeness of parental authority as before; and these sometimes meet with a measure of success,

but never, we believe, to their own real advantage nor to the real advantage of their children. They know, as well as does their child, that they are

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taking advantage of the docility of the child, and that if the child would set up a rebellion, matters would speedily be adjusted differently. They should consider that their course is prejudicial to the child's real affection for them. He sees this evidence of selfishness and injustice in the conduct of parents of whose sentiments he had previously thought differently. Filial love is thus sapped at its very roots, and the parents are apt to learn the mistake of such a course before they die, even if it succeed temporarily. We do not mean to imply that the obligations of the child toward the parent cease when the years of maturity are reached. Quite the contrary. We hold, in harmony with the civil law of the world, that a child is obligated to the maintenance of the parent so long as the parent shall live, and the child shall have the strength to provide the necessaries. Our argument is that while, prior to maturity, the parent had full control, after maturity the child has a personality and individuality which should be recognized and appealed to. It is the duty of the child to make provision for the parent, but properly appealed to, the provision should be the more promptly and lovingly made. The obligation of the child to aged parents for their support corresponds exactly with the responsibility of the parent for the care and reasonable support of the child in infancy and immaturity. The parent who has done justly and lovingly by his child will surely rarely be left to want while that child shall have strength to provide.

While considering the duties of parents toward the children, various questions arise respecting the proper amount of education, the reasonable restraints as respects the kind of reading and information with which the mind is stored. We are of those who appreciate highly the value of an education; and yet we believe that great wisdom should be exercised in respect to what constitutes an education. Education is like polish. Almost any stone may be made to look beautiful by careful polishing, but careful polishing is not alike valuable or helpful to all stones. In the case of a diamond or a ruby or other precious stone, polishing is absolutely necessary to the development of the latent qualities

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of the stone; without the facets, the glories and brilliancies of the stone could not be appreciated nor shed their luster. But the same polishing bestowed upon a cobblestone from the street would be a waste of energy; worse than that, it would make the cobblestone too valuable, too nice, for use as a cobblestone. Moreover, it would be less fit for its duties as a cobblestone after being faced than if it had been let alone, or merely chipped in a general way, to make it fit its place.

And so we perceive it is in respect to education, the polishing of the mind with a "classical course" in college. Some would be benefited by such a course, while others would be injured. Who has not seen men so educated that they could not occupy the place in life for which their natural talents fitted them? They were over-educated, and, like the man in the parable, they could not dig, and to beg they were ashamed, and for anything else unfit. If in the Lord's providence the parents found that they had a child of very brilliant mind, and if that providence guided their affairs so that financial and other considerations opened the way for a collegiate course to such a

child, they might well consider whether or not these indications were the Lord's direction in respect to their duty to the child, and should follow their convictions. Nevertheless, in sending him to college at the present time they should feel a great trepidation, a great fear, lest this outward polish in the wisdom of this world should efface all the polish of faith and character and heart which they as the parents and proper instructors of the child had been bestowing upon it from infancy and before.

The Lord's people of the New Creation should learn to appreciate the education of heart and character and faith in God as a superior education in every respect to anything that could be attained in the schools of this world--that the "wisdom from above, first pure, then peaceable, easy of entreatment, full of mercy and good works," is more to be desired than all the wisdom of earth. They should consider well whether their child was so thoroughly rooted and

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grounded in character, in principle, in loyalty to the Lord and his Word, that the infidel tendencies of the schools of our day, and their rationalistic teachings called Higher Criticism, Evolution, etc., could never displace the well-grounded faith in the Lord and in his Word. Indeed, the danger is so great that we would rather be inclined to be content with such education as could be obtained in the public schools and high schools or preparatory schools.

We write with full consciousness that to the worldly minded this advice is foolishness or worse. Nevertheless, we have learned to view matters from what we believe to be the divine standpoint, and recommend that all of the Lord's consecrated people shall endeavor in this and in all matters to seek this standpoint--the Lord's view of this matter. We might add, further, that in the strenuous times in which we are living, with the rush and bustle and nervousness of our day, the person who spends his life until twenty-one years of age in school, being polished for the activities of life, has missed another kind of schooling that is attained by the boy who, finishing his high school course at, say fourteen or fifteen years of age, has a further course of training in business of some kind, "climbing the ladder." By the time he has had six years schooling in practical business, the probabilities are that he will be much better able to cope with present conditions than the youth who has spent the same number of years under college training.

As for play: One of the chief advantages from play is the pleasurable exercise connected with it, for it is undoubtedly a fact that exercise taken with pleasure is much more profitable than exactly the same exercise would be if taken as a drudgery. By some unknown chemistry of our systems the mind and its moods have to do with all the functions of life. Our happy moods cooperate best with all the forces and functions of nature for the upbuilding of our systems and the repairing of its wastes. But it is a mistaken idea that insists that that which is useful is a drudgery and only that which is useless is a pleasure, a play. We are of the opinion

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that a wrong thought connected with this matter has led many reasonable people to cultivate playfulness and idleness when, on the contrary, they should have been resisting the natural impulses of the fallen nature in these directions. The kindergarten is a movement of comparatively recent times, in what we esteem to be

a very right direction--the making of instruction pleasurable to the child. And all subsequent pleasure, favored by the wise parent, should be somewhat along the same line--nothing should be approved that is merely a waste of time and energy.

Relaxation and recreation should be secured chiefly through change of occupation, rather than through idleness or useless exercise. The little girl takes pleasure in dressing her doll and caring for it, and "playing house." The little boy "plays shop," and with sand, etc., as substitutes, he makes imaginary dealings in tea and coffee and sugar and potatoes; or he "plays horse," teamster, or imagines himself a preacher or a missionary or a schoolteacher or a doctor. All such plays are in the right direction, and should be encouraged in the little ones. As they grow older they should be drawn from these to consider it as a part of their recreation to help keep the home in order or to assist in the real store or shop with their parents or guardians or others. If they be taught to take pleasure in usefulness, helpfulness to others, financially or otherwise; if they be taught that idleness is a sin and a shame, a discredit to any person and a waste of valuable opportunities, they will be in a proper attitude to face the duties of life with pleasure, and not to envy those who waste both time and money in looking at a ball game, or in participating in something equally foolish and profitless.

Economy of time as well as of means should be inculcated from infancy--not with a view to cultivating selfishness, but an economy in accord with the divine will that nothing be wasted. The Master, after feeding the multitude, commanded that the fragments be gathered and not wasted, thus indicating his mind in respect to all affairs, that there be no wastefulness; that we recognize a responsibility

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toward him for every moment, every dollar, every day; not a responsibility which would keep us in fear, but a responsibility which delights to note the divine will, to be as fully in accord with it as possible, and which realizes that such a course is pleasing to the Lord, and, therefore, may be thoroughly enjoyed.

The Proper Exercise of the Child-Mind

As the child grows and realizes how much there is in the world to learn, he should be encouraged to read, but from the first he should be taught to discriminate wisely between the "chips" of fiction and the "apples" of knowledge. He should be shown that every chip stored away in his mind is worse than valueless, an injury or encumbrance, besides having cost valuable time, which might have been used to advantage in storing up knowledge, shortly so necessary in the proper discharge of the duties of life. He should be encouraged to read such books as would give information, and not novels. He should know considerable respecting the history of his native land, and have a reasonable knowledge of the remainder of the world. He can secure these through histories: we do not mean merely the histories which give the order of kingdoms and battles and generals but more particularly such works as show the social, moral and intellectual development of the ages past, and of the world as it is today. In a pleasant and kindly manner the child should be shown the importance of such information as a feature of education for his future--his reason and judgment should be appealed to, and thus his will enlisted in favor of such educative reading, and in opposition to all weedy, trashy, dreamy literature, that will do him harm and leave him unprepared for the duties of life.

The Scourge of Evil Suggestions

The following appeared in a criticism of a novel recently, in the columns of the **Church Standard**. It illustrates the worst side of the lesson we would inculcate:

"One of the most awful thoughts connected with this

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subject is the permanence of foul impressions in the human memory. Years ago--no matter how many, and whether in this country or another need not be told--a gentlewoman lay upon her deathbed. She was still young and had lived a more than usually sheltered life. In every act and word she had been purity incarnate. It was not believed that she had ever had an opportunity to hear one foul syllable in all her life. Yet, in her delirium, she poured out in the hearing of friends and attendants a torrent of obscene imprecations at which they stood aghast. Where she could ever have heard such words they could not imagine, and they never learned. But were they therefore to infer that she had secretly loved and gloated over them? Not so. The true inference is this, that, having heard them in some evil hour, she had utterly detested them, and that, in her very effort to forget them, she had so fixed them in her memory that they abode with her until the hour of death. That is not only the charitable view, it is the just view, and it is the reasonable view. But it would not always hold. When the mind and the imagination have been opened and kept open for many hours or days to the reception of unclean thoughts, and the contemplation of obscene pictures, who shall tell the depraving effect of such mental association? Of all the evil things in this world of many evils, we know none so awfully appalling in its subtlety and permanence of corrupting influence as a bad book written by a man of genius."

The religious element of the child's mind requires special training, and in this the Christian parent should be his tutor. In the present confused condition of the world on religious subjects, and their more advanced attitude as respects common school and public instruction, any attempt to teach any kind of religion is sure to be in opposition to the prejudices or conscientious convictions of some of those interested. Hence, justice demands that public schools be freed from all religious coloring, instruction, forms and ceremonies. Notwithstanding our reverence for the Bible as the Word of God, we believe that the fact that the Jews are

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opposed to the teachings of the New Testament, that many under the influence of Higher Criticism are opposed to much of the Old Testament as well as the New, that some infidels, skeptics, Buddhists, Theosophists, etc., are opposed to the Bible entirely, while others disagree with the common translation--in view also of the fact that all of these classes are taxed for the support of the schools and required to take advantage of them--it would be both just and wise to omit religious exercises in the schools, and ignore the Bible as a religious book, intruding it, if at all, merely as an ancient history, rather than give offense to so many who do not agree with us.

In view of our recognized reverence for the Bible as the inspired Word of God, this suggestion may possibly seem strange to some; but we believe it to be the proper course, in harmony with the Golden Rule. True, we may be in so small a minority that our influence, if we chose to exert it, would be powerless, nor should New

Creatures consider it their duty to become advocates of this, any more than of other moral reforms. All New Creatures have a higher, a grander mission in connection with the development of the New Creation, and can, therefore, well afford to leave all such moral reforms in the hands of the world for the present, until the Kingdom comes. Nevertheless, it is eminently proper that we should have the spirit of a sound mind and fullest accord with justice, even though no suitable opportunity for expressing our sentiments on this subject shall ever occur.

In any event, surely six hours a day for five days in the week, and for less than six years in a lifetime, is quite little enough to be devoted to the numerous lessons in secular matters which are crowded upon the children of our day. This appropriation of time for secular study leaves to the parents, and their chosen spiritual guides, quite an abundance of time for imparting whatever kind of religious instruction may seem best to them. Out of 168 hours of each week secular studies surely deserve all of the thirty hours

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per week appropriated to them--especially in view of the fact that the strenuous times in which we live frequently hinder the child from getting more than three years of such training.

The Influence of Sunday Schools

The Sunday School has become a great institution throughout Christendom. If it be considered in the light of a children's social club, which draws them together once a week and directs their minds out of the ordinary workday channels and in a general social and religious direction, it might be esteemed that the Sunday School has accomplished considerable in the world--especially for the lower classes of society. As for the effect of Sunday Schools upon the children of believers, we regard it as injurious. We are aware, however, that such a sentiment will be thought extreme until our reasons are fully appreciated. They are these:

(1) The Sunday Schools have been injurious to Christian parents, in that they have led them to consider themselves relieved of the parental responsibility placed upon them by the Lord. The Sunday School teacher is often thoroughly incapable for such a responsibility, often a novice as respects children and their proper training--seldom one who professes entire consecration and begetting of the holy Spirit. Such a teacher is given the place of the parent in respect to the most important of all parental duties. The loss experienced by Christian parents, through this arrangement, is almost incalculable. It is a recognized principle in spiritual things that he that watereth others is himself watered. And so the parent who diligently instructs and guides his children in moral and spiritual matters not only confers a blessing upon them, but receives a great blessing in connection with the service himself. This blessing Christian parents of today are missing, because of having unwittingly departed from the divine arrangement.

(2) The Sunday School is a decided disadvantage to the children of Christian parents, because they do not get from the Sunday School teachers the kind of instruction which

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the intelligent and conscientious parent could and should give.

(3) The Sunday School arrangement is reacting disadvantageously upon both parent and child from another standpoint: it is causing the children to lose respect for their parents, and is cultivating thus a lack of parental dignity on the one hand, and of filial reverence on the other. Undoubtedly it has much to do with the present-day condition of the so-called "Christian world," in the matter of disobedience to parents, family insubordination, etc. The religious organs of the human mind lie on the top of the head, and should be the dominating ones when they are active and properly developed. Veneration is one of these, and it needs directing. If the child sees that the parent venerates God and his Word, and is instructed from this source, he has before him an object lesson which should be valuable to him throughout life, going down in turn to his children; but if he sees the parent's veneration turned from God and his Word and directed toward a clerical class, so as to receive supposed divine messages through them, and without the exercise of reason or the study of God's Word, the influence upon the child is that of superstition and subordination to priest-craft--an unhealthy condition as respects spiritual development.

If in addition the child be sent to a Sunday School teacher to receive instruction respecting the Bible, the lesson to the infant mind is that the parent is incapable of giving this instruction; and that as the parent is instructed by a clergy of a supposedly superior rank, if not of a different nature, so the child is to consider his Sunday School teacher from a somewhat similar standpoint. The entire effect is to rob the parent of the child's esteem and reverence.

On the contrary, the child who has been properly taught from the Scriptural standpoint, that God has spoken through his Word, and that he has arranged that some of his children shall assist others in the expounding and understanding of the Word, and that the parent is one of these instructed ones, and a fully authorized priest of God in his

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own family, to teach--the appointed teacher of his own family--that child unconsciously attaches a religious reverence to the parent as God intended. And thus the divine arrangement would give that parent a larger measure of wholesome influence over his child while life shall last. Furthermore, the parent, after having inculcated the Scripture lessons, after having pointed out from the Word of God the divine standards of life, of character, of thought and word and action, and the Golden Rule of life--such a parent would find himself greatly strengthened in his own practice of the teachings of the Word. He would feel bound to exemplify his own teaching, and would realize that even infant minds are able to make applications of these religious rules to the affairs of daily life.

Such a parent would find himself seeking to live nearer and nearer to the standard which he proclaims as the divine one; and in case of failure in any special degree would get a blessing from making a confession of his failure before those cognizant of it, even if they were his own children. Thus all--parents and children--would learn more and more to appreciate the divine standard, and to look to the Lord for mercy and forgiveness; and thus even occasional shortcomings of the parent might become to the child permanent lessons in humility and contrition and submission to divine law.

(4) Evidently many make as great a mistake in respect to the proper functions of the Sunday School as in respect to their thought that the Lord and the apostles erred in not establishing the Church in its present sectarian condition-- in imagining that in dividing the Church of Christ they have accomplished a work of wisdom; that greater results are attained through denominationalism and creed divisions than would have been obtained had the Lord's plan been strictly followed, viz., "One Lord, one faith, one baptism," one Church.

The Sunday School as originally started was proper enough. It began as a "ragged school" in Gloucester, England,

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in 1781, A.D. Robert Raikes, editor of the Gloucester **Journal**, a Christian man, employed four Christian women to teach the children of from ten to fourteen years of age reading, writing, sewing, etc., from 10 A.M. until noon every Sunday; and on Sunday afternoon to teach them the catechism and take them to church. From that small beginning the great Sunday School work of the present time has developed. The plan was evidently a good one, and not at all out of accord with the institutions of the Lord and of the apostles. It only came to be out of harmony with these when it displaced the Christian parent as the preceptor of his children.

Our advice to every member of the New Creation is that, whatever the mistakes of the past in respect to neglect of parental responsibilities as the religious teachers of their own children, they should begin to recognize and fulfil this duty at once--the circumstances, etc., varying with the ages of the children, and with the degree of insubordination and parental disrespect which they may have already taken on, which should be plucked up gently, gradually, lovingly, with the remembrance that the fault has been largely that of the parent in the neglect of a divinely appointed responsibility. Neither we nor others are wiser than God, nor should we or others presume to improve upon the general principles laid down by the Head of the Church and the twelve apostles whom he appointed to be our instructors and guides. Hence we are not to reverence or perpetuate institutions of men, however they may have become entrenched, and however grand and imposing may be their appearance and their claims. They must all be judged by the one standard--the divine Word. If they agree not with the Lord's Word it is because there is "no light in them"-- they are not of God. Isa. 8:20

The Confidence of Children

If the confidence of the child in the parent have its roots in a recognition of the fact that the parent is a member of

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the Royal Priesthood, a child of God, and that the parent has fellowship with God through prayer and is instructed by God through his Word--ministers being merely assistants in the understanding of the Word, etc.--and if additionally, the spirit of love and its various graces of meekness and patience and kindness pervade the home and flow through its various channels, and if the parents seek and exercise the wisdom that cometh from above, pure, peaceable, merciful, the child's confidence will naturally rest in that parent in respect to all of life's affairs. Then the many

questions naturally presenting themselves to the opening mind--religious, moral, secular, social and physical--will all be carried most naturally to such a parent.

Such questions should be expected and invited, and should be given wise and respectful answers, according to the age of the child. Confidential questions should never be treated lightly nor confidences broken. Many a parent forfeits the future confidence of his child by making light of its sentiments or secrets. We do not mean that all questions should be answered in full (regardless of age); a very partial answer may be wisest sometimes, with the suggestion that a full explanation of the matter will be given later--perhaps setting a date--as for instance, "I will explain the matter to you fully when you are thirteen years of age if your mind and character then seem to be sufficiently developed to make this the proper course. You may come to me with the question then, and in the meantime should dismiss it entirely from your mind."

To the rightly trained child this course will at once commend itself, and in any event it should understand that the parent's word is positive, that it had not been given without mature consideration, and that once given it must stand, until some further information on the subject should alter the judgment of the parent. A proper observance of the Lord's words, "Let your yea by yea, and your nay, nay," would save many parents much trouble, and greatly promote the general peace and order of the household. From

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earliest infancy the child should learn obedience, and that without a repetition of the command. But this in turn implies a recognition on the part of the parent of his responsibilities, and a desire on his part to grant all the reasonable requests of his children, so far as his circumstances will permit. Love, wisdom, and justice must combine in the parent in order to make his power and authority valuable to the home and all of its members.

The Power of Suggestion in Child Training

Few recognize the importance of the human **will** in respect to health and sickness, joy and pain, obedience and disobedience, right doing and wrong doing--indeed in respect to every act and word and thought of life. And the child-will is specially susceptible to impressions and suggestions while the child-mind is opening to the affairs of life, and the foundations of its character are being laid. Suggestion and mind-impression stand related to clairvoyance, hypnotism and the subtle influence exercised by Christian Scientists--but we are advocating only those suggestions which are truthful, helpful, strengthening to the child's will and in full accord with the divine Word, and no more.

The Bible is full of suggestion--all proper preaching is in the nature of suggestion--that selfish and sinful thoughts and acts bring divine disfavor and react to our disadvantage; but that loving thoughts, words and deeds yield blessed fruits to others as well as to ourselves for the future as well as for the present. Mark how the Apostle, after pointing out the results of wilful sinning to be Second Death, turns and declares **suggestively**, and therefore helpfully to many: "But we are not of them that draw back, but of those who believe to the saving of their souls." (Heb. 10:39) The suggestions of Christian Science are, on the contrary, false--"There is no sin, no sickness, no pain, no death"; consequently also no redemption, no Savior, no

restitution. There is a wide difference between such false suggestions and the proper ones which God's Word and

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God's messengers present, viz., a suggestion of the Truth-- of God's love and merciful provision in Christ for the full recovery of all who willingly obey him.

Applying this law of good and truthful **suggestion** to his child is the secret of a parent's success.* Some parents apply the principle continually without being aware of it, and they are the successful parents. For instance, the mother who every morning greets her child with a cheery face and voice, gives her child a **happy** suggestion, good for it both mentally and physically. While dressing it, her little talk about the pretty wee birdies and about the big sun looking in at the window and calling all to get up and be good and happy, and learn more lessons about God, and to be helpful to each other, are additional profitable **suggestions**; whereas a complaint about "another scorching day" would be a suggestion of heat, discomfort and discontent, breeding unhappiness.

If, instead of sunshine, there is rain and a gloomy outlook, it will only make matters worse to think of the day gloomily and to suggest gloomy thoughts to others. Rainy days have their blessings for us as well as for others, and our minds should be quick to note these and to pass them along by suggestion to companions. The mother should anticipate the child's disappointment by calling its attention to the beautiful rain which God has provided for giving the flowers and trees and grass a drink and a bath to refresh them, that they may be bright and cheerful to us and yield their increase; and provided also for the cattle and for us to drink and bathe and be clean and happy, and praise him and love him and serve him. Another helpful suggestion can perhaps there be introduced, viz., that this will be an opportunity

****Employers, managers, superintendents of penal and reformatory institutions --in fact every one can profitably apply this principle of good and true and noble and honest suggestion to those under their influence and to their own minds. Indeed many of the most successful in life are already practicing it, but unconsciously. What are hope and laudable ambition but mental suggestions?***

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for wearing storm cloak and heavy boots, and how thankful we should be that we have these and a rainproof home and school. Or the suggestion can be given that, "My little boy and girl must take good care to avoid mud and water puddles, so as always to look neat and tidy, and neither track mud into the schoolhouse nor into the home. Pigs like the mud and have little sense about anything, and therefore must be kept in a pen; but God gives us reason and power to appreciate the beautiful and the clean. Therefore to copy after pigs and lower animals in uncleanness, etc., is to dishonor ourselves and our Creator and tends to degradation. It is honorable for anyone to get dirty in some useful and necessary employment, but no one should get dirtier than necessary nor take rest or ease until he had cleaned up." We need not point out how profitable these **suggestion** lessons would prove--not only to the

child but also to the parent.* Discontent, one of the serious evils of our day, would find little to stimulate its growth in a family in which all were intent on giving happifying suggestions to themselves and each other.

The same method should be adopted in the guidance of the child's dietary in sickness or health. Never should the child have aches or pains **suggested**, for the mind will almost certainly fasten upon these and tend to **aggravate** any weakness or pain, nor should aches and ailments be made the topic of conversation--especially not at table, where every thought and influence should be cheerful, healthful.

The parent who thus greets his or her little child must of course have first cultivated happy suggestions in his own heart; and this being true, it follows that such good and happifying suggestions will not be confined to the children, but will likewise flow out to the wife, husband, neighbors, employees, etc.; and even the dumb animals will be blessed by it. It is possible for the "natural**" man or woman to practice this to some extent, but surely only in those begotten of the holy Spirit of the Truth the Love of God can be expected to realize success in the highest measure in this **new** life, which begins even here under the reign of Satan to scatter blessings which ere long under the Kingdom of Messiah shall "bless all the families of the earth."*

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The good suggestion should be given early and be oft repeated: "Is my little boy feeling happy this morning? Does he love papa and mamma and sister and brother and doggie? Yes, that's right--I thought so! Is he hungry for some nice breakfast?--some nice porridge with sugar and milk and cracker and bread and butter and jam? Now we must remember not to eat any cucumbers today--nor unripe apples; these give my little boy the stomachache. Instead we will have something else for **him** specially good for him. Won't that be nice? There will be corn on the table today, but that would not be good for my little man, and so when the dish passes he will say, 'No, thank you!' He wants to be well and strong as God wants him to be and as papa and mamma desire to see him. That will be a good lesson in self-denial, too, and papa and mamma will take pleasure in seeing their little boy (or girl) learning this great lesson, so necessary to true manhood and womanhood. God wants all Christians to practice self-denial in respect to sins and in respect to everything which would hinder his cause in any degree. And even worldly people all recognize that the person who is a slave to his appetites is pitifully weak and unmanly or unwomanly. Now papa and mamma will be watching to see how strong is the will power of their little boy and we feel sure he will succeed bravely." How highly God appreciates self-control is shown by the Scripture statement, "Better is he that ruleth his own spirit [will] than he that taketh a city." Prov. 16:32

On moral questions lessons by suggestion are equally potent for good or evil. Let **us** do evil, is a powerful incentive to evil deeds. Let **us** do good, is a powerful incentive to well-doing. Hence the right and the wrong, the true and the false, the noble and the ignoble, should be frequently appealed to every day, in everything--the true, noble and right being shown in their true grandeur, as approved not only by our Lord and Creator, but also by the noblest and best of men and women, whom alone we should emulate. The child-mind, thus taught early and persistently to admire

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the noble and the true, has a bulwark reared in his mind against mean and dishonorable conduct in general. If never sanctified by the Truth, if never begotten of the Spirit, he has deeply laid the character needful to noble manhood or womanhood, and if sanctified and begotten of the Spirit, he or she will have the larger opportunities for successful service, both in the present and the future life.

In the event of the child's disobedience and hence its need for reproof or correction, it should be admonished from the standpoint of sympathy and confidence in its good intentions. "I know that my little girl whom I love so much and endeavor continually to make happy, and to train as the Lord would approve, did not willingly disobey me. I am sure this disobedience was rather the result of following the example of others and not sufficiently exerting **her will** to do as mamma told her to do. I believe that this time I shall forgive you and not punish you at all, except that tonight I will give you no good night kiss--just to impress the matter upon your mind, my dear. Now you'll try still harder next time to exercise self-control and do as I direct--won't you, dear? I am sure you will!" Next time take the matter still more seriously, but never question the child's proper **desires** or **intentions**. "I am so sorry that my little daughter failed again. I do not doubt your good intentions, dear, but I am sorry to see that you do not exercise your **will** power in the matter as I am sure you could do, and as I earnestly hope you will do in the future. It is necessary, my child, that I do my duty toward you and punish you, though it would be far more to my pleasure to commend you. I trust I may soon be enabled to rejoice with you in your victory over this besetment. The matter affects far more than is directly involved in the disobedience; it affects your entire future, for if you do not now learn to say 'No' to temptation you will fail also in the more important and weighty questions of life as they present themselves in the future. But I am confident that my love and confidence and instructions will yet bear fruit. And remember, my child, that our very defeats, as in

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this case of yours, may become helps to us, if we but set our wills the more firmly for the right. We learn to be specially on guard at points where we find by experience that we are weak. Let us bow before the Lord and ask his blessing, that this failure may be a profitable lesson, and ask his assistance in laying it to heart, that your conduct may be more pleasing to him when next you are assailed by temptation."

All suggestions should take into consideration the Lord-- "The fear [reverence] of the Lord is the beginning of wisdom." Scripture text cards in every room in the house should continually remind parents and children and visiting friends that the Lord's will is the only standard recognized, that the Lord is cognizant of all our doings and affairs, and that God is "for us," his newly begotten ones, and for all who are seeking righteousness in humility.

Our Children in the Time of Trouble

Those of the New Creation now living who recognize the fact that we are in the "harvest" time, that the separation of the "wheat" and its gathering into the "barn" is in progress, and that ere long the great time of trouble will be upon the whole world, and especially upon nominal Christendom, feel a deep interest in their children, and a desire to arrange for them as wisely as possible in that time of trouble. In view of

the fact which the Scriptures make prominent, that the trouble will extend to all classes and involve all institutions of the present time, financial, social, religious, political, it would not be reasonable for us to expect that the children of the New Creation would be miraculously exempted from these troubles: nor need we think to find a place on earth where they would be isolated under natural conditions. When the time shall come that men shall cast their gold and silver into the streets, and they shall not be able to deliver them (Ezek. 7:19; Zeph. 1:18), gold and silver, bank notes and bonds evidently will be of little value, and will fail to procure either protection or comforts or luxuries. If we look away, then, to country places, where we

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might suppose that food at least would be obtainable, we have the intimation of the Scriptures that the distress of those days will affect the country places as well as the cities: "There shall be no peace to him that goeth out nor to him that cometh in, for I have set every man against his neighbor." Zech. 8:10

There is just one promise which seems to hold during that time of trouble, and it appears to be a general one, applicable to **all** who are meek and lovers of righteousness. This class should include all mature children of the consecrated ones, who have been rightly taught in the precepts of the Lord, rightly instructed out of his Word. The promise reads, "Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord's anger." Zeph. 2:3

Christian parents sometimes feel loath to leave their dear ones, even though full of confidence that they themselves would be with the Lord immediately they should pass through the veil--that they would be changed and partake of the powers of the First Resurrection, and be with the Lord and all his holy ones and share his glory. The new mind is sometimes thus hindered, and made anxious in respect to the members of the family left behind--desirous of continuing with them for their counsel, assistance and guidance. Such should realize that having given their all to the Lord, in accepting them the Lord accepted all of their proper interests; and that they may wisely commit to his loving care every earthly concern. As they more and more learn of the lengths and breadths and heights and depths of love divine, and how ultimately the benefits of the great redemption shall extend to every member of Adam's race, they will gain the greater confidence and trust in the Lord in respect to their dear ones. Additionally, such should remember that they themselves, on the other side the veil, will have still as good an opportunity of watching over the interests of their loved ones as they now have, and a much better opportunity than now to exercise a protecting care over them--a providential guidance in their affairs under

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divine wisdom, with which they will then concur absolutely.

What, then, is the best provision possible for the New Creation to make for their children according to the flesh? We answer that the best provision is in their proper training. This, as already shown, would include a reasonable education in the common branches, and a particular training and instruction in matters pertaining to God--in reverence for him and his Word, in faith in his promises, and in the

cultivation of those characteristics pointed out in the Scriptures as the divine will, the Golden Rule. Such children, if left without one dollar of earthly wealth, are rich; because they have in heart and in head and in molded character a kind of riches which neither moth nor rust nor anarchy nor any other thing in the world can take from them. They will be rich toward God, as the Apostle expresses it, and as again he declares, "Godliness with contentment is great gain," great riches. Earnestly striving by the grace of God to thus properly equip and qualify their children for every emergency--both for the life that now is and that which is to come--the New Creatures may feel comparatively free from all concern respecting temporal interests, remembering that the same Lord who has provided things needful and expedient in the past is both able and willing to continue his supervision and provision, adapted to all the circumstances and conditions of that time as well as this--for those who love and trust him.

Proper Amusements

Mirth and humor are elements of our human nature, too often educated out of all proportion to the more serious and useful qualities. Babies are spoiled by being kept in a constant excitement of amusement until their contentment is destroyed and they will cry for amusement. This thought of amusement continues during childhood, when the child should be entertaining itself investigating the affairs of life and asking explanations of its parents or of books. Desire to be amused thus cultivated, in due time craves the theater

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and the nonsense of the clown. Members of the New Creation should from first to last train their offspring along opposite lines--to be actors in the great drama of life, to deprecate shams, and to seek to perform as great acts of usefulness and benevolence on the world-stage as their talents and opportunities will permit.

Marriage of the Children of New Creatures

We have already noted the Apostolic injunction to the New Creatures, that those who marry do well, but those who marry not do better. This advice, however, is not applicable to their unconsecrated children. Concerning the latter the Apostle writes: "I will [advise], therefore, that the younger women [of the congregation but not of the Church --believers, but not consecrated or sanctified] marry, bear children, guide the house, give none occasion to the Adversary to speak reproachfully." 1 Tim. 5:14

Many of the New Creation we believe err seriously, though unintentionally, on this subject. They realize quite correctly that in the majority of cases marriage not only brings increased responsibilities but bitter disappointments and sorrows and heartaches. But if the sons or daughters have reached marriageable age and have not given their hearts in marriage to the Lord, neither will they be prepared to see the wisdom of following the Apostle's advice-- given only to the New Creation--that it is only better to marry "than to burn" with uncontrollable desires.

Let us remember that God provided marriage for the natural man and woman--Adam and Eve--before sin entered the world, and that although the marital relation may be abused, as can every other proper thing, and although it is generally terribly abused, nevertheless this is not the fault of marriage, but of its abuse. "Let marriage be had in honor among all, and let the [marriage] bed be undefiled: for fornicators and adulterers God will judge." Heb. 13:4

It is but natural that grown children should be disinclined to take the advice of even the best of parents on this

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subject--the whole trend of nature is in the opposite direction; and besides, they have the example of their parents. If, neglecting the Lord's counsel that they surrender to him, they conclude to learn the lessons of life by experience rather than by precept, the sooner they begin the better. Many of life's lessons can best be learned by marital experiences; and to this end it is preferable that the newly married be thrown as much as possible upon their own resources--that is, that they be encouraged to start a separate home of their own, etc. They will thus learn the more quickly to appreciate self-reliance, fortitude, patience, mutual forbearance and cooperation.

Under what the Apostle designates "the present distress" (1 Cor. 7:26), we would even favor what would be considered early marriages. The man at twenty-one and the woman eighteen we would consider preferable in some respects to riper ages, before habits of thought and conduct have become too fixed. The married couple should twine about each other; hence, pliancy of sentiment is desirable-- especially on the part of the female, who should accept as a partner only such an one as she could reverence and look up to and, so far as recognized principles would permit, she would be pleased to yield to. Besides, the greater elasticity of the physical frame of the young mother will be to her advantage in enduring her peculiar share of the curse. (Gen. 3:16) Let us not forget either the valuable experiences accruing to every proper parent in his attempt to provide for and train his children. These lessons may draw them to the Heavenly Father more quickly than would any other, and that is the thing to be desired above all others by the New Creation for their offspring.

Wise parents will not attempt to frustrate the natural desire of their children for marriage, but, cooperating wisely, will endeavor with their wisdom to aid them in mating properly. And the properly trained are not likely to ignore the advice of the loving and careful parent, in the most important transaction of the natural life. However, at such a

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moment let not the indulgent parent forget that the mating should be on the same plane--unbeliever with unbeliever-- justified with justified, sanctified with sanctified-- as already set forth. In other words, if their sons or daughters be unconsecrated they are not to endeavor to mate them with one of the New Creation, who should marry "only in the Lord"; but are to recognize that such a union of diverse natures would probably be disadvantageous to both, and at all events is contrary to the divine injunction that his people marry "only in the Lord."

Stewardship of Our Children's Health

Parents will do well to remember that as clean bodies will assist their children to clean minds, so healthy bodies are valuable adjuncts to healthy minds. Every New Creature should, with his "spirit of a sound mind," be sufficiently a philosopher to guide his offspring to the attainment and preservation of as much physical health as

their constitutions will permit. Pure air, pure water, pure food and pure exercise, mental and physical, are at the foundation of the best utilization of what we have received from our parents and have transmitted to our children.

Every parent should know that foggy air is not "fresh air," and that so far as is compatible with reasonable ventilation it should be excluded from the lungs; that indoor ventilation should include all the sunshine possible, and that the delicate should not be out in the damp atmosphere of the early mornings and late evenings. He should note the cleanliness of all vessels, etc., connected with the water supply and inculcate scrupulous care. He should see to it that every child has some prescribed work to do proportioned to its strength and years, and that he does it well and carefully; and this work should be partly physical and partly mental. The character of the reading and studying, no less than that of the physical labor, should have close inspection, and should change from time to time--for the proper rounding out of mind and body, in preparation for

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the various duties of life. The child should realize the parental interest in him, and should know that it is prompted by **love** for his future welfare and is of divine obligation.

The proprieties of eating are sadly misunderstood and this undoubtedly is the cause of much disease--mental and physical. Every parent should know that foods may be divided into three classes:

(1) Those foods highly nitrogenized, which go to build up flesh, muscle, sinew. Of these are flesh, fish, fowl, eggs, peas, beans. Of such food five ounces daily is esteemed a full ration for an average man in an average occupation--children proportionately less. These foods are injured by too much cooking.

(2) Those foods composed largely of starch and sugar, which supply the nervous energy--vigor, activity, vim, heat. Of these are wheat, potatoes, corn, oats, rice, and their various products--bread, crackers, puddings, etc. These should be freshly cooked and well cooked to be most nutritious and easy of assimilation--and this in proportion to the natural weakness of the digestion. In our day of machinery and easy travel the wear and tear on nervous energy is much greater than upon the muscular fiber; hence food of this kind should be eaten in much larger quantities than the first named. The ration for an average man would be twenty ounces per day--growing children requiring a little more than a proportionate quantity because of their intense activity of mind and body.

(3) Those foods--fruits and vegetables--which, composed chiefly of water, are rich in bio-chemic salts, have a great value. Not only do their salts of lime, potash, etc., assist in bone-making and as nerve foods and regulators, but their watery fibrous elements (as in cabbage, turnips, etc.), which contribute nothing to our nourishment, assist in scouring and cleansing the bowels and thus keep the more concentrated richer foods from clogging in the system. Some of these, such as squash, beets, sweet apples, etc., have also nutritive value proportioned to their sweetness. And some, strongly acid, act as thinners and purifiers of the blood. Of

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these are grapes, sour apples, lemons, oranges, etc. Of liquid in some form--milk, soups, or watery fruits and vegetables, or plain water itself, an average man should use at least five pounds (equal five pints) daily--children proportionately. The food contains enough liquid for meal times. The drinking of water should be done an hour or more after meals. These figures show that most people use far too little water and vegetables.

It should be remarked, further, that many of the articles set down amongst the starchy foods (wheat, corn, oats, etc.) contain also nitrogenous qualities--so that where necessary for the sake of economy or for any reason a purely vegetable dietary could be arranged at a very small cost that would nourish the family well, in brain, brawn and vigor.

An uneven balancing of these foods (especially of the second, the most important) tends to disease--either oversupply causes the blood to become too rich and sluggish and causes pimples and boils, or a dark-coated tongue and headache and gout, and leads to a stuffy cold; or a deficiency of nourishment to meet the demands of nature causes weakness, nervousness, a white-coated tongue, and is apt to lead also to a cold. Children should be taught to note their own symptoms and eat accordingly--to counteract disease at its inception, or preferably to prevent it by moderation and good judgment at the table. But all have not alike sound judgment in such matters; hence all the more should the parents, who by God's grace have the "spirit of a sound mind," so regulate and proportion and alternate the food supply of their tables that eaters thereat might have little need for special carefulness or selection--the variety being rather by rotation than by many kinds at one time.

We are not advocating a "fad," nor seeking to divert the minds of the New Creation away from the spiritual food and to fasten it upon physical health and what shall we eat, what shall we drink, etc...after which things the Gentiles seek. No; we are seeking chiefly the spiritual. But while our minds and conversation are dealing specially with the spiritual, it is our duty to use the soundest judgment we possess

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in the care of our children, committed to us by God's providence.

A word in conclusion on this matter of diet. Horses and cattle eat without apparent mentalization--good or bad-- and some of the brutalized members of the human family do the same, but they are few. Hence at every meal there is apt to be something to excite either pleasant or unpleasant sentiments--love, joy, peace, hope, etc., or anger, malice, hatred, strife, etc. Mental moods are now recognized as having a powerful influence upon digestion. By some alchemy, not clearly understood, the excitement of an angry and malicious mood affects the nerves so as to interfere with digestion, while cheerful and happifying influences act in the reverse manner. The New Creature, himself, may inwardly preserve his "peace of God" under multitudinous unfavorable surroundings, but not so others: hence if he be the responsible head of a family it is his duty to look after the peace of the household by so far as possible keeping the table converse upon pleasant and profitable if not religious topics.

When committing the interests of our own health and that of our children to the Lord

we should be sure that to the best of our ability we are using **as wisely as possible** the blessings and privileges already bestowed upon us. Then, and not otherwise, may we appropriate **to our comfort** the assurance that all things are working for our good.

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STUDY XIV
SUNDRY EARTHLY OBLIGATIONS OF THE NEW CREATION

**"Provide Things Honest in the Sight of All Men"--"Owe no Man Anything" --
"Lend, Hoping for Nothing Again"--Christian Courtesy-- "Take no Thought
for the Morrow"--"My Goal is Christ, and Christ Alone"--"It is Easier for a
Camel to go Through the Eye of a Needle, Than for a Rich Man to Enter into
the Kingdom of God"--Insurance-- Organizations for Mutual Benefit, etc.--
Conscientious Meddling-- "Blessing God and Cursing Men"--Social
Obligations--"Honor All Men"--Shall the New Creation Take Part in Public
Elections?--The New Creature and Moral Reforms--Wearing of Costly
Apparel--Let us Wait for the Adornment of "Glory, Honor and Immortality"
"Provide Things Honest in the Sight of All Men"
--Rom. 12:17--**

WHILE the New Creatures are declared to be dead to the world, and alive toward God through Jesus Christ our Lord, the metaphor applies wholly to the transformed hopes and aims and ambitions. While the new mind is still compelled to operate through the human body, awaiting the new body in the First Resurrection, it must recognize certain responsibilities toward fellowmen--toward the world. As it has responsibilities toward the earthly family and toward "the household of faith" in respect to temporal matters, and these, instead of being slackened or lessened, are increased by the transforming of the mind, so also it is in respect to certain duties toward fellowmen.

All mankind should recognize the principle of justice, of righteousness, in their dealings with each other; but the New Creature, because of receiving special instructions upon these principles of divine Law in the School of Christ, should be much more alert than others in respect to the

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exercise of these qualities in the affairs of daily life. Is it proper, is it right, that all men should provide things decent and honest in the sight of their fellow-creatures? Assuredly this is so; and assuredly, therefore, the responsibilities of the New Creature in these directions are by his advanced position increased. Are other men expected to be honest, truthful, upright, honorable, generous? The Lord's people surely might be expected to have still keener instincts along all these lines, and to be striving daily to measure up to the perfect standard in thought and word and conduct.

"Owe no man anything but to love one another," is the divine rule, as expressed by the Apostle. (Rom. 13:8) It would be well if all the world knew of this rule and followed it closely, and we know that in due time just this rule will be rigidly

enforced--during the Millennial age. But the New Creation has this as its rule now, and however others may fail to recognize it and to follow it, the Lord's people should obey this instruction implicitly. Even to natural Israel, the house of servants, the Lord laid down the injunction that if faithful to him they should be lenders, not borrowers (Deut. 15:6), and this principle commends itself to every person possessed of good judgment as being the very essence of wisdom --wisdom which it would be well, were it possible, to apply to the world--wisdom which the world recognizes, but which comparatively few either of the Lord's people or of the world strenuously endeavor to follow as an invariable rule of life.

In other words, every member of the New Creation should, as respects earthly things, live within his means. If he can earn but a dollar a day he should not for a moment think of spending more than that, except upon the direst necessity, but should adapt his conditions accordingly, until there be a change to more favorable circumstances. Recognizing that the Lord's providential care is over him and all his affairs, he should, after arranging as wisely as he knows how respecting his temporal matters, conclude that these as well as his spiritual affairs have been subject to divine

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supervision, and that the Lord designed a blessing for him in connection with these conditions. He should, therefore, be thoroughly content with them, however trying they may be--waiting patiently on the Lord for such relief as divine love and wisdom may bring in due time. If the income be a liberal one, moderation should be his rule of conduct in this as in all things. "Let your moderation be known unto all men." Economy is a part of the divine arrangement, as exemplified by our Lord and the apostles, and particularly illustrated in the matter of the saving of the fragments by order of him who had power to create out of nothing food for a multitude.

In proportion as the means at our disposal are limited, all expenditures should be curtailed and brought, not only down to the income, but a little less--so that no matter how little we earn, a certain proportion may be laid aside, either for our own future necessities, or as a thank-offering to the Lord, or, as the Apostle suggests, that we might have to give to those who are in still more needy circumstances. Let it be remembered always that trust in the Lord implies contentment; and that this means restfulness of heart. Under these conditions bread and water, or potatoes and salt, will taste better and yield better results than far richer food partaken of in a different spirit. Trust will always imply thankfulness too, and, hence, the child of God living on the plainest of fare should continually overflow with gratitude to the Giver of all Good, with full reliance in his wisdom in all the affairs of life. This would not mean indifference to progress, if the door to that progress and greater prosperity were a righteous door--an honorable means of bettering our condition. Finding such a "door" before us, we should thankfully accept it as being of divine providence, and as possibly leading on to still further lessons from our great Teacher.

The injunction, "Owe no man anything but to love one another," implies that if we have at any time inadvertently, and contrary to this divine wisdom, become indebted to others, we should in every reasonable and honorable way

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seek to cancel that indebtedness--to pay our debts. If, however, the debts were incurred in a business way, the creditors knowing at the time that they were running more or less risk and running this risk with a view to making profits; and if the debts were the result of legitimate business failure, and had become "outlawed"--and particularly, if they were contracted before the change of nature, before becoming a New Creature, it would not be wrong for the New Creature to avail himself of what are known as bankruptcy provisions, or to take advantage of the law, which provides that a debt or judgment becomes null and void after five years, unless renewed in Court, or by some individual promise.

A Scriptural precedent for such a course is found in the Law given to typical Israel, respecting remission of debts on the seventh-year Sabbath, and a still fuller remission of all obligations on the fiftieth year of Jubilee. The world has recognized the wisdom of those divine arrangements, and many nations have confirmed them in their civil laws. New Creatures taking advantage of these earthly arrangements, in accord with the divine will, may feel restless as respects such debts, unless in the providence of God they should subsequently be blessed with an abundance, when, undoubtedly, the Golden Rule would dictate to them the propriety of paying off all indebtedness, regardless of its extinguishment under the laws.

If, however, the debt were not a business one, but an obligation of friendship, a loan of money or of credit, on which the friend expected and received no gain or profit, the case would be a totally different one. Such a debt should be considered as continuing so long as life would last, and endeavors to make it good should always have an important bearing upon the affairs of the debtor. But, as before pointed out, after becoming a member of the New Creation, under guidance of the holy Spirit and its Word, the Scriptures, and under the direction of the spirit of a sound mind, none of the New Creation should become debtors,

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but should consider it the Lord's providence that they live quite within their income. This injunction to "Owe no man anything" would not necessarily apply to the placing of a mortgage upon one's property for supposedly a less amount than its real value. This would not be borrowing in the forbidden sense, but merely the making of a temporary sale of a portion of the equity involved, holding the opportunity to redeem it again.

Widows and orphans are not responsible for the debts of the former head of the family, neither according to human nor divine law. Goods sold to a husband or father are sold on his own responsibility and honesty, and others cannot be held for his debts except as they make themselves personally responsible by direct or implied agreement. His debts had a prior lien upon his estate (except the family's portion reserved by law); but there at his death the matter ends, unless some member of the family voluntarily assumes the obligations. We mention this because we have learned of instances in which poor widows and orphans have felt themselves obligated by divine if not by human law to pay the debts of the husband and father, and have been kept in distress for years endeavoring so to do.

The Lord's counsel to his people on the other side of the question is equally explicit. If they see their brethren have need they are to do good and to "lend, hoping for nothing again"--without thought of gaining similar or other favors in return. We

must, however, understand this injunction to "lend" to a brother in harmony with the other injunction that we should not borrow; and, hence, the implication would be that the brother possessed means and would be able to repay, but that temporarily he had need, and was able to give some kind of a mortgage or security to the one lending. But such lending, to assist a brother in necessity, should be done freely and without hope of reward--without stipulating for interest (usury), but merely for the return of the principal within the specified time. It should be purely an accommodation, an expression of brotherly love.

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If the brother be not circumstanced so that he could repay or give security for the money, the loan should not be made, but, instead, a gift--to whatever extent the giver felt himself able to exercise charity and in proportion to the necessities of the brother. The brother might engage to pay back, but it should be insisted upon that it is a gift, unless subsequently the brother's affairs should decidedly change, and he should be abundantly able to return the gift, in which case he certainly should have the desire of heart so to do. Even then, if the giver were well able to afford it, he might say to the brother, "I cannot feel happy to take back the gift; therefore, I entreat you, pass it on to someone else, whom you may find in need, now or at some future time." The matter would be entirely different, however, if the brother or any other person wished to borrow money with a view to extending his business, and with the intention of making profit. To loan the money to such an one, taking ample security, and requiring interest would be thoroughly legitimate; and such interest would not be "usury," in the oppressive or wrong sense, but would be in harmony with what the Lord enjoined in his parable when he said, "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury [interest]." Matt. 25:27

In full accord with these injunctions, the Scriptures give us another, which might well be heeded, and always to profit, not only by the New Creation, but also by the world in general. The injunction reads, "A man void of understanding striketh hands, and becometh surety in the presence of his friend." (Prov. 17:18) According to this suggestion, sureties and securities for others, indorsements of notes, etc., would be barred, and wise it would be for all of the Lord's people to follow this rule carefully. Even in the most urgent case imaginable, in which there might be almost absolute necessity for going upon the bond of a brother, care should be exercised that no obligation is taken that could not be met without serious disaster. If the bond

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were for a sum that one would be willing to lend to the brother, or to give to him in case of necessity, then the bond or security or indorsement would be allowable, but not otherwise --never to the jeopardy of one's own credit, nor to the risk of one's own business, nor to the impoverishment of one's own family. Compare Prov. 22:26; 11:15; 6:1-5.

There is a kind of petty borrowing and lending practiced by many, especially in respect to household articles, soap, sugar, tubs, tools, etc., that deserves consideration here. The New Creatures, under the control of the spirit of a sound

mind, must deprecate in their hearts such petty annoyances; so much so that they will be sure so to regulate their own affairs and wants as to make such borrowing an extremely rare matter--a matter of absolute necessity in case of sickness or other extremity. It should be a part of the determination of all the Lord's saints to put other people to as little trouble as possible. If, therefore, through neglect of proper attention to their affairs, they are short of butter for a meal, they should prefer to do without it rather than to annoy a neighbor and to set a bad example. If they have only one smoothing iron, and cannot afford to purchase another, they would best abide by the consequences, and use the one only.

Those who cultivate such strict regulations in respect to their own affairs will naturally feel more annoyed than would others if a neighbor comes to them to borrow. Nevertheless, the Lord's people are to be lenders, not borrowers; and our advice would be that in all reasonable moderation the Lord's people should gain a notoriety of peculiarity in both these respects--that they would be always willing to lend, and that heartily, with cheerfulness and goodwill, and a desire to please and accommodate, to the extent that they could afford to lose--and always unwilling to borrow. Such persons would admittedly be considered "good neighbors," whether they were thought "peculiar people" as respects their devotion to the Lord and his Word or not. True, the borrowers might not always return the article, and it might

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cost trouble to go after it; or, in the case of borrowing food, they might never return it. We should reflect, however, that if they thus borrowed and consumed and failed to return food, they would be less likely to come again for more. If circumstances would permit, we would prefer never to ask the return of a borrowed article. We would rather consider these favorable opportunities for making friends with the "mammon of unrighteousness"--good opportunities for sacrificing trivial earthly interests that we might, through these, obtain a greater moral and spiritual influence with our neighbors.

While considering this subject we might mention another, closely related to it in a general way, viz., the habit of some of considering themselves at liberty to intrude upon their friends as visitors--borrowing the neighbor's **time**. It is a part of the generous spirit of love to be hospitable, and all of the Lord's people should cultivate this disposition on every suitable occasion, as one that is pleasing to the Lord and that will be helpful to their own spiritual growth. (Heb. 13:2) They should be pleased to entertain friends, neighbors, for a meal or for a night, etc., as their circumstances may permit: a heart desire to entertain should always be present, whether opportunity for the exercise of that desire be found or not. Hospitality does not signify lavish expenditure beyond one's means, nor that better should be provided for a guest than for one's own family. It does signify, however, a willingness to share such things as we have with others.

But let us look at the other side of the question. The Lord's consecrated people of the New Creation should never be intruders. They should be sure that they have a positive invitation and welcome before they accept hospitalities for a meal or for a night. How beautiful an illustration of this proper principle we have in the case of our Lord, walking with the two disciples to Emmaus! It was his desire to go with them into their home, and to share their evening meal, that he might confer additional blessing upon them. Nevertheless, when they reached their home, "he made as

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though he would go further," and waited until they had urged, or constrained him, before he consented to tarry with them. This was not a deception, nor would it be deceptive on our part to do similarly. Our Lord would not have remained with them unless they had urged him to do so, nor should we stay with any except such as give us a hearty welcome, nor remain longer than the hearty welcome might continue, whatever our circumstances.

The idea which seems to prevail in the minds of some, that they are at liberty to "sit down upon" natural relatives or spiritual relatives, is a great mistake. No such right prevails. We have the right to give and to be generous, but are not authorized to request or require such things from others. They have the right to give or to withhold that which is their own, that of which they are stewards. As to how much the New Creatures should permit themselves to be imposed upon by mistaken brethren or relatives after the flesh would depend upon circumstances, largely upon the physical and financial conditions of the visitor. However, in justice to himself, and in justice also to the visitor who has the unsound mind upon this question, and who purposes to make his visit a visitation, the entertainer should kindly but plainly say--"I ought perhaps to tell you that it will not be convenient for me to have you with us longer than--"; or another good way in dealing with such people is to tell them at the beginning of their visit that it will be convenient to have them until a certain date, or to invite them definitely for a meal or a day or a week, as the case may be-- indicating clearly the extent of the invitation and not leaving it to conjecture. Such a course seems absolutely necessary in the interest of the home, the family purse, one's own time, the Lord's service, etc., as well as proper and helpful to the large number of people who have unsound judgments along this line. But it is not necessary for us either to think or speak unkindly to or of these. They may perhaps have fallen more in this particular than we or some others, and we perhaps by nature were more fallen than they in other particulars. In any event we should think kindly, generously,

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respecting them, and all the more resolve that we ourselves will most thoroughly avoid the objectionable course.

"Take No Thought for the Morrow"

--Matt. 6:34,19,20--

Our Lord's declaration quoted above, and his other declaration, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasure in heaven," have, we think, been seriously misunderstood by many of his earnest and well-meaning followers. Some have concluded that the Lord meant that they should live "from hand to mouth," and be utterly regardless of the future. We see, on the contrary that our heavenly Father has set us no such example; that he continually takes thought for us, and has arranged the seasons, the grains, vegetables and fruits in their order. We see also that he has intended that we should recognize similar principles, and has so arranged nature that it is necessary for us to plant if we would subsequently eat, and to weave if we would have wearing apparel, and to prepare in advance the oil which would give light in the night. This same principle applies to all of life's

affairs, and we should reject the thought that our Lord Jesus intended to contradict or overthrow this divine arrangement, as shown in all nature.

What, then, did our Lord mean? We answer that in the original of the first text the thought is, "Take no anxious [burdensome] care for the morrow"; "Sufficient unto the day is the evil thereof." The Lord's people are not to be **anxious** about the future. They are to be, "Not slothful in business, fervent in spirit, serving the Lord." While planting and sowing and weeding and hoeing, they are by faith to recognize that all of their affairs are subject to divine supervision, and that God has promised that all things shall work together for good to them that love him. They should so thoroughly apply the precious promises of divine care that their hearts would be entirely free from anxiety.

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We should recognize a wide difference between carelessness and anxious care. Had our Lord been careless, extravagant, wasteful, thoughtless, respecting the morrow, he would not have told his disciples to gather up the fragments that remained after the feeding of the multitudes; but he did illustrate in that very incident the propriety of taking thought for the next meal, for the next day. But it was not an anxious thought that he commended. The disciples were to use that which had been put into their hands, and not to waste any of it. But if their supply were exhausted through no fault of theirs, and if they had no means of replenishing it, they should trust the Lord so implicitly as to shut out anxiety, though not to remit their energy. This same thought is illustrated in the case of Joseph in Egypt, where, under divine direction, he laid up treasures of wheat during seven plentiful years, and thus made provision for the following seven years of famine.

Neither does the second text imply carelessness in respect to the daily affairs of life--the interests of the present life, proper provision for our families, etc. What, then, does it signify? It means that nothing of an earthly kind should become our **treasure**--that we should esteem above all others the heavenly treasure. Upon it our hearts should be centered, and upon it we should continually feast our minds; thus rich, we should have the spiritual rest by faith, trusting the divine promises. The world knows none of these exceeding great and precious things which the New Creatures have by faith. And, as the hymn expresses it,

"Each heart will seek and love its own;
My goal is Christ, and Christ alone."

In choosing Christ we are choosing not only the glory, honor and immortality promised to those who are his, but we are choosing also the sufferings of this present time, the special trials and testings and experiences promised to those who walk in his footsteps, as a necessary education and preparation for the glories to come. Moreover, all who are thus seeking Christ, all who have thus made full consecration of themselves to the Lord, have nothing of an

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earthly kind that they should call their own. When they were of the earth, earthy, they counted their earthly interests as personal possessions; but when they became

the Lord's they gave themselves, with all that they possessed, to him. Houses, lands, children, husband, wife, brothers, sisters --all were devoted, consecrated to the Lord. None of these therefore, can now be the treasures of the New Creation.

This does not mean that a man may not love his wife, or the wife her husband-- greatly appreciating each other. It does not mean that they may not love their children and highly appreciate their qualities of heart and mind. It does not mean that they may not still love and appreciate the beauties of Nature. It does not mean that they may not possess a house or own an animal. But it does mean that none of these earthly possessions can any longer be their **treasures**, or in any sense of the word stand in competition with the Lord, whom they have accepted as "the chiefest amongst ten thousand and the one altogether lovely."

Money is not to be loved, revered, worshiped: we are not to be its slaves or servants. We have given our allegiance as sons and as servants to the Almighty Creator, and money is one of his servants and tools, and should thus be regarded by us who are stewards of so much of it as, in divine providence, may come under our control.

But do we not remember the Lord's words to the young man, who came to him saying, "What lack I yet?" and to whom Jesus replied, "If thou wouldst be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me; and he went away sorrowful, for he had great possessions." (Matt. 19:16-22) Does not this teach us the necessity for all the Lord's people becoming poor? Yes, we answer: "How hardly shall they that have riches enter into the Kingdom of God! It is easier for a camel to go through a needle's eye*

****The large cities of the East in olden times had great gates which were closed at sundown, and not permitted to be opened until morning, lest an enemy should take advantage and make an attack. But they had small gates which were guarded, and through which a man might enter and might even bring in his camel, by taking off the load and permitting the animal to crawl in on its knees. These small gates were called "needles' eyes." Thus a rich man may gain access to the Kingdom, but not encumbered with earthly riches or treasures. These must be laid off.***

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than for a rich man to enter into the Kingdom of heaven." (Matt. 19:24) The rich have temptations in the good things of this present life, which tend to attract their hearts and become their idols and their treasures. They are therefore less favorably situated in this respect than the poor, who have little of this world's goods to set their hearts upon, and who are the more inclined to hear with joy the good tidings of divine grace, the great riches which the Lord has in reservation for his faithful. It would be a mistake, however, to suppose that none could possess this world's goods without abusing them, worshiping them, idolizing them, considering them their treasures. It would be an equal mistake to suppose that those who lack earthly riches cannot worship them and make treasures of them. Who has not known or heard of poor people who evidently worshiped wealth, craved it, struggled

continually for it, and were ever discontented because unable to lay hands upon that which their hearts grasped as a treasure?

All who come to the Lord, whether rich or poor in respect to this world's goods, must come with the understanding of a full consecration--a full sacrifice of their hearts, their wills, and all that they possess--else they will not be accepted. The poor man who comes to the Lord must give up the idols of his **imagination** and **ambition**, his covetousness for earthly wealth which he has not yet attained. The rich man coming to the Lord must come, likewise, with a full surrender of his will, giving up his plans and schemes of an earthly kind, to which he was previously devoting the best of life's energies: he must sacrifice, not only what he possesses, but all for which he hoped, at which he aimed and which he was ambitious to secure--all must be laid upon the Lord's altar or he cannot be his disciple.

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The rich young man might have understood our Lord's words better had he been in the right attitude of mind; for we believe that the Lord would have explained matters to him further. If he had said, Lord, I accept the conditions; I surrender my all to you, as God's representative. How shall I proceed to carry out your instructions? Shall I sell my flocks and herds and lands and houses, and take the gross sum thus received, and call together the poor, and toss the money into the air, and let them scramble for it, or how should I proceed? Please give me further instructions.

We can fancy the Lord saying to him, You have now reached the point to which I desired you to come, and I will explain my injunction more particularly. You have now consecrated your **all** to God, making it subject to his will--to be used according to your understanding of what his will is, and you are asking me respecting his will. I will tell you: his will is that you should yourself become his steward, not merely to keep the property, but his steward in spending it, in using it as well, as wisely, as you know how. And I suggest that you begin by taking the money which you have in bank and using it. You may, if you choose, begin here, with my apostles and followers. See what good you can do to them. As you use up that money, sell a house or a flock of sheep or a drove of cattle, and thus proceed to use the means which God has placed in your control--becoming his steward, expecting that having made a consecration of all to him, he will ultimately call for an account. Then if you shall be able to show that you have used that which you consecrated to him as wisely and as thoroughly as you knew how, you may expect to hear the blessed words, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

A consecration of our all to the Lord does not mean that all of our possessions should be used exclusively in religious work. As the Lord's stewards we are to seek continually to know what would please him, obtaining our instructions from his Word. There we are taught to glorify him; and in

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seeking to glorify him we are to endeavor to use, not only our voices and pens, but all of our talents, including our money or property talent. Since we are the Lord's, all obligations resting against us are obligations resting against the time and property

which we have consecrated. For instance, to have a wife means to have an obligation to her of reasonable, proper attention and maintenance; and similarly children are mortgages upon whatever we possess of property or time or talent.

It is God's will that we should recognize these mortgages, and that we should day by day meet their requirements in a reasonable manner--not forgetting that we are expected not to be wasteful of the Lord's means, but to seek to turn as much as possible of it into such channels as would be specially useful in the promotion of religious truth--the spread of the good tidings of great joy--as representing our highest conception of good things for the groaning creation. The point we make is that the care of the wife and children, or aged parents or others properly dependent upon us, is recognized of the Lord as a proper use of a portion of what we have consecrated to him. But we are not to permit extravagance or wastefulness in these directions to interfere with the use of our means more directly in what is to us the chief work of life--the proclamation of the Gospel, the good tidings of the Kingdom.

Not only are we not to rob our families of things needful for their proper care, but the Scriptures instruct us that it is a part of our duty to make provision for them, looking down to some extent to the future. Hark to the message through the wise man, "Go to the ant, thou sluggard; consider her ways and be wise." (Prov. 6:6) We find the ant laying up a good supply of nourishment for its prospective young; and so the Apostle tells us, parents ought to lay up for their children. (2 Cor. 12:14) According to the natural disposition and tendency of our selfish, fallen natures, probably fewer have need for admonition along this line than have need of advice against going to an extreme in the contrary

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direction. The thought of the Scriptures on the subject is expressed again in the Apostle's words, "Provide things honest in the sight of all men"; and again, "He that provideth not for his own...hath denied the faith and is worse than an unbeliever." Rom. 12:17; 1 Tim. 5:8

The thought would appear to be that every parent owes it to his child to give him more of a start in life than merely the imperfect dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable and proper establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions to which we have already referred; and all this means laying up, laying aside from personal consumption, in the interest of the children. Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and to be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity, is well off, has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by the sound mind, the holy Spirit, the right disposition, approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship and such children will be sure in the end to appreciate his faithfulness.

Organizations for Mutual Benefit, etc.

We are living in a day of organization, and it must be admitted that some of these have been and are truly wise and beneficial arrangements. Insurance companies of every kind are, of course, on a commercial footing, not, strictly speaking, philanthropic. They are endeavors on the part of

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humanity to bridge over the uncertainties and difficulties of the present life--to make provision ahead for death and its calamitous results in the affairs of dependent ones. We need not go into descriptions or details respecting the various kinds of insurance, but may say at once that it is purely a matter of business judgment, and not a religious question, whether or not the Lord's people shall avail themselves of insurance opportunities.

We have known circumstances in which we consider that the father of a family did wisely in keeping an insurance policy for the benefit of his wife and children. Especially is this a wise course where the wife is not in sympathy with Present Truth and the husband's views respecting the near future, and when she desires insurance as a protection and as a rest and relief to her mind. If the husband's judgment in any considerable degree coincides with that of his wife, we think he would do well to maintain such insurance. We are not advocating insurance, and as for the writer, he carries none. We are merely pointing out that nothing in the Scriptures is designed to govern or regulate the conduct of New Creatures in this respect, and that each must use his own judgment in harmony with his own peculiar conditions in deciding the matter.

According to our expectations the stress of the great time of trouble will be on us soon, somewhere between 1910 and 1912--culminating with the end of the "Times of the Gentiles," October, 1914.*

The beginning of the severity of the trouble is not distinctly marked in the Scriptures, and is rather conjectural. We infer that so great a trouble, so world-wide a catastrophe, could scarcely be accomplished in less than three years, and that if it lasted much more than three years "no flesh would be saved." In harmony with these anticipations we expect that when the financial storm shall sweep over

****See Vol. II, pp. 76-78. Accordingly the culmination of the mustering forces came in the Autumn of 1914 with the outbreak of the great European war--a stage in the overthrow of Satan's Empire.***

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Christendom, business and banks and insurance and property values will all go down together; that this, indeed, will constitute a serious feature of the trouble, carrying dismay and chagrin to hearts which have nothing else to rest upon--no heavenly treasures.

It is very reasonable to assume that what are called the fraternal insurance societies

will fall before the regular companies, because the former are without capital, and depend upon assessments; and because these assessments will become the more onerous as the membership of the societies not only ceases to increase, but, under pressing conditions, will dwindle. The failure of these various associations will, undoubtedly, dash the hopes of many, and make them reckless respecting all earthly prospects. Each, therefore, must decide for himself his wisest course as a steward of whatever property or income he may have; but none of the New Creation, controlled and guided by faith in the Lord, will feel such a trepidation in respect to the future as would bring fear to their hearts; nor will this class place such confidence in any human agency, protection or assistance as would make them feel dependent upon it as their treasure, and heartbroken in the event of its failure.

This brings before us the whole question of orders, societies, etc., and what privileges the New Creation has in connection with such organizations. Is it right for them to be members of these societies? We answer that while Church associations are purely religious, and labor and beneficial organizations in general are purely secular, there are still other orders which combine the religious and the secular features. As we understand the matter, for instance, the Free Masons, Odd Fellows, Knights of Pythias, etc., perform certain rites and ceremonies of a religious kind. Let it be understood that we are not waging any warfare upon those who hold membership in these various orders, even as we are not waging warfare against the various sectarian religious systems. We place upon one level all of those which have any religious ceremonies, teachings, etc., and consider

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them all as parts of Babylon, some quarters or wards of which are cleaner, and others less clean, but all, nevertheless, full of confusion, error--contrary to the divine intention, as displayed in the organization of the primitive Church and the instructions, by word and example, given to it by the inspired Founder, and his twelve apostles.

We admonish the New Creation to have nothing whatever to do with any of these semi-religious societies, clubs, orders, churches; but to "Come out from amongst them, and be ye separate, and touch not the unclean thing." (2 Cor. 6:17) Their things, their worship, their teachings, their doctrines, are unclean to us, though they may not be unclean to themselves. The eyes of our understanding have been opened, and now to us all things appear in a new light, so that things which we once loved now we hate, and things which we once hated now we love.

But as concerns other orders and societies, which contain nothing of a religious character, worship, teaching, doctrine, practice, but are merely mutual-benefit insurance societies, and which attach signs and passwords merely as a diversion; or as respects other societies of workingmen, trades unions for mutual benefit and protection against injustice and for the maintenance of reasonable wages--we have nothing to say against these. They all claim to be organized along lines of justice, such as we could approve. They all claim to have no intention of violating the laws, human or divine. We see, therefore, no valid objection that could be raised against these, if for any reason the New Creature found it to be either necessary or expedient to become associated with them. Our own choice and our advice to others, so far as it will practicably apply to their cases, would be to stand **free** from all human organizations, united only to the Lord and to those who have his Spirit; but

we well know the stress under which labor organizations came into being, and that if it were not for their existence in all probability the wages of the workingmen would be lower than they are, and their general conditions worse.

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Yet, while we feel a general sympathy with the object of these associations, we cannot indorse all the methods sometimes pursued, for all must admit that they frequently use the power of organization in a tyrannical manner. We must sympathize with their general purpose, viz.: a resistance to the pressure sure to attend the accumulation of wealth, and the general tendencies under such circumstances, in the hands of the selfish, to crowd the poor to the point of resistance. Our advice to the brethren living in communities where labor organizations are in power, and upholding wages, would be that they voluntarily contribute to the expenses of the organization the same amount they would if they were members, and with the same regularity, and that in general they obey the commands of the order, unless they be contrary to their consciences; but that if possible they avoid membership, explaining their position to some extent at the time of proffering their share in the assessments. This would make manifest to all that the desire to be free from membership was not a selfish desire to shirk a responsibility for the expenses incidental to the preservation of the favorable conditions under which labor operates.

If, however, nothing short of regular membership will be accepted, we know of no command of the Scriptures or other reason why they should abstain from membership-- especially if membership be made a condition upon which their daily bread would depend. Let them join under such circumstances, and pay their dues regularly, but avoid attendance at meetings unless at such times as they have reason to believe they could give a word in season that might be helpful in the proper direction of the interests of the order, in harmony with peace and righteousness. In the event of a strike, let them obey the order to withdraw, yet take no part whatever in anything that would be riotous or contrary to the rights and liberties of others; and let this be thoroughly known to the officers of the society, so that they would not think of requiring such service.

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Conscientious Meddling

"Busybodying in other men's matters" is severely reprov'd by the Apostle, as wholly inconsistent with the new minds of the New Creation. (1 Tim. 5:13; 1 Pet. 4:15) A busybody is one who busies himself in the affairs of others, with which he has properly nothing whatever to do. Even the "children of this world" are wise enough in their generation to discern that in the brief span of present life a person of reasonably sound mind has quite sufficient to occupy him in attending to his own business properly; and that if he should give sufficient attention to the business of others to be thoroughly competent to advise them and meddle in their concerns he would surely be neglecting to some extent his own affairs. Much more should the New Creatures begotten of the Lord to the spirit of a sound mind, realize this truth,

and additionally realize that they have still less time than the world for meddling in the affairs of others, their time being not their own, because of their full consecration of time, talent, influence, all to the Lord and **his** service.

Such, even if lacking a naturally sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfilment of their covenanted sacrifice. They should also realize that the Golden Rule, required of the New Creation, prohibits everything akin to busyboding. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and, hence, admonishes the saints to study, to practice, to learn, along this line. His words are, "Study to be quiet, and to do your own business." 1 Thess. 4:11

This natural disposition to be careful about the affairs of others, and to lend a hand in correcting them, and in picking motes out of a brother's eye, to the neglect of the beam in one's own eye, as the Lord illustrated the matter (Matt. 7:3-5),

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sometimes attacks the New Creature in a peculiar form. He fancies that it is his "**duty**" to advise, to pick, to investigate, to chide, to reprove. As he turns the matter over in his mind he convinces himself that not to do so would be sin; and thus he becomes what we might designate a conscientious busybody, or meddler--one whose meddlesomeness is made doubly strong and aggressive by a misinformed and misdirected conscience. These, often sincere and good people, veritable New Creatures, are hindered by this flaw in all that they attempt to do in the Lord's service. Each should take himself in hand, and learn to apply the rules of justice and love already pointed out. He should educate his conscience to discriminate between brotherly duty and busyboding; and so far as our observation goes the majority of the Lord's people, as well as of the world, would find themselves doing a great deal less chiding, rebuking, faultfinding and picking, after coming to appreciate the rules of justice and of love, as combined in the Golden Rule and applied to the affairs of life and their intercourse with others.

It is safe to inquire respecting any matter suggesting itself along these lines--Is it any of my business? In our intercourse with the world we will generally find upon careful examination that it is not our business to chide or reprove or rebuke them. We have been called of the Lord, and have turned aside from the course of the world to follow in the narrow path; **that** is our business. We should desire the world to let us alone, that we may follow the Lord; and correspondingly, we should let the world's concerns alone, addressing ourselves and our Gospel message to him that "hath an ear to hear." The world, not having been called of the Lord, and not having come into the "narrow way," has a right to choose respecting its own way, and has a right to expect that we will not interfere, as we do not wish to be interfered with. This will not hinder the fact that our light will be shining, and thus we will indirectly be exercising a continued influence upon the world, even though we do not

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reprove or otherwise meddle in the affairs of others. Where the matter is one of business, in which we are financially concerned, it, of course, will not be meddling

with other people's business, but minding our own business, to give proper attention to such a matter. Neither is it meddling for the parent to have a knowledge and direction in respect to all the transpiring interests of the family and home. Yet even here the personal rights of each member of the family should be considered and conserved. The husband and father of the family being recognized as its head and chief in authority, should use that authority in loving moderation and wise consideration. The individuality of the wife, her tastes and preferences, should have his consideration, and as his representative she should be qualified with full power and authority in her own special domain as his helpmate and homekeeper; and in his absence she should represent his authority fully in respect to all the affairs of the family. The children also, according to age, should be given a reasonable degree of privacy and individuality in their affairs, the parent merely exercising his authority and supervision in such connections as would minister to the order and comfort of the home, and to the proper development of its members in matters mental, moral and physical. Children should be early taught not to pick at each other, nor to meddle with each other's belongings, but to respect each other's rights and to do kindly and generously each to the other according to the Golden Rule.

Nowhere is this admonition against busybodying more important to be remembered than in the Church. Brethren should speedily learn, from the Word as well as from precept and example of the elders, that it is not the divine intention that they should meddle in each other's business nor discuss each other; but that here, as elsewhere, the divine rule applies, "Speak evil of no man." Busybodying-- thinking and talking about the private affairs of others, with which we have no direct concern--leads to evil speaking and backbiting, and engenders anger, malice, hatred,

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strife, and various works of the flesh and of the devil, as the Apostle points out. (Col. 3:5-10) Thus it often is that little seeds of slander are planted and that great roots of bitterness develop, whereby many are defiled. All who have the new mind surely recognize the banefulness of this evil, and all of them should be models in their homes and neighborhoods. The worldly mind can realize that murder and robbery are wrong, but it requires a higher conception of justice to appreciate the spirit of the divine Law--that slander is an assassination of character, and that stealing a neighbor's good name under any pretext is robbery. The worldly-minded grasp this matter to some extent, and their sentiments are represented in the poet's words: "He who steals my purse steals trash;...but he who filches my good name steals that which not enriches him, but leaves me poor indeed."

"Blessing God and Cursing Men"

No wonder the Apostle James terms the tongue an unruly member, full of deadly poison! No wonder he declares that it is the most difficult member of our bodies to govern! No wonder he says that it sets on fire the course of nature! (James, Chap. iii) Who has not had experience along these lines? Who does not know that at least one-half the difficulties of life are traceable to unruly tongues; that hasty and impetuous words have involved wars costing millions of money and hundreds of thousands of lives; that they are also at the foundation of one-half the lawsuits, and more than one-half of the domestic troubles which have affected our race for the past six thousand years! The Apostle declares respecting the tongue, "Therewith bless [praise] we God, and therewith curse [injure, defame, blight] we men, made in the image of God. My brethren, these things ought not so to be." (Verse 9) The

Christian who merely has attained to the standard of not stealing from his neighbor, or not murdering him but who commits depredations upon that neighbor with his tongue--wounding or slaying or

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stealing his reputation, his good name--is a Christian who has made very little progress in the right way, and who is still far from the Kingdom of heaven condition.

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that "Out of the abundance of the heart the mouth speaketh." This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord's spirit of love--for "Love worketh no ill to his neighbor," not even in thought. It "thinketh no evil." It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

Self-love is usually strong enough in all mankind to hinder the tongue from speaking anything to its own injury; and proper love, unselfish, that would love the neighbor as himself, would be as loath to speak to the detriment of one's neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in cooperating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as possible. This is

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the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our Heavenly Father is more willing to give it to us than are earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

Social Obligations

The New Creation, so long as identified with these mortal bodies, has through them a social contact with natural men, and certain social responsibilities. The new mind naturally craves fellowship with other new minds, and in proportion as development is made in graces of the Truth it finds itself more and more out of touch with worldly associations, aims, ambitions, literature and topics of conversation. With many the

question arises, To what extent should the New Creatures who have reckoned themselves dead to earthly matters, interests, etc., still keep up association with their friends according to the flesh--the unconsecrated. This is a matter which deserves the serious and careful attention of each individual; no two are circumstanced exactly alike, and no advice that could be given would fit all cases.

The Apostle advises that we do not company with evildoers, with those whose practices we recognize as being impure; that we have our companionship in harmony with the new mind. Such a course unquestionably will be to our advantage, because, first, such companionship will not continually encourage our fallen appetites, and natural, degraded tendencies; and, secondly, because it will be the more helpful in our endeavors to follow the Apostle's injunction and to think about and talk about and practice

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"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Phil. 4:8

However, we should of course feel an interest in those related to us by ties of blood more than in mankind in general. So, then, if the Spirit of the Lord leads and prompts us to be gracious and kind toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered, and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor would it be in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them or treat them better than, or even as well as, we would treat the household of faith. We here bar such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for **his own**,...hath denied the faith." (1 Tim. 5:8) In general we are to apply the Apostle's words, "Do good unto all men as we have opportunity, especially to the household of faith." Next to the household of faith should come our more distant relatives.

It evidently was the intention of our Lord to draw together his followers as a new family, as a new household, the "household of faith." Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness, and regular association; with the promise that where two or three meet in the Lord's name he would be specially present with them, to grant a blessing; and that his people should not forget the assembling of themselves together. Our Lord's course was in full accord with this giving of special attention to the household of faith, for we find that in celebrating the last Passover Supper, which was to be kept by each family apart (Ex. 12:1-21), the Lord met with his twelve apostles as a separate family--separate from

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all of their connections and his. We find the same thought in his words when informed that his mother and brethren were outside, desirous of speaking to him. He answered and said, "Who is my mother, and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and

mother." Matt. 12:47-50

Following this divine example, therefore, we are to expect to find our affections and interests more particularly drawn toward the fellow-members of "the body of Christ," associates in the New Creation. This, however, must not be understood as nullifying in any measure the strictest proprieties between the sexes in the New Creation; nor does it imply that the unbelieving husband or wife is to be neglected that time and fellowship may be given to those of the new mind. On the contrary, the obligation of each is toward the mate--to see to it that no proper comfort, privilege or company is withheld. This, however, would not imply a submission to tyranny, such as would make no reasonable provision for the following of the divine command, "Forget not the assembling of yourselves together,...and so much the more as ye see the day drawing on." Heb. 10:25

"Honor All Men"

"As free, and not using your freedom for a cloak of wickedness, but as bond-servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King." "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear [reverence] to whom fear; honor to whom honor; owe no man anything but love." 1 Pet. 2:16,17; Rom. 13:7,8

The New Creature, freed from the rivalries and ambitions of the will of the flesh, and inspired by the generous and gracious impulses of the holy Spirit, has no occasion for pride or covetous rivalry which would hinder the proper appreciation of good qualities of heart or mind in others. He should be glad to recognize and acknowledge fully and freely the earthly rights and claims of others--his own rights and claims of an earthly kind having been renounced in favor of the spiritual, the heavenly. Such would naturally be

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the most sincere in their recognition of the great of this world, and most obedient to the laws and the requirements of law, except where these would be found in conflict with the heavenly demands and commands. Few if any earthly rulers in our day will find fault with the recognition of a supreme Creator and a supreme allegiance to his commands. Hence, the New Creation should be found amongst the most law-abiding of the present time--not agitators, not quarrelsome, not faultfinders. True, they see, even more clearly than do others, grounds for faultfinding--they see imperfections in all of the present arrangements, based upon the law of selfishness. But they see, also, through the eyes of their understanding, enlightened by the divine Word, that human agitation and revolution is quite powerless to bring about the needed change; that ten times the best that humanity could be esteemed capable of accomplishing would still be far from the perfection which the Lord points out to us, and encourages us to believe he will bring to pass in due time, under the ministration of his Kingdom--that condition in which God's will shall be done on earth as it is done in heaven.

Realizing the impotence of the human effort, the New Creature has a spirit of soundness of mind in respect to present conditions which others, who see less than he does, do not possess. He can see that even the worst form of human government, even the most arbitrary misuse of power and authority in the preservation of law and order, is better far than lawlessness and anarchy would be.

He has learned, too, that the great Jehovah is interested in these matters, and that his time and way are the only wise and adequate ones for bringing to pass the desired results. The New Creature, therefore, is patient, cheerful, hopeful. As the Apostle James expresses it, "Be patient, brethren....The coming of the Lord draweth nigh." (James 5:7,8) His Kingdom will soon bring righteousness and blessing to the whole world of mankind.

The New Creature hears also the Lord's message, "Fret not thyself because of evildoers"--in due time they shall be

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cut off. (Psa. 37:1,2) Hence, while others may consider it important to discuss the various features of politics, good government, finance, etc., he realizes, on the contrary, that God has foreseen the present situation, and that the decision already has been made against present selfish institutions: "MENE, MENE, TEKEL, UPHARSIN--Thou art weighed in the balances and found wanting." (Dan. 5:25-28) He perceives that God's judgment in the matter, as expressed in the Scriptures, is correct and unalterable; and he waits patiently for the Lord to bring about the transformation of matters according to his divine will and gracious promises. Even though he perceives that this will mean great trouble upon the world, the New Creature rests himself in the divine promises, and "leaves in Christ's hand the keys of tomorrow." He realizes that his words or thoughts or deeds could not change the ultimate result, and his heart rests by faith in the wisdom and power of God. Speaking of the New Creation in connection with the troublous time impending, the Prophet has aptly said, "She [Zion] shall not be moved"--her confidence and trust and faith are well established, not in ignorance and credulity, but in the living and abiding Word of God. Psa. 46:5

Nor does it seem to the New Creation to be either necessary or prudent to endeavor to alarm the world respecting coming distress. He remembers, first of all, that the Lord has specifically declared, "None of the wicked shall understand." (Dan. 12:10) He remembers, too, that the poor, groaning creation has quite sufficient to bear in its daily allotments, without anticipating the coming troubles, which it could not avert; and that "Sufficient unto the day is the evil thereof." While, therefore, they will not shun "to declare the whole counsel of God" to those who give any evidence of having ears to hear, they will wisely and properly avoid wasting energies and arousing the anger of those who have no appreciation of the Lord and of his Word. They will not cast their pearls before swine, but the wisdom which cometh from above will be in them--first pure, then

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peaceable, easy of entreatment, full of mercy and good fruits. James 3:17

Honoring men, respecting them according to their character or office, and obeying the laws, does not necessarily mean a participation with the world in the functions of government. A law has been proposed that would compel all men to vote. Whenever that law shall be passed, the New Creatures, becoming subject to it, should render obedience, and that without murmur. And in exercising this requirement they should use their best judgment and vote for those whom they consider to be the best nominees. Meantime, however, while there is no such demand made upon them, our

advice would be that they maintain a strict neutrality in respect to politics, and avoid voting altogether. Our reasons are these:

(1) We could not hope to find on any electoral ticket persons thoroughly competent for office, according to our standards of judgment.

(2) We could not hope that our votes would have any appreciable influence upon the results of the election anyway.

(3) Those of the New Creation who engage in politics and its various arguments find not only their time consumed thereby, but also their energies and their means--all of which are consecrated to the Lord, to heavenly things, to promulgating the good tidings of great joy. And not only so, but their minds will necessarily be occupied with these political interests to such a degree as to hinder considerably their private meditations on the better things--their communion and fellowship with the Lord in spirit.

(4) Those who vote for a man or a party become more or less obligated to support the results of the election, if necessary with gun and sword. And while it is true that every citizen may, under the laws, be called upon to defend with sword and gun the laws and institutions under which he lives, nevertheless, in taking an active part in the elections, one assumes more particularly a moral obligation and responsibility for the results and general course of the government

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which he has thus assisted in making. Our preferable position, therefore--the position most honorable to the Lord, toward society and toward ourselves--would be that which the Scriptures indicate, the position of aliens. (Psa. 39:12; 1 Pet. 2:11) Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognize primarily; and we would prefer to be in the same position, so far as possible, for are not we "translated out of the kingdom of this world into the Kingdom of God's dear Son"--in its embryotic condition? Col. 1:13

Are not we subjects of the great King? And are not all the kingdoms of this world more or less identified with "the prince of this world," and his law of selfishness? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners? It is eminently proper that we should love and appreciate every good law and all the servants of earthly laws, and rejoice that quite the majority of the New Creation live under the highest forms of civil government to be found in the world today, and appreciate this as a divine favor and blessing. Hence, we neither traduce our native country, its rulers, or its laws; but this does not mean that we must fight for these with carnal weapons, nor that we must increase our responsibilities by voting for them.

True, government may not always exempt those opposed to war from participating in it, although a very gracious provision of this kind has in the past been made for some who, like ourselves, believe war to be unrighteous; viz., the Friends or Quakers, exempted from military duty under specially generous laws. We may be required to do military service whether we vote or not, however; and if required we

would be obliged to obey the powers that be, and should consider that the Lord's providence had permitted the conscription and that he was able to overrule it to the good of ourselves or others. In such event we would consider it not

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amiss to make a partial explanation to the proper officers, and to request a transference to the medical or hospital department, where our services could be used with the full consent of our consciences--but even if compelled to serve in the ranks and to fire our guns we need not feel compelled to shoot a fellow-creature.

The New Creature and Moral Reforms

Every member of the New Creation must of necessity sympathize with morality, righteousness, purity, goodness of every kind. He will desire to be pure not only in heart, but as this progresses it will surely lead him to be cleanly in his person and habits, and this will include, not only the outward dress but also his mouth. Yet such will not here make the mistake which the world makes, of considering what he puts into his mouth more defiling than the words which come out of it. Purity of heart will lead to purity and truth on his lips, and in turn to carefulness respecting what he shall eat, what he shall drink, and wherewithal he shall be clothed--to the intent that he may glorify God in his body and spirit, which are the Lord's. It is not for us to put upon others fetters and bondages not found in the Word of God. Each member of the New Creation is to realize as fully as possible that his consecration vow touches his every act of life. If, therefore, he is disposed to gluttony or drunkenness or filthy habits of any kind, it is for him to consider carefully and prayerfully if in all things he is glorifying the Lord and using his influence to the largest extent possible before his fellowmen. We venture the suggestion that very few of the New Creation will consider that they glorify God in either eating or drinking what would in any degree interfere with the best exercise of their mental, moral and spiritual functions. Surely the majority will realize that at very best our powers and talents and faculties are sadly weakened through the fall, and need strengthening instead of undermining.

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Wearing of Costly Apparel

We might argue with considerable force that nothing is too good for a true, faithful, noble child of God, who has consecrated life and all to the divine service. We might reason also that without doubt the angels of heaven and all of the heavenly arrangements are splendid and glorious in their appearance, and hence, that splendor represents the divine mind and will respecting God's people. Viewing the matter from this standpoint, we might at first be inclined to say that the members of the New Creation might properly adorn their mortal bodies with gold and jewels and costly array most lavishly; but before so deciding let us look at the other side of the question--at the reasons why the New Creatures should **not** adorn their mortal bodies lavishly, extravagantly:

(1) Extravagant personal adornment naturally leads to more or less of pride; and we all know that a love of display, a love of appearing well before others, is a peculiar temptation to our fallen flesh, and very unfavorable to the cultivation of the spirit of meekness and humility. Hence, anything that would minister to pride and hinder the

development of humility would be contrary to the interests of the New Creation.

(2) The vast majority of the human family are hindered from any luxurious outward adornment by poverty, and so long as controlled by the natural mind they are sure to look enviously upon the rich, and especially upon those making ostentatious display of wealth. The spirit of love, therefore, would prompt the New Creation to consider the conditions and sentiments of others--not to provoke them to covetousness, envy, etc., nor to make their lives and lots seem bitter in comparison.

(3) Every member of the New Creation has made a consecration of his all to the Lord and to his service, and to use whatever may come to him in the way of this world's goods as not abusing it, but in accordance with the pattern of him who has become our Redeemer and Leader and Lord. The

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pattern set is that of **sacrifice**--not only of influence and time, but also of means, wealth, etc. "He who was rich, for our sakes became poor." Every member of the New Creation, therefore, in proportion as he appreciates his covenant and seeks to live up to its conditions, can find better use for the money intrusted to his stewardship than in extravagant adornment, which might not only injure himself but provoke others injuriously. He will want to make every dollar useful so far as possible in the Lord's service.

We do well here, perhaps, to call attention to the fact that the consecration which would not permit us to expend money for jewelry, or gorgeous or extravagant apparel, would not, as a rule, be any more faithfully used as stewards if investing it in stocks, bonds, real estate, etc., instead of wearing it upon our persons or lavishing it upon our homes. Money is valuable for the use to which we can put it, and each member of the New Creation possessing wealth should consider carefully the responsibilities of the stewardship, and be prompt to use it according to his judgment of the divine will. He should remember that all the tendencies of the fallen nature are toward selfishness, and that therefore the new mind must battle with this disposition in the flesh and must overcome it, if he would win the prize.

If a worldly man of high principles, who declares that he is not a Christian, but that if he has any religion at all he is a Buddhist, sets forth the maxim that it is "a disgrace for any man to die rich," how much more should the members of the New Creation so feel--that it would be a shame for them, having made consecration of their all to the Lord, if they wasted consecrated money extravagantly upon their own persons, or hoarded it when they see so many opportunities in life for using this talent advantageously! The whole creation is groaning, is travailing in pain, as the Apostle declares; and, as the Master explained, the poor we have always with us. Undoubtedly, all who have good impulses will find numerous opportunities for benevolences, benefactions in a worldly way and in temporal matters.

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How much more may the New Creation realize opportunities for wise use of their stewardship, and moderation in respect to their personal affairs, that they may use the opportunities which they see everywhere about them of dispensing the spiritual bounties which the Lord has so freely bestowed upon them. Peradventure they might

be enabled through this channel to carry to others the **robes** of Christ's righteousness, and the **bread** which cometh down from heaven; that through this stewardship they might the more effectively show forth the praises of him who has called us out of darkness into his marvelous light, letting that light shine forth the more clearly. Undoubtedly it is in order to give his people the opportunity of serving in this matter, and showing their devotion and faithfulness as stewards, that the Lord leaves his cause in such condition as to appeal continually to his consecrated ones to deny themselves and take up their cross and follow him whom God hath sent forth to be our exemplar.

We are not in this urging that any should beggar themselves and make themselves dependent upon the charity of others by giving away their all in the Lord's service, leaving not even the seed from which future returns may be expected. Nor are we urging that sacrifices be carried to such an extreme as would cause the Lord's people to appear peculiar, shabby, stingy. To our understanding proper dressing is that which is neat, appropriate to the surroundings and conditions, unobtrusive to the eye and in reasonable accord with the financial means. Surely the New Creation should be ensamples for the world along these lines. They should be particular not to dress nor attempt to dress beyond what their circumstances would permit, not to make a show of wealth which they do not possess, and indeed, so far from dressing and living up to the full measure of one's ability--wages, income, etc.--the Lord's people are to live within their means, not only that they may have a provision ahead for the ordinary necessities of life, but also that they may be prepared to exercise the Godlike qualities of benevolence and charity toward others in necessity.

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STUDY XV THE FOES AND BESETMENTS OF THE NEW CREATION

"The Old Man"--The World as an Enemy of the New Creation--The Great Adversary--He Was a Liar and a Murderer from the Beginning-- Satan's Associates in Evil--Legions of Demons--How Satan's First Lie is Perpetuated--Christian Science and Theosophy--"We Wrestle not [merely] with Flesh and Blood"--The Ministry of Evil--Besetments of the Adversary--"The Prayer of Faith Shall Save the Sick"--"If Satan Cast Out Satan" His Kingdom Wanes-- Love Righteousness-- Hate Iniquity--Mark 16:9-20--The Nominal Church as an Adversary to the New Creation--The Armor of God.

CHIEF amongst the foes of the New Creation is "the old man"--the old will. Let us avoid the mistake so commonly made respecting this subject. Let us not think of the New Creature as having two minds, two wills. "A double-minded man is unstable in all his ways," unsatisfactory to himself and unacceptable to the Lord. The New Creature is not double-minded. He has but the one mind, one spirit, one intention, one will; and that is the new will, the Spirit of Christ, the holy Spirit. Instead of partially accepting the mind of Christ and partially maintaining his own will, he made a full consecration of his old will to the Lord, and that old will was thereafter dead, and set aside from having control in his affairs. It was thus that he was accepted as a member of the body of Christ--to have no will of his own, but to permit the will of the Head to control him. It was thus that he became a New Creature in Christ Jesus, and found "old things passed away, all things become new." Those who have not

made such a surrender have not become members of the **Ecclesia**, the body of Christ, though

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they may be members of "the household of faith," from which come all the members of the "body," the "elect."

But although the old will was thus renounced thoroughly and forever, and declared dead (by the Lord and by all who view matters from his standpoint), and while the flesh was reckoned dead, too, as respects sin, but alive toward God, quickened by the promises, and brought under the control of the new will (Rom. 6:11; 8:11), nevertheless this death of the flesh and its will, and this resurrection of the flesh as the servant of the new will, to serve the Lord, the Truth, under the Golden Rule, are only **reckoned matters**. The "dead" and "alive" conditions need continually to be maintained by opposition of the **new will** to any life or activity of the **old will** and its influence over the flesh. If the new will becomes indifferent and fails to use the mortal flesh continuously as its servant in higher and spiritual things, the flesh will very shortly reassert itself and have motions and desires of its own, antagonistic to the new mind, opposed to the interests of the New Creature. The latter must, therefore, be constantly on the alert for insurrections, and, as the Apostle expresses it, must keep down, keep dead, the old will, with its affections and its desires--must continually mortify, or put to death, the ambitions and desires of the flesh. The Apostle explains this, saying of himself, "I keep my body under [dead, as respects all control from the old, selfish will of the flesh], lest after having preached to others I myself should become a castaway"--might fail to make my calling and election sure. 1 Cor. 9:27

The inspired Word declares that "the [natural] heart is deceitful above all things, and desperately wicked" (Jer. 17:9) --not the organ called the heart, but that which the heart represents in Scripture, viz., the natural affections. The New Creature gets a new heart, a new will, a new standard of affection, in which God and his righteousness and truth and plan and will are first; and in which all other things occupy a place of honor and love in proportion to their harmony with the Lord and his righteousness. To

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those possessing this new heart all the members of the New Creation are necessarily first and closest: hence, as the Apostle says, love of the brethren is one of the best tests of relationship to the Lord as New Creatures. But this, as already shown, must not interfere with a just recognition of obligations to others.

The New Creature, the new heart, with its new affections, is continually assailed by its enemies, the old heart, the old affections, the selfish disposition; and the latter, finding that the New Creature is bound by divine command to be considerate and generous toward others, frequently practices deceptions upon the new heart, and says in effect: Now you have reckoned me dead; you have put me out, and I am dead, as respects what I was. I am not the same old heart I was formerly; but you must give me some consideration. You must not treat me too rudely; you must concede that I have made considerable progress, and must not put too heavy a burden upon me; it would not be just. You ought to be selfish to a certain extent.

You ought to look out for number one, and for your family; not--merely for their necessities, but much more--and should endeavor to give them wealth and social advantages. You should sacrifice yourself for them.

How deceitful is this old heart! How specious are its false reasonings! How many have proven this to their sorrow! How many have been inveigled and had the new mind captivated by the old! How many have found themselves brought into bondage by the deceitfulness of the old heart! One of the favorite arguments is that the New Creation is commanded, "So far as lieth in you, live peaceably with all men." This general advice of the Apostle it seeks to exalt far above his design, and to make it superior to the divine command (1) that we shall love and serve, honor and obey, the Lord with all our heart and all our mind, soul and strength; and (2) that we shall love our neighbors as ourselves. This does not permit of peace at any price. If the old heart, the old mind, the old will, can get the new one to make a **compromise**

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of truth or duty for the sake of peace, there will be no end to the demands it will make; and the result will be that the New Creature would soon, in the interest of peace, be violating the very essence of his covenant with the Lord, and be fully submitting himself to the old will, although it desires not to do so--indeed striving against the old will, but led captive by it through its deceitfulness, and its skillful misinterpretations of the divine Word.

When thus assailed, the new will should freely declare that while peace is desirable in the home and everywhere, yet peace is not the primary condition, according to the Lord's promise. Indeed, the Lord has warned those of the New Creation that so surely as they will live godly they must suffer persecution--and persecution does not signify peace with all, but the reverse. He has assured them that so surely as they let the light shine out, the darkness will hate the light and combat it, and, if possible, induce the owner of the light to put it under a bushel, to hide it; and that in order to induce this hiding of the light the darkness will wage a warfare which will mean anything else than peace. But the Lord assures us that these are tests for the New Creature--that he must determine that the peace which is of greatest importance to him is, not the peace of the flesh, but the peace of heart, "the peace of God, which passeth all understanding."

The New Creature must learn that he may have this peace of God, which passeth all understanding, to rule in his heart, even while outward conditions are the reverse of peaceful; but that the condition of full harmony with the Lord is a reward for faithfulness to him, whatever the cost, whatever the sacrifice. Hence, when appealed to by the cravings of the flesh, and the arguments of those who are near and dear through earthly ties, the New Creature must first of all consider his primary obligation, viz., that he shall love and serve the Lord with all his heart, mind, being, strength, and that all dealings with family or flesh or neighbors must be subject to this primary law of obedience to God.

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On the other hand, the New Creature is to avoid fanaticism --to avoid doing things

merely because they are unpleasant to himself or to others; to avoid judging the mind of the Lord to be always the reverse of his own inclinations. It requires earnest and patient study of the divine Word, and the spirit and principles underlying the divine requirements, to enable the New Creature properly to apply the directions of the Word to all the daily affairs of life. But few in comparison are tempted along these lines. The majority are tempted more to gratification of the flesh, and have, therefore, need of special care along that line--lest they walk after the flesh, gratifying it, serving it, submitting to it, and thus walk in the opposite direction to that in which they consecrated to go. Or if they do not walk after the flesh, in the sense of following it and its service, they have need to be specially on guard lest the flesh shall keep them from walking after the Spirit, from making progress in spiritual things--shall endeavor to bring their spiritual progress to a standstill, and thus hinder their fruitfulness, growth and development in usefulness, and ultimately prevent their overcoming and gaining the great prize of joint-heirship with Christ in the Kingdom as members of the little flock.

The thought that should always be borne in mind is that the New Creatures have consecrated all of their earthly, fleshly interests to sacrifice; and that nothing short of sacrifice of these will permit them, as New Creatures, to have full development and to be "made meet for the inheritance of the saints in light"--for a share in the first resurrection to glory, honor and immortality, as members of the body of Christ. The only restriction we are to recognize in this direction of full sacrifice, is where the interests of other lives are interwoven with ours, and where the Golden Rule would place its limitations upon the sacrificing, and insist that reasonable allowance must be made for our dear ones according to the flesh who have not joined with us in its consecration to sacrifice.

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The World as an Enemy of the New Creation

Everything pertaining to this present evil world is more or less out of alignment with righteousness, and hence, more or less contrary to the New Creation and its righteous standard. The law of the world might in a general way be summed up as Selfishness; notwithstanding the world makes claims, and with considerable propriety, to a grand recognition of justice. We are not of those who believe that all the laws and all the regulations of the civilized world are evil; on the contrary, we have frequently been amazed to note how grand are the laws of Christendom--how wise, how just, how noble--many of them evidently enacted with a view to protecting the interests of the weak against the strong, and of doing justice to all. Nevertheless, with selfishness interwoven with every thought and word and act of the whole world, it is not surprising that its very highest conceptions of justice are sometimes bent and twisted--wrested.

Our surprise, on the contrary, may well be that poor fallen humanity should ever have attained to so grand a system of laws as are to be found on the statute books of Great Britain, the United States and other countries. We cannot doubt that the law given through Moses and exemplified, multiplied and made honorable and expounded by our Lord Jesus and his apostles has had much to do with--has been the basis, indeed--of these human laws. Nevertheless, as all will concede, the selfishness of man is continuously battling with man's own definitions of justice, and

seeking to set them aside either in part or in whole; and this, which is ceaselessly progressing on a large scale in the world, is one of the chief difficulties and battles of the New Creation.

The world and its spirit of pride, selfishness, etc., must be recognized as one of the chief foes of the New Creation. The whole world of mankind, operating under this general "spirit of the world," is moving in one general direction, as a great river, in some parts of which there is greater swiftness, and in other parts greater sluggishness, but all, nevertheless,

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following in the same general selfish direction. The New Creature, by his consecration, by the spirit of his new mind, is obligated to an adverse course, and is, therefore, opposed by all the current of popular sentiment, theory, tradition, etc., and marked as peculiar. He has friction to contend with. He necessarily is in antagonism to those who are going in the opposite direction, and who come in touch with him. This collision cannot be avoided. It means not outward peace but outward conflict; this outward conflict, however, may signify inward peace and joy because divine approval is realized.

The world's aims and objects and methods are not always ignoble and unjust; but even its noblest aims and objects are generally contrary to those of the New Creation, because the world is acting under the impulse of human wisdom, while the New Creation is actuated by the wisdom from above. Worldly wisdom has its own conceptions of religion as a means for holding wicked people in check. It has its own idea of morality, benevolence, faith, hope, love-- cannot comprehend the different standpoint of the New Creation, and is apt to consider its views extreme, unreasonable, etc., not comprehending the divine plan, not appreciating from the divine standpoint the insignificance of the present life, as compared to the future one. Nor does worldly wisdom appreciate the impotence of all human effort as respects real human uplift, when contrasted with the great and grand arrangements which God has in reservation, and which will be fully brought to light and put into successful operation in the Kingdom, as soon as his work of the present age has been completed--as soon as the elect Church shall have been selected, polished, approved, glorified.

The New Creation must not, therefore, be surprised if the world hate it--even the morally and religiously well-disposed of the world. And this hatred and opposition of the world, at times so vexatious and trying to faithfulness and patience, is to be received meekly; with the remembrance that the world is still blinded by the "god of this

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world" and sees not the "exceeding great and precious things," "the deep things of the Spirit," in the light of which we, by the grace of God, are enabled to count all things-- losses, trials, etc.--as but "loss and dross," that we may win the wonderful things promised us in the Word. To yield to the spirit of the world, to allow its sentiments to dominate us for the sake of its peace, would be giving evidence of an inferior appreciation of the Lord, his Truth, and the privileges of his service. The result would be that if we did not lose everything by going completely over to

worldliness we might, at least, lose the prize, and have a portion with the "great company," and come up through great tribulation to an inferior place in connection with the glories to follow.

The Apostle's strict injunction is, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (1 John 2:15) We should be on guard, therefore, against every indication of sympathy or affiliation with the spirit of the world. This does not mean that we should be out of sympathy with our friends, whom we term the worldly--that we should be careless of their interests, etc.; but it does mean that while careful to discharge our obligations toward the worldly, and to render honor to whom honor is due, tribute to whom tribute is due, support to whom support is due, kindness to whom kindness is proper, sympathy to whom sympathy is proper, we are, nevertheless, to distinguish between our friends and neighbors, who are still under the influence of the Adversary, and the spirit, or disposition, which has actuated them and which is deluding them.

We are not to be in sympathy with any of the present institutions, which are based upon selfishness, and, in greater or less degree, are in opposition to the divine law, the Golden Rule. It may be necessary for us to conduct our affairs considerably along the lines of selfishness prevalent in the world; but without stopping to dispute the question continually, our hearts should be kept in that attitude in which we would be out of sympathy with selfish principles

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and longing for the reign of the Golden Rule absolutely in all the affairs of life, and, so far as possible, in our own intercourse with the world.

It is not for us to attempt to transform the world and revolutionize society and its methods. That herculean task the Lord has left for himself, and it will be fully accomplished in the "great day" fast approaching. Meantime the Lord's people, under guidance of his Word--although in the world, and necessarily having to do with its affairs and customs--are not to be in love, in sympathy, with them. They are to realize, on the contrary, that to keep in close touch with the Lord, and in close sympathy with the principles of his righteousness, will necessarily mean the same kind of opposition that God has to every form and degree of injustice, inequity, lawlessness--in church, in state, in finance, in politics, and in social customs and usages.

Seeing this more or less clearly, some, we believe, have gone to an extreme in denouncing present institutions in a manner that the Lord and the apostles neither commanded nor sanctioned, nor illustrated in their words and conduct. We should remember that the world as a whole is living up to as high a standard as it appreciates, and that simply to find fault with matters which others are as powerless to correct as ourselves is worse than useless, because it merely produces unhappiness, vexation, etc., without accomplishing desired results. John the Baptist gave wise advice along this line when asked of some of the Roman soldiers respecting their proper course, he answered, "Do violence to no man [do not violate the laws and regulations under which you are placed by your government] and be content with your wages." Simply making people discontented with their present conditions and surroundings is most unwise. On the contrary, the influence, the

spirit, the disposition, of the New Creation should always be toward peace; and if we cannot commend present institutions highly, neither need we specially condemn them.

In such matters we may well follow the example of Michael

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the archangel, who did not even bring a railing accusation against Satan, but said, "The Lord rebuke thee!"--in his own time and manner. (Jude 9) So with us. Realizing that the Lord will rebuke present institutions in his own time and manner, we can say to ourselves, with the Apostle, "Be patient, brethren; the coming of the Lord draweth nigh"--the establishment of his Kingdom, near at hand, will rectify all these difficulties. The agitation of these matters in advance will be not only unavailing, but worse-- disadvantageous, injurious--both to the agitator and the agitated, breeding discontent. Amongst the children of this world there will be found plenty of agitators when the Lord's time shall come for these questions to be agitated. Meantime all the members of the New Creation will display wisdom in avoiding such questions as tend to strife and discontent, and in chiefly speaking amongst the Lord's people and such as "have an ear to hear," concerning the deeper things of the divine plan, of course including on proper occasions the time of trouble by which the Kingdom will be established.

The New Creation, the Royal Priesthood, has a special work quite apart from the world and all agitation of its elements. Their work at the present time, as already shown, is to blow the silver trumpets--to sound forth the truth of the divine plan for such as have an ear to hear, for such as are not blinded and deafened by the deceptions of the Adversary. Their mission is specially amongst the Lord's people, finishing up the work of this Gospel age, garnering the wheat. Matt. 13:37-43

Under another picture, the present work of the Church is shown to be the Bride making herself ready for the marriage. (2 Cor. 11:2; Rev. 19:7) With such pressing calls upon them for every moment of their time, for every particle of their influence, means, etc., the New Creatures have neither love for the world, to seek to perpetuate its arrangements, institutions, etc., nor have they the disposition to anticipate the Lord's wise, beneficent arrangement for the transformation of this present evil world into "the world

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to come," "wherein dwelleth righteousness." Heb. 2:5; 2 Pet. 3:13

The Great Adversary, Satan

The Apostle writes--"Your adversary, the devil," as though he would have us understand that we have much more to contend with than the weaknesses of our own flesh and the imperfections of fellow men. He would have us realize that we have a cunning "wily" foe in Satan, and that we must keep close to our Shepherd if we would be delivered out of temptation and from the power of the Evil One. Let us note some of the many scriptures which refer to this Adversary whose very existence is now being denied by many:

"Your adversary, the devil, goeth about as a roaring lion, seeking whom he

may devour." 1 Pet. 5:8

"Then was Jesus led up into the wilderness to be tempted of the devil." Matt. 4:1

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire [Gehenna, destruction], prepared for the devil and his angels." Matt. 25:41

"Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts." Luke 8:12

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." John 8:44

"Supper being ended, the devil having now put into the heart of Judas Iscariot to betray him." John 13:2

"Neither give place to the devil." Eph. 4:27

"Put on the whole armour of God, that ye may be able to withstand the wiles of the devil." Eph. 6:11

"Lest...he fall into the condemnation of the devil." 1 Tim. 3:6,7

"They may recover themselves out of the snare of the devil." 2 Tim. 2:26

"That through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14

"Resist the devil, and he will flee from you." James 4:7

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil...In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:8,10

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"Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9

"The devil shall cast some of you into prison, that ye may be tried." Rev. 2:10

"The great dragon was cast out, that old serpent, called the devil, and Satan; which deceiveth the whole world; he was cast out into the earth, and his angels with him." Rev. 12:9,12

"He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,...that he should deceive the nations no more till the thousand years should be fulfilled." Rev. 20:2,3

"The devil that deceived them was cast into the lake of fire and brimstone. ...This is the second death." Rev. 20:10,14

"Now is the judgment of this world; now shall the prince of this world be cast out." John 12:31

"Hereafter I will not talk much with you; for the prince of this world cometh and hath nothing in me." John 14:30

"When he is come he will reprove the world...of judgment, because the prince of this world is judged." John 16:8,11

"Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2

"If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3,4

"When the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. And Jesus said,...If Satan cast out Satan he is divided against himself; how shall then his Kingdom stand?" Matt. 12:24-26

"How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:12-14

"Satan himself is transformed into an angel of light." 2 Cor. 11:14

"Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9,10

"Lest Satan get an advantage of us; for we are not ignorant of his devices." 2 Cor. 2:11

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual things of the Evil One in the heavenlies." (Eph. 6:12) See Diaglott.

"He that is begotten of God keepeth himself, and that Wicked One toucheth him not. And we know that we are of God, and the whole world lies under the Wicked One." (1 John 5:18,19) See Diaglott.

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"There was a day when the sons of God came to present themselves before the Lord, and Satan also came amongst them." Job 1:6-12; 2:1-7

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee." Zech. 3:1,2

"I beheld Satan as lightning fall from heaven." Luke 10:18

"I have appeared unto thee for this purpose,...I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Acts 26:16,18

"The God of peace shall bruise Satan under your feet shortly." Rom. 16:20

"To deliver such an one unto Satan for the destruction of the flesh." 1 Cor. 5:5; 1 Tim. 1:20

"Give none occasion to the Adversary to speak reproachfully; for some are already turned aside after Satan." 1 Tim. 5:14,15

When our Lord said, "Get thee hence, Satan" [adversary, opposing spirit--Young], and again when he said to Peter, "Get thee behind me, Satan [adversary, etc.]; thou art an offense unto me, for thou savorest not the things that be of God" (Matt. 4:10; 16:23), it was saying in effect that being in opposition to God, the same position was also held toward all in harmony with God. And Peter's declaration that he goes about like a "roaring lion, seeking whom he may devour" seems to teach that he is not "your [the Church's] adversary" alone, but that of all mankind. Our Lord makes a direct assertion to that effect. John 12:31; 14:30; 16:11

Our Lord's declaration, that Satan is the great Adversary, not only of God, but of humanity, is by no means a fancy sketch, but the plain truth. He is our Adversary in a sense that the world and our own flesh are not our adversaries. Our own flesh opposes the New Creature, not from any bitterness or hatred, nor with any scheming for its temporal or eternal disadvantage; but merely in the sense that the cravings of the fallen flesh are in a direction which is at variance to the best interests of the New Creature and the hopes with which he has been begotten. The opposition of the world is likewise not a malicious one, but merely a selfish one, because of seeing things in different lights and because

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of selfish differences of interest. Satan alone is the wilful, intelligent plotter and schemer who uses a superhuman intelligence and, so far as permitted, superhuman powers, to inveigle our fallen flesh, through depraved appetites, etc., and who frequently uses the worldly as his tools and unconscious instruments in opposing righteousness and truth and those who are of the Truth.

He Was a Liar and a Murderer from the Beginning

--John 8:44--

The inspired record asserts, persistently and consistently, that Satan began the rebellion against the divine law, and seduced our first parents into disobedience, through his own ambition for power; and that since man's fall this same Adversary has been the implacable opponent of God, of righteousness and of truth; and not only the ensnarer of mankind, but the opposer of the great plan of Atonement which God devised and is prosecuting through Christ. From the Scriptural account it does not appear that Satan had any sympathizers or associate conspirators amongst the angels at the time of his secession and attempt to establish a lordship or dominion of his own in the earth, taking as his subjects God's latest creation--mankind. As surely as Satan himself was a part of the general creation of God, so surely we may know that he was created perfect and upright, in the image of God; because all of God's work is perfect. (Eph. 3:9; Deut. 32:4) He has but the one standard of righteousness, justice, perfection, and he himself is that standard.

But to be created perfect, and to remain perfect, are two entirely different propositions. God has not been pleased to create any of his intelligent creatures mere machines, incapable of change of motive and conduct. On the contrary, he has been pleased to create all the morally intelligent of his creatures after his own likeness or image, with perfect liberty to follow the right, the true, the pure, the good, according to his own example and precept; but with power

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also to alter or reverse their course in these respects, and to become rebels against his law of righteousness. God, however, has guarded this matter, by keeping in his own hands the power of everlasting life; so that he has full control of the situation, and can destroy any of his creatures, if they refuse to acknowledge and obey his righteous requirements. He proposes to blot them out of existence, as though they had never been, and to permit only such as are in heart harmony with his requirements to continue to live everlastingly.

Amongst the angels of high rank (of whom Satan was originally one), there were, apparently from the beginning, and still are, different orders or grades, yet all under the rule of love, and who, in obedience to the will of the Creator, operated in unison and harmony probably for ages. Goodness, love, kindness, obedience to the heavenly Father's requirements, and happiness resulting from these, were for a long while their only experiences. But in due time another feature of the divine plan was developed. Man was created, of a different nature from angels, a little lower nature--human, not angelic--earthly, not heavenly--flesh, not spirit. Additionally, mankind had a separate home-- earth--with a family organization, and were paired, male and female, and had powers of procreation--ability to propagate their own species. In all these particulars they differed from the angels, who are not sexually different, and who have not the family arrangement, and who do not propagate their own kind. God's latest creation was, no doubt, a marvel in the eyes of all the angelic hosts--in

connection with which their reasoning faculties found abundant opportunity for exercise.

Then it was that one of those of high rank, reasoning out the possibilities of the matter and harboring selfish and ambitious thoughts, concluded that if he could in some manner but capture the newly created human pair, and alienate them from God, then he could through them set up a special kingdom or dominion of his own, of which he would be the god or lord, usurping the place and honor of Jehovah

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respecting mankind and the earth. It was his prosecution of this criminal ambition that gave to him his present name, Satan--adversary of God. He did not meditate nor attempt to usurp God's dominion over the angels. Such an attempt would have been absurd, since all of the angels were intimately acquainted with God, and knew Satan as one of themselves. Hence, they would not have thought of consenting to become his servants and followers, very much preferring, and being thoroughly satisfied with, and in no sense rebellious toward, the just, loving and wise administration of Jehovah Almighty.

No sooner did such selfish and ambitious designs find a lodgment in Satan's heart, than he began to measure the Lord by his own false standard, and to suppose that the Lord Jehovah was in all of his work merely carrying out ambitious and selfish designs. Thus it is that the wicked heart is always ready to impute evil to others, be they ever so pure, honorable and benevolent. No doubt Satan justified his own course in the beginning, at least, by false reasoning, to the effect that in creating mankind on a lower plane than the spirit beings, the angels, God was influenced by sinister and selfish motives; and that the limitation to earth as their habitat was with a view to having them the more fully enslaved. Having once permitted this envious, rebellious, unsanctified thought to enter his heart, it was only a question of time when the evil would develop further, in the suggestion and manifestation of open sin and opposition to the divine arrangements.

Perhaps, indeed, it was with the false idea that he was doing justice to the oppressed that Satan approached mother Eve in Eden, and suggested to her that the strict regulations by which Adam and herself had been hedged about by the divine decree respecting one of the trees of the garden, was the exercise on God's part of unwarranted, autocratic powers--to restrain them from liberties which should properly be theirs and the exercise of which would be clearly to their advantage. He even suggested to mother Eve, and possibly he expressed truly the opinion of his, by

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this time perverted, judgment that God falsified to them when he stated that the eating of the fruit of the forbidden tree would result in their destruction--their death. Satan had never seen death amongst any of God's creatures made in his own likeness, endowed with reason; and hence, in his perverse attitude of mind, he not only attributed to God sinister motives in connection with the creation, but now assumed that he had deliberately lied to his creatures, in order to further his own plans of keeping them in a measure of ignorance, and under what Satan, by this time no doubt, concluded was despotic authority.

The evil suggestion took effect. The mind of mother Eve--which up to this moment had been thankful to God and appreciative of all his mercies and blessings, and which had recognized him as the fountain of grace and truth, benevolence and love--was poisoned with the thought that she was being made a dupe; was being deprived of proper liberties to the intent that she might be hindered from acquiring larger measures of knowledge, which were properly her right, and which God, in his determination to keep them in the slavery of ignorance, was misrepresenting to them-- threatening them that it would result in their death-- whereas this newly found friend, Satan, who loved them better, and who was jealous for their welfare and their liberty, assured them that the eating of the forbidden fruit would not only not bring disaster and death, but would bring increase of knowledge, liberty, and exercise for all their powers. The poison acted quickly; selfishness and acquisitiveness were aroused in the heart of mother Eve, which had never before had such sentiments, because nothing in her previous experience had ever suggested such thoughts or sentiments.

Satan's position on this matter, of course, separated him from Jehovah. He staked his all upon his ability to capture the new human race as his servants, his kingdom; or, as perhaps he would have expressed it, he had staked all in his effort to liberate the new human family from divine despotism. When he saw the effect of the transgression--that the

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human pair were cast out of Eden, and shut off from its life-sustaining trees, that they gradually began to wither and to perish, no doubt he was disappointed, as well as was mother Eve. Adam, we are informed, was not deceived: he knew what to expect as the result of disobedience. His share in the transaction was a voluntary one, a suicide we might term it. Inspired by the thought that his wife must die, because she had partaken of the forbidden fruit, and feeling that all of his own joy would thus perish, he resolved to die with her. Had he understood better the divine character, as it has since been manifested through God's dealings in connection with the Atonement, he would doubtless have trusted God for help out of the difficulty, and would have been obedient to the divine decree at any cost.

But to return to Satan: Having chosen an evil course, each step of his journey since seems to be taking him only further and further away from every principle of righteousness; so that while his first lie, "Ye shall not surely die," may have been uttered with considerable candor, yet ever since, and today, he endeavors by every conceivable means to perpetuate his false statement, and to deceive mankind into believing that there is no such thing as **death**-- that when they die they are more alive than ever before. It is the old lie, "Ye shall not surely die," readjusted to present conditions. None now know better than Satan the reality of death, as it passed upon the whole human family; and none know better than he that if the human family clearly and distinctly understood the matter of sin, its penalty, the ransom, and the resultant restitution, the influence of the Truth would be to draw mankind toward their just, yet merciful Creator.

But this is what Satan desires to prevent. He therefore attempts to blind the minds of mankind respecting the true character and plan of God, and to fill them, on the contrary, with false and blasphemous thoughts respecting the divine character and plan. Instead of having men see that death, and all the sufferings incident to death,

viz., mental,

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moral and physical decay and disease, are the results of disobedience to God, the results of following his falsehood, he, on the contrary, would have them think, and has succeeded in convincing many, that the great Jehovah, who declares himself to be the very embodiment of justice and of love, in creating the human family most unjustly and unlovingly did so with malevolent intentions towards the vast majority - that he purposed and predestinated in his heart, before beginning man's creation, that thousands of millions of them should be eternally tormented, and that a "little flock" should be carried to glory, as a sample of what he had power to do for all if he had been kindly disposed. Thus, and with many other somewhat similar delusions and snares, has the Adversary for six thousand years perverted human judgment, and turned the hearts of men away from God and from the message of his Truth. The Apostle confirms this, and explains it, saying: "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them"--should enlighten them, and drive out the darkness of ignorance and misconception, and let them see the real character and gracious plan of the heavenly Father. 2 Cor. 4:4

Wherever the light of divine revelation (not merely the Bible, but also "the spirit of Truth") goes, it more or less means danger to the darkness of Satan's misrepresentations. The Truth is a thousand-fold more reasonable than Satan's error, and would rapidly prevail against him, were it not for his cunning, "wily" tactics, by which he is continually shifting the scenes, and bringing forward new deceptions to uphold his old lie, and "to deceive, if it were possible, the very elect." One of the first and one of the most gigantic and most successful of his efforts to controvert the Truth, and to make the error appear feasible and plausible, was the development of the great Antichrist system, the Papacy. By it he exercised a most wonderful influence throughout the world, so that, in the light of today, and with a measure of freedom

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from that monstrous institution, mankind looks back to the period of its dominion and describes it as "the Dark Ages"-- dark with injustice, dark with error and superstition, dark with persecution, relentless and terrible, against those who sought to worship God according to the dictates of their conscience --ferocious against them in proportion as they obtained the true light and were faithful in holding it up before the people. So diabolical was this great institution, in its methods and influence, and so thoroughly did it represent Satan's cunning and ambition and craftiness, that it is symbolically described by the Lord as though it were Satan himself. It was, in the largest sense of the word, his representative, while claiming to be God's representative.*

Throughout the prophecies we find this blending of description and denunciation between Satan and his chiefest representative amongst the enlightened. For instance, after describing the breaking of the power of Babylon--a description which is applicable in part to literal Babylon, and the bondage of natural Israel, and more particularly applicable to the bondage of mystic Babylon over spiritual Israel--the Prophet proceeds with a description which primarily fits to Satan's own course, and

in a secondary sense is applicable to the rise and fall of natural Babylon, and in a yet further sense to the rise and fall of mystic Babylon, saying:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation [the Kingdom of God's people] to the northward [Pleiades, in the north, has long been esteemed the center of the universe, the throne of Jehovah]: I will ascend up to the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell--**sheol**, oblivion--to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the one that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isa. 14:12-17

****See Vol. II, Chap. ix.***

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As it was true that Babylon highly exalted itself over the other kingdoms of the world, it was also true that Papacy, the Antichrist, exalted itself as a kingdom over the nations of earth, and attempted to rule them with a rod of iron, claiming authority so to do in the name of the true Christ. And as the one was brought down to destruction, much more so there waiteth yet the final fall of Babylon the Great, the Mother of Harlots, as a great millstone cast into the sea, to rise no more. But if the ambition of these to have dominion above others was great, still greater was the ambition of Satan to be higher than the others of God's creation, to have a kingdom of his own, and subjects of his own--a rival kingdom to that of Jehovah--over earth, as Jehovah's dominion is in heaven. However, this also shall fail, and Satan himself shall first be bound during the thousand years of the reign of the Redeemer and the lifting of the curse, and the blessing of the world, but subsequently, as the Scriptures clearly show, he is to be destroyed, together with all his angels--his messengers, all who follow his leading and his course. Matt. 25:41; Heb. 2:14; Rev. 20:10

Satan's Associates in Evil--Legions of Demons

As already seen, according to the Scriptural account, Satan had no angelic associates in his conspiracy and rebellion at its beginning. On the contrary, we may understand that all the holy angels were in fullest sympathy with the divine government, and that some of them were commissioned to rule over fallen man, and to help mankind, if possible, back to harmony with God, and to restrain them from further depravity. This was prior to the flood of Noah's day. It was the first experience of angels with sin, disloyalty to God, moral obliquity. It became to them a test, because it suggested possibilities of an evil course, contrary to the divine will. It suggested pleasures and advantages as the result of such a course, and thus became a test of their loyalty and obedience to Jehovah. The Scriptures clearly inform us that under this test some of the angels, who previously had been holy and obedient, became transgressors, fell into and

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were contaminated by sin. Both Jude and Peter speak of "those angels which kept not their first estate," and whom, in consequence, God restrained of their liberties, reserving them in chains, under darkness, until a great judgment day, still future, when their cases will be heard. 2 Pet. 2:4; Jude 6

Isolated from the holy angels, these fallen angels are since known as demons, or devils, and Satan is recognized as the "prince of devils"--their leader, with whom they cooperate as mischief workers amongst men. Having no employment in good works, and left to themselves in evil, it need not surprise us that in them evil attains large proportions, and that they are faithful allies of Satan in the inculcation of his original lie--"Thou shalt not surely die." Apparently, very soon after the flood these fallen angels, demons, began to debauch humanity, under the guise of religion. While chained, or imprisoned, in the sense of being unable longer to appear amongst men in fleshly bodies, they soon found in the depraved race those who were willing to submit themselves as their agents, or mediums, and they operated through the bodies of these, instead of bodies of their own. Such "**mediums**," or human channels of communication between the demons and mankind were, in olden times, known as "fetishes," "wizards," "witches," "necromancers," "medicine men," and "priests" of false religions. Their various efforts to gain control of the people of Israel, whom God had selected to be his representatives in the world for a time, are distinctly noted in the Scriptures, and the people are strictly warned against them. Laws were enacted and, to a considerable extent enforced, against those who became the agents of communication between the demons and Israel--the penalty being death.

Man, constitutionally, is an image of God, and as such is a free, independent being. This freedom extends to his moral agency; hence the expression that man is a "free moral agent." However much he may lose his personal liberty, or become enslaved either to persons or to his own appetites, nevertheless his moral agency is free--he is free to

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will, to use his mind in what way he may please. If he wills to submit his mind to the Lord's will, he may do so; if he wills to submit to an evil influence, he may do so; and if he wills to stand independent of both God and evil influences he may do so, to the extent that his physical powers and mental judgment will permit--but impaired by the fall, and its inherited weaknesses, his judgment as well as his knowledge and ability to reason, are greatly diminished, and, hence, his moral independence is proportionately in danger, when assaulted by "seducing spirits and doctrines of devils," as the Scriptures declare the evil influence at work throughout the world to be. (1 Tim. 4:1) It is not surprising, therefore, that these fallen angels, demons, have in every country and in every time, found it possible to obtain possession of numerous mediums. And they are choice as to who their mediums shall be, seeking, so far as possible, those possessed of mental capacity, that through these natural qualities and abilities they may the more thoroughly operate in the control of the masses in general. Consequently we find that in heathen lands and amongst the Indians these mediums, priests, wizards, witches, necromancers, astrologers, and soothsayers, were amongst the wisest and ablest. In modern times, in Christendom, these mediums of demons are often known by this particular name, medium, as amongst the Spiritualists. It is one of the most correct names ever applied, for, simply and strictly, those who submit themselves to these evil influences, to be the

channels of communication to men, are merely mediums through which the evil spirits communicate, either by words or raps, or writings, or otherwise.

The general methods and general teaching of these demons, through such mediums, in all times and in all countries, have been practically the same. They misrepresent themselves, and personate the dead, except very occasionally, when they have made themselves so bold as to admit that they are demons--as, for instance, amongst the Chinese. See also 1 Cor. 10:20. By palming themselves off as

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dead human beings they accomplish a manifold work most successfully:

(1) They support the original lie promulgated by Satan in Eden, "Thou shalt not surely die."

(2) Through this falsehood they prejudice the minds of mankind against the Gospel and all its provisions.

(3) The divine provisions for man's redemption and recovery out of sin, and its penalty, death, they thus make to appear inconsistent, unreasonable, nonsensical. Denying that the wages of sin is death, and claiming that the wages of sin is eternal torment, their theory not only blasphemes the divine character, by representing it as the personification of injustice and cruelty, but it makes ridiculous the Scriptural doctrine of a ransom; for even fallen reason is able to discern that our Lord's death at Calvary could not redeem the race from eternal torture; and that there would be no correspondence whatever between the penalty and the ransom price.

(4) It makes the doctrine of the resurrection seem useless and unreasonable, because if there are none dead, how could there be a resurrection of the dead? If all, in dying, become more alive than they ever were before, and are in much better condition than previously, what good purpose could be served by a resurrection? or why should it be held out as the hope, and the only hope, set before us in the Gospel?

(5) It prepares the way for enslaving errors. Amongst the heathen, this, to a considerable extent, takes the form of the worship of parents, and the belief in transmigration of souls--that those who die as men, after remaining for a while in a disembodied condition, will be born into the world again as dogs or cats, horses or cows, rats or mice, and pass through the various experiences of these dumb animals; or, if worthy, pass to nobler conditions.

(6) In Christendom this evil took on its most Satanic form, and the false doctrine became the foundation of all the gross errors and superstitions with which Christianity has contended. There could have been no theory of eternal

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torture except as built upon this doctrine of demons, that the dead are **alive**--capable of suffering. There could have been no theory and doctrine of purgatory, except for the same teaching; consequently, there could have been no praying for

the dead, no paying for masses for the dead. Consequently, also, the great priestly institutions which have fattened on these falsehoods could not have developed, to enslave mankind with their fallacies and misrepresentations of the divine character and plan.

(7) Although the power of Papacy was broken in the great Reformation movement of the sixteenth century, this foundation fallacy, taught by the demons, and supported by them amongst all nations with various proofs, demonstrations, and manifestations, was carefully guarded; and the Reformers stepped forth, still bound by this original lie, taught by the father of lies, and supported by his legions of evil spirits. Thus it became also in Protestantism the basis of all the difficulties and errors with which the various denominations have since struggled. It has blinded them to a large extent to the light of the divine Word, hindering them from "comprehending with all saints the length and the breadth, the height and the depth of the love of God." Eph. 3:18

(8) Adapting itself to the new condition, it has, within the last fifty years, assumed the role of light-bearer to the Church, and affected to lead all desiring the truth. In this it is true to the character marked out for it in the inspired Word, for the Apostle declares, "Satan himself is transformed into an angel of light." 2 Cor. 11:14

(9) Spiritism has been unsuccessful in capturing the majority of Christian people. Although handicapped by the false theory that their dead friends are alive, Christians in general have somehow instinctively realized that the mediums (the best which Satan could obtain) were not such mediums as God would appoint to communicate information, and to be channels of fellowship between himself and their friends, whom they erroneously believe to be alive, and frequently near them, though unseen; consequently,

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the great Adversary, while permitting Spiritualism to gather and to hold and to seduce to evil as many as possible, has found it necessary to introduce still more subtle temptations, still more close imitations of true Christianity, under the names of

Christian Science and Theosophy

These systems, pretending a reverence for the divine Word, and taking the name of Christ in vain, without having faith in him as the Redeemer, are used as decoys for Christians who are getting awake in the present time--to satisfy their cravings for something new and better than the husks of human tradition, upon which they have fed so long. These profess to feed their followers upon scientific truth, while ignoring truth, science, in every sense of the word.

(10) Seeing that restitution is the divine plan in the near future, the Adversary is attempting to distract human attention from the divine plan by mind cures, through Christian Scientists, Theosophists, and clairvoyants. These deceptive counterfeits of the truth, while denying the very foundation of the Scripture truth (the Ransom), are evidences to us that Satan's power to delude Christendom is waning, that his house is tottering to its fall, so far as intelligent people are concerned. The light of the Millennial dawn is breaking upon the world of mankind, and the great defender of error is at his extremity. God be praised that he will soon be bound, and hindered

from deceiving the world for the thousand years of Christ's Millennial reign, in which the light of knowledge shall fill the whole earth, as the waters cover the great deep!

As we look into heathendom, we see clearly the terrible and degrading work of these demons, how they have riveted their fetters upon the people by the exercise of miraculous powers, through their human agents--as, for instance, the fakirs of India today, and the "Black Art" generally practiced throughout the world in the darker days of the past. The Scriptures show us the effect of the Gospel

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upon these works of the devil, and indicate that the light of divine truth is "the light of the world," which alone will be capable of dispelling the darkness of the Adversary. Notice the conflict between the light and darkness, as recorded in the Apostle Paul's experiences, when he traveled through Asia and into Europe, holding up the true light, when "Many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver: so mightily grew the word of God and prevailed." Acts 19:18-20

The apostles were continually in conflict with these evil spirits, which sometimes sought to oppose the Gospel, but in general realized that they were wholly unable to cope with the higher spiritual powers operating through the apostles. On one occasion, we read that the evil spirit sought affiliation with the Gospel, and prompted the medium to follow the Apostle and those with him, calling out, "These be the servants of the Most High God, which show unto us the way of eternal life." But whether this was an attempt to associate the Gospel with demonism and mediumship, or whether it was a shrewd trick by which the demons expected to accomplish the very result which followed, viz., a disturbance amongst the people, and an opposition to the apostles, we cannot judge. But at all events, one point clearly brought forward is, that the Apostle recognized these mediums, not as the mediums of the dead, but as the mediums of the demons, the fallen angels. And in conference with the apostles these demons never denied their own identity. See Acts 16:16-19; 19:15; Jas. 2:19.

Likewise in our Lord's ministry, these evil spirits had found many amongst the Jews willing to receive them-- known as "possessed of devils." When possessed of many of these demons, as was frequently the case, the victim had almost no control of himself. His thoughts, words and acts were controlled by numerous of these evil spirits, and his

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conduct was that of insanity. Many possessed of devils were healed in our Lord's time, both by himself and by those whom he sent forth, armed with his spirit, power, influence. An interesting account of one of these instances of the casting out of evil spirits is found in Luke 4:34-37, Matt. 8:28-33, where the demons not only did not attempt to deny their own identity, when holding converse with the Lord, but admitted his lordship and power over them, and their expectation of some future termination of their present restraint or imprisonment--a culmination or judgment in their case.*

"We Wrestle not [Merely] with Flesh and Blood"

From the foregoing we see that Satan himself, and the demons, his associates in evil, are really the great power working in and upon and through mankind, in opposition to God, and in opposition to the plan of atonement which he has designed and which began to be put into operation at the first advent and death of our Lord, as the ransom price for sinners. From this standpoint only can we comprehend clearly the significance of the words of the Apostle, "We wrestle not with flesh and blood, but against principalities and powers, and spiritual wickedness in high [exalted] positions." (Eph. 6:12) And seeing that fallen man is so incompetent to defend himself against this wily Adversary, and that the people of the Lord can escape from his machinations only in proportion as their hearts are thoroughly loyal to the Lord and attentive to his Word--and then because to such he will grant special assistance and deliverance from evil, which, if it were not for this assistance, would deceive the very elect--we are led to inquire, Why does God permit this great Adversary thus to compass man about with delusive errors, false doctrines, and, to some extent, with miracles in support of these?

****For further discussion of Spiritism--Demonism, see "What Say the Scriptures about Spiritism?" Address the publishers.***

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The answer to this question, and the only satisfactory answer that can be found, is that God, in the present time, is not seeking the reconciliation of the whole world, not attempting to bring all mankind into harmony with himself, but, on the contrary, is merely selecting out from amongst the redeemed race the predestinated little flock, the New Creation, who will make their calling and election sure, under divine providence, by becoming, in heart, copies of God's dear Son, their Redeemer, their Lord, their Bridegroom. The world's experience, under these delusions of the Adversary will, during the Millennial age, be thoroughly exposed. All shall then see and fully appreciate the delusive and ensnaring and degrading influences of every other course than the course of righteousness, and of every other spirit and influence than the Spirit of God, the spirit of Truth. All will thus find how thoroughly they have been ensnared, and "led captive by Satan at his will" (2 Tim. 2:26); how thoroughly they have been blinded by the god of this world against the true light of God's character, shining through Christ (2 Cor. 4:4), and will have learned a lesson of several parts: (1) That God is the true friend of all his creatures, and that his laws are in their interest and for their well-being. (2) They will have learned of the insidious character of evil, as exemplified in Satan, in the fallen angels, and in their own personal experiences. (3) They will have learned that they cannot trust to their own judgment implicitly; and that with man's limited knowledge, under such conditions, it is possible for light to appear darkness, and for darkness to be made to appear as light--for good to appear as evil, and for evil to appear as good. This lesson will be of everlasting value, so that all mankind will learn to trust more implicitly in the divine wisdom, as well as in divine goodness and power.

The Ministry of Evil

Meantime these errors and superstitions amongst men are serving, nevertheless, to hold them in a bondage of slavery, at a time when they would be incapable of using liberty

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aright; because only perfect men, only those who have the full "image of God," and who are guided by him, are properly prepared for a self-control that would be to their own profit. Meantime, also, these oppositions of Satan and his associates in evil, and the opposition of the world, wrought upon through their errors and delusions, are directed against the Truth, against those who become its servants, in proportion as they are loyal to the Truth, and energetic in that service. It was our royal Master, the most faithful servant of the living God, who declared to those who would follow in his footsteps, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (Jno. 15:18,19) Consequently, by the operation of a natural law, we might say, it follows that "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) And these persecutions and oppositions from the world, the flesh and the devil are the hammer and chisel and polishing implements of the Lord, which he is using in the development of the New Creation.

God is making use of these implements of opposition which the Adversary is himself furnishing, and is causing the wrath and opposition (both of men and of devils), to praise him, in that these very experiences and tribulations of his elect Church are **working out for us** "a far more exceeding and eternal weight of glory." (2 Cor. 4:17) These are the implements by which the living stones of the great Temple of God are being shaped and fashioned, polished and prepared, in harmony with the great Architect's design--to the intent that shortly, in and through this living Temple, all the families of the earth may be blessed and so many as will be brought into at-one-ment, reconciliation, with the Lord. When they realize thus that the oppositions of men are largely the result of their fallen condition, and of the errors and blindness which come upon them through the machinations of the great opponent of God and of righteousness,

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the Lord's people may have large sympathies, not only for the world in general, but also for those, even, who are their opponents and persecutors. So far from desiring to take vengeance on them, they may very properly love their enemies, and do good to those who persecute them, realizing the meanwhile that, in the fullest and truest sense of the word, "they know not what they do."

Amongst men who are opponents of the Atonement we recognize many who, in various ways and from various motives, are all cooperating with the great Adversary in opposition to God and the work of the Atonement. If we were to mention, as first amongst these, the brothel keeper, the saloon keeper, the gambling-house keeper, and the fetishes and mediums and wizards and priests, we would be stating the matter as it would appeal, probably, to the majority. But from the divine standpoint, which we endeavor to take, it would appear the contrary of this--that those who are leaders of thought in civilized lands, and who are opposing the light of Truth, while nominally its servants, occupy a place of greatest responsibility in the sight of God, and are most thoroughly Satan's earthly tools--often unwittingly. Acts 3:17

Our hope for many of those who have come in contact with the light of Truth

throughout the Gospel age, and now in the end of the age, is that their opposition to it has been at least partially one of blindness, as the Apostle declares with reference to those who crucified our Lord: "I wot that ye did it ignorantly, as did also your rulers." (Acts 3:17) From this standpoint we may entertain a measure of hope for some of the most violent opposers of the Truth--Evolutionists, Theosophists, Spiritualists, Christian Scientists, Romanists and Protestants. Our hopes for the future are necessarily less in the case of those who have been enlightened on these subjects by the Present Truth, but who, for the sake of ambition or jealousy or pride in their desire to be somebodies, have become opponents of the Lord's work. Such fall generally into the errors of Universalism, having

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become blinded as respects the Lord's presence, and even as respects the ransom. It is not for us to pass judgment upon these yet it is for us to fear on their behalf, and to note, in their case, the application of the Scripture which declares, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted of the good Word of God, and of the powers of the age to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6) It is for us to know the fulfilment of these scriptures, and to have no fellowship with such unfruitful works of darkness, but rather to reprove them and to withdraw ourselves from the company of those who walk not after the teachings of the Apostle, and who hold not the faith once delivered to the saints, nor its spirit; for all such are on Satan's side, opponents of the Lord and his plan, of which the **Atonement**, the **Ransom**, is the center or hub. 2 Pet. 2:21; 2 Thess. 3:6; Jude 3

In considering this subject of besetments it is well to remember that our Lord's temptations in the wilderness* illustrated most clearly all the temptations to which the New Creation are subject.

Besetments of the Adversary

One besetment of the Adversary which seems to chime in well with the yearnings of the flesh, is the argument that the New Creation should be so under divine protection that their temporal interests would all be prospered. This, however, is the reasoning of the **natural** man and finds no support in the Word of God, which must guide the judgment of the New Creature. The old mind insists that surely the close relationship of the "adoption" and its promise of future joint-heirship in the Kingdom, **must** carry with it blessings and protections and favors in respect to all temporal affairs. The chief argument is in respect to health: Why should our

***Vol. V, p. 110.**

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consecrated mortal bodies be sick or pained? Surely God would not send the aches and pains; and hence, they must be of the devil. These are the arguments, and if they are of our Adversary, should we not consider it an evidence of divine disfavor to give heed to them and pray for deliverance from them?

The Adversary, through various channels, is suggesting these questions today with great persistency; and is suggesting an affirmative answer that many would not suspect to be of his instigation--that sickness in the bodies of God's people is a mark of God's disfavor; that to use remedies would evidence lack of faith in God; that, instead, the prayer of faith should be relied on; that even natural Israelites had such privileges and exercised them, and much more should Spiritual Israelites rely upon God as their healer. Mormons, Christian Scientists, Christian Alliances, and Dowieites all use these arguments in a most telling manner, to mislead and captivate--"if it were possible the very elect," to turn their attention away from the truth.

The fact is that the real interests of the New Creation and their physical conditions and interests are often opposites. The Prophet David, speaking for these, declares, "Before I was afflicted I went astray." The New Creatures--not their mortal bodies--are the actual sons of God; indeed, as we have already seen, God made the **sacrifice of the flesh** (even after it was justified) a condition precedent to our begetting, or acceptance. This was not the case with fleshly Israel, whose physical favors and temporal blessings, etc., typified the terms and conditions which will prevail during the Millennial age, when the antitypical King and Kingdom shall be in control. Exod. 15:26; Lev. 26:3-15; Deut. 28:1-14

On the contrary, it is to constitute an important part of the New Creatures' testing that as respects earthly things they must "walk by faith and not by sight." Yea, more than this--must suffer persecution, must practice self-denial, must be as deceivers, and yet true; as having nothing, though really (by faith) possessing all things; as unwise, though really wise toward God. So much so that the prophetic

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description of the Master must be in large measure applicable to all who follow closely in his steps, viz., "We did esteem him stricken, smitten of God and afflicted." The Prophet declares, "The chastisement of our peace was upon him, and by his stripes we [as sinners] were healed." Let us not forget that our healing, or justification, preceded our acceptance as members of the body of Christ--members of the New Creation; and that our acceptance to this higher plane of sonship and joint-heirship was upon the special condition that "**we suffer with him**"; or as again expressed, that "we fill up that which is behind of the **afflictions of Christ**." Isa. 53:4,5; Rom. 8:17; Col. 1:24

True, our Lord had no sicknesses of his own, because he was perfect; but it is written, nevertheless, that "he was touched with a feeling of our [man's] infirmities" and "himself took our infirmities"--the weaknesses going to him as "there went virtue out of him and healed" the multitude. Heb. 4:15; Matt. 8:17; Luke 6:19

We, as the under-priests, must also be "touched" and brought into sympathy with the world to whom we shall shortly be kings, priests and judges. But it is not necessary or possible for us to give largely of our physical strength, or to take the weaknesses and sicknesses of others--we each have some experiences of this kind anyway, by reason of our participation in the fall; for according to the flesh we were "children of wrath even as others," and sharers with the groaning creation in its afflictions. Our Lord's expenditure of vitality was not on behalf of the Church; for it

(the Church) could not be recognized until his sacrifice had been completed and been presented to the Father and accepted by him on our behalf--not until Pentecost. Until the Spirit had come upon his followers, it was useless to try to tell them of heavenly things. (John 3:12, 16:13; 1 Cor. 2:10-12) Hence our Lord's energy was largely expended in uttering parables and dark sayings to be understood later by the aid of the Spirit; but chiefly in healing physical infirmities and showing forth thus, in a figure, the greater works and grander healings in which we may participate, now and in

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the Kingdom--the opening of the eyes of understanding, the causing of the morally dead to hear the voice of the Lord and even now to begin the new life. Thus, the Apostle declares, we are privileged to "lay down our lives for the brethren"--to fill up "the afflictions of Christ **for his body's sake**, which is the church." 1 John 3:16; Col. 1:24

It will not do to deprive these words of their true meaning and claim that laying down our lives for the brethren will cost us no sacrifice of physical vigor; and that the "afflictions of Christ" cost no physical pain. Our Lord's weariness and loss of "virtue" (vitality) and being "touched with a **feeling** of our infirmities" contradict any such thought. It should not, therefore, be our expectation to fare better than the world in our earthly interests, but to experience **loss**, to "**suffer** with him." Such losses are freely admitted as respects honor amongst men, and financial prosperity--that our Master was made of "no reputation," and "became poor" in his willingness to make others rich--and that the apostles had similar experiences and set us an example. Why then cannot all see that Timothy's "often infirmities," and Paul's "thorn in the flesh," and Epaphroditus' "sickness," were physical ailments similar to those permitted now to the Lord's faithful? True, they were all of the devil, in the sense that sin was started by Satan and that these ailments are some of the results; but they were no more of the devil than were their imprisonments and stripes and shipwreck and death.

Satan probably was indirectly if not directly the instigator of all those physical disasters--all common to men. Yet the Apostle did not esteem himself disowned of God under such experiences, but gloried in them as parts of the **sacrifice** he was permitted to make, part of the sufferings he was permitted to endure for the Lord's sake, for the truth's sake--and the more these exceeded those of other men the more he rejoiced and counted that his future glory would thereby be enhanced.

However, we are to distinguish between suffering for **righteousness' sake** and suffering for wrong doing. The

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Apostle points out that much suffering comes to people on account of busybodying in other people's affairs and other evil doings; and we might specify gluttony (Phil. 3:19) and lack of self-control as among these evils which bring sufferings which cannot be reckoned as sufferings for righteousness' sake. Let none rejoice in such sufferings; but rather mourn and pray and fast--practice self-control. But when, in his best judgment, the New Creature sees the door of opportunity opened to him by Providence and enters it zealously and self-sacrificingly, and it results in physical

ailments, which the worldly might consider marks of indiscretion, let him not be ashamed, but glorify God on behalf of such afflictions--rejoicing to be accounted "worthy to **suffer**" for Christ's sake.

Indeed if ailments come on from any cause not sinful or selfish, they can be received with patience and thanksgiving, and lessons learned of sympathy for the groaning creation and of hope and trust for the promised lifting of the curse in the Millennial morning. Grace in the heart does surely exercise a very favorable influence over every function of life; but it could not (without miraculous interposition) recreate or repair our mortal bodies; and God proposes no such miracles, which would be injurious in leading us to walk by sight and not by faith, and would attract into the Church a class God does not now seek. As we have seen, he justifies us by **faith, instead**--reckons us as **whole** while leaving us actually imperfect as ever. Grace in the heart does not render us insensible to the influences of heat and cold, or hunger and thirst, though it does give us patience to endure these when unavoidable, with trust in our heavenly Father's care, and in his promise that **all** things shall eventually work out good for us if rightly received with patience and faith.

Does this imply that, while the world may seek for roots and herbs and balms for its ills, the New Creation shall seek for and use none of these, that they must endure pain to show their faith? By no means. Let us remember, and impress it upon our minds deeply that God's dealings with his

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people during this Gospel age are not according to the flesh, but as New Creatures. "The flesh profiteth nothing"--we have consecrated it to death, to destruction, anyway, and our interests as New Creatures are our chief concern. We have a privilege, nevertheless, respecting our mortal bodies, to do **what we reasonably can** to keep them in order, free from the distractions of dis-ease (lack of ease), but always as our servants, to enable us to perform our covenant of service unto sacrifice. Do they hunger and demand food and drink?--we may gratify their demands, within reasonable bounds, supplying such viands as we believe our Lord would approve, such as would best enable us to do his work faithfully. Do they feel cold and uncomfortable?--it is our privilege to supply clothing of the kind we believe our Lord would approve. Do they burn with fever? or are they racked with pain?--it is our privilege to reduce the fever and relieve the pain by the use of any remedies we may believe beneficial, but not to submit ourselves to clairvoyants, Christian Scientists, hypnotists, or others who use enchantments to charm away the trouble by the aid of our Adversary, who would thus ensnare our minds. The New Creation have every **privilege** that the natural man enjoys in respect to the care of their poor, frail, dying bodies. Nay, more, it is the **duty** of every creature to take reasonable care of his body; and this **duty** is intensified in the case of the New Creation, by reason of the fact that their bodies have been devoted to the Lord's service as sacrifices--even unto death--and they should make as great a service of sacrifice as possible out of them.

Some will be ready to say, "Yes, I would quickly apply cream or other simple ointment of my own make for a burn, or regulate my system by discriminating in my use of different foods; but I would think it totally different to purchase medicines and ointments, or to call in a physician." But such discriminations are senseless. We might as well say when cold, "I will put on clothing and get warm, if I can own the

sheep and clip the wool and card and weave it, and cut and fit and make the garments necessary to protect me

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from the cold; but I will not use clothing prepared by others, no matter how superior or more convenient it might be." Or when hungry, do we delude ourselves that we must sow and reap and thresh and grind and bake our bread before it would be proper to use it? And may we avail ourselves of the labor and skill of farmers and butchers and bakers and tailors in caring for our bodily ease, and feel it a sin to make use of the skill of a brother or a neighbor or a stranger in relieving bodily pain? Surely not. We are not to be understood to advocate the use of drugs, but the use of common sense. Drugging can undoubtedly be carried to the extent of folly or even crime. Regulation of the system by care in dieting is much to be preferred whenever possible. The instructions to the New Creation read, "Let your moderation be known unto all," and this applies to medicine as well as to food, etc., etc.

How did Jesus do? and what course did his apostles pursue following in his footsteps? We answer that there is no record that Jesus or the apostles ever healed any of the Church. Is it urged that the Lord's healing of the sick indicated the divine will on the subject? We answer that not the healed ones, but the healer is our pattern. Our Lord miraculously fed the multitude; should we therefore expect to be miraculously fed? No--on the contrary. As the Chief of the New Creation refused to use **divine power** for his personal comfort, so should we. (Matt. 4:2-4; 26:53) If when he hungered he sent his disciples to buy bread, and when weary he rested on the well or elsewhere--and if while the loss or sacrifice of his vitality "touched" him, yet he never prayed for deliverance from these natural troubles, but cheerfully endured them as a part of his sacrifice--so should we.

More than this: our Lord intimates that it would have been a sinful misuse of power for him to have used the aid of the holy Spirit in the relief of such temporal needs, because it was at his disposal for another purpose. To have called on divine power for his relief or protection from any part of the dying processes would have been sin; **because** he had made a covenant of sacrifice, and any appeal from its

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effects would have been "drawing back." "If any man draw back, my soul shall have no pleasure in him." Heb. 10:38; Matt. 26:53

Matters stand the same, exactly, with the Church, for we are following our Captain. For us to appeal for **divine aid** for our mortal bodies, which we have consecrated to death, would be in derogation of our covenant, by which we gave all our earthly advantages and rights as men (in the restitution privileges purchased by the precious blood) in exchange for the privilege of running as New Creatures the race for the great prize of "glory, honor and immortality." To ask back what we surrendered implies a desire to withdraw the sacrifice, to cancel the covenant and to give up our inheritance as New Creatures. This view of prayer for earthly things will be new to some, and to some it will doubtless bring a shock as they reflect that unwittingly they have done this very thing, and that God answered the prayer. Can it mean that they were thus rejected from the race for the prize? We think not. We believe that as an earthly parent would be long-suffering with his ignorant little child,

so the Lord is patient toward his people, excusing their unintentional errors, and taking the intention instead of merely the words. And like as a parent might grant the improper request of his little one, so we believe the Lord has frequently honored the faith of his people even when improperly exercised. But the case is different as we grow in grace and knowledge; then it would be sin and might mean a turning back of divine favor--a rejection of the covenant.

The Prayer of Faith Shall Save the Sick

--James 5:14-16--

This passage, and one found in Mark 16:17,18, are relied upon as proof texts to show that it is the divine intention that the New Creation should rely upon divine power for healing of sicknesses. The passage in Mark is easily disposed of: it is not to be found in the oldest Greek MSS, hence must be regarded as an interpolation, made somewhere about the fifth century.

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As for the statement of James: It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins--not a slight sickness, but a serious one, making it worthwhile to call together the elders of the **Ecclesia**. The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the **sins would be confessed and their forgiveness prayed for**; and just so the record reads: "The prayer of faith shall save the sick [from the condemnation in which he was] and the Lord shall raise him up [to health--the restoration being a sign of the forgiveness of the sin]--**though** he have committed sins they shall be forgiven him. See verse 15.

If Satan Cast Out Satan His Kingdom Wanes

--Matthew 12:26--

When at the first advent the Pharisees charged our Lord with casting out devils by Satanic power, his answer clearly implied that such action on Satan's part was possible, but not to be considered probably; and that, should it occur, it would be a proof that his power was on the wane; that he was hard pressed, and that he had resorted to this as a last resort, rather than lose his hold upon his dupes. We advocate no general rejection of healings and miracles as being Satanic; but a careful scrutiny of every person or system seeking to establish itself by miracles. The New Creation should remember the inspired direction, "Try the spirits whether they be of God"--or of Satan. Test them and deal with them accordingly. 1 John 4:1

It is pertinent to this inquiry that we call to remembrance that miracles were used at the beginning of this age to establish the Church, but that no such object can be urged now--after the Church has been established for nearly nineteen centuries and is about completed. It is well, too, that we bear in mind that the inspired Apostle pointed down to our end of the age when indicating that Satan would transform

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himself into an angel of light (a messenger of peace and health and science, falsely so-called) with every deceivableness of error. The Apostle even implies that God wills

to permit this course to have measurable success, so as to deceive all that dwell upon the earth whose names are not written in the Lamb's book of life. He says: "For this cause he shall send them **strong delusion** [a working of error] that they should believe a lie: that they might all be condemned who believed not the truth but had pleasure in error." "Power and signs and lying [deceiving] wonders" are to be expected at this time, as tests in this "harvest" time of the age. (2 Thess. 2:9-12) Let us also not forget our Lord's words: "Many will say to me in that day, Lord, Lord, have we not prophesied [preached] **in thy name**? and **in thy name** cast out devils? and **in thy name** done many wonderful works [cures]? And then will I profess unto them, **I never knew you**: depart from me, ye that work iniquity." Matt. 7:22,23

It is surely time that all--the eyes of whose understanding have been opened to a realization that we are now living in the end of the age, where all these predictions should be expected to reach fulfilment--should be on the lookout for them, and be able to identify them with the seductive teachings and miracle-workings prevalent on every hand throughout Christendom.

But how may we be sure that all of these are Satan's delusions? --that none of them are of God? We answer in the inspired language: "If they speak not according to this Word, it is because there is no light in them." (Isa. 8:20) Their digressions from the Word are various--some in one direction, some in another. The great mass of them may speedily be seen to be spurious by noting that they are out of accord with the fundamental doctrine of the Gospel, viz., the **ransom**. They may not claim to deny the ransom; they may even claim to believe in the necessity and efficacy of the great sin-offering finished at Calvary, as the ransom for all and the basis of all forgiveness of sins and reconciliation to the Father. However, the effort to deceive will not long confuse

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those who remember that the Greek word rendered ransom is **anti-lutron**, and signifies "**a corresponding price**." This touchstone of divine truth will quickly show that evolution is the opposite of the truth, because evolution denies the fall and all need for redemption from it. It promptly condemns Christian Science as wholly unchristian, in that it denies sin and death and all evil, claiming that they are mental delusions. It condemns the theory that God was the instigator, the author, of sin and wickedness, by showing that he has always opposed sin, and has in process a plan for releasing man from its bondage through the **redemption**, whose fruitage will come by and by in the "times of restitution."

But what shall we say of those who blaspheme God's holy name by teaching doctrines of devils--to the effect that an eternity of torment awaits the great mass of the living of mankind, and already has control of the vast majority of the 50,000,000,000 whom the Scriptures, on the contrary, declare are "in their graves," awaiting the promised blessing of all the families of the earth? If such people shall do cures "**in my name**," shall we consider that the Lord is now indorsing their false doctrines? We must not so suppose, now that the Millennial dawn is appearing and with it all excuse for such gross darkness is disappearing. We cannot reckon such as amongst those to whom the Apostle wrote: "Ye brethren are **not in darkness** that that day should overtake you as a thief." It matters not that with their "wonderful works" they proclaim faith in Christ as their coming King, near at hand. With such doctrines of devils in their mouths and hearts we must conclude that their faith-cures

and wonderful works are as much works of the devil as are similar cures by Spiritism, Christian Science, Mormonism, etc.

Suppose, however, says one, that they display great zeal in sending out missionaries to the heathen? We reply that this must not alter our general view of the **movement** as a whole (we gladly admit, yea, earnestly hope, that some "caught," "ensnared," by this movement are true children

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of God, whom we trust he will deliver out of this district of mystic Babylon). Let us call to mind our Lord's estimate of the zealous missionary efforts of his day. He said to the Pharisees (the "holiness people" of that time and nation), "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Gehenna [the Second Death] than yourselves." (Matt. 23:15) What advantage can accrue to the heathen from giving them the **false doctrines** of the Adversary? The few who may be reached will have the more to unlearn when the times of restitution begin. It is as true today as it was at the first advent that--"His servants ye are to whom ye render service." Surely, then, Satan is doing a great business in the nominal churches of Christendom, and especially in their pulpits. No wonder the chief priests, scribes and doctors of divinity today hate the Truth--hate the light and combat it in every possible manner. "Come out of her [Babylon], **my people**, that ye be not partakers of her sins and receive not of her plagues." Rev. 18:4

Satan is in just the extremity indicated by our Lord's words above quoted. (Matt. 12:26) The lifting of the veil of ignorance--the general increase of knowledge on every subject --makes it impossible to use the old superstitions as formerly. New delusions must be introduced, else the people would get the Truth and escape from him. He is very busy "as an angel of light"--as a preacher of Evolution to some; as a missionary of eternal torment, bad-tidings, to the heathen; as an Elijah heralding himself as the Restorer of mankind; as a Scientist (?) persuading people to deny their aches and pains, and rewarding their lying by curing them of a physical ailment while the perversion of the truth makes them thereafter unable to discern truth from falsehood. Satan may believe that he is succeeding, but our Lord's word for it, his house will soon fall--and this necessity for his playing reformer and good physician is an evidence that the fall is near. Thank God it will not be long

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until he shall be thoroughly "bound," restrained, that he may "**deceive** the nations no more"! Rev. 20:3

Love Righteousness--Hate Iniquity

If we would understand the philosophy of God's dealings with the New Creation in this present time, we must not forget that it is his intention that all who would be perfected on this divine plane of being shall be not only well-intentioned, in the sense that they will prefer right to wrong, but that additionally, through a large experience, they shall clearly comprehend and thoroughly appreciate the comforts and advantages of right--righteousness--and the confusion and disadvantage of wrongdoing. It is for this reason that this New Creation is being subjected to peculiar trials and testings, more pronounced every way than those which have come upon

the angels, more pronounced also than will come upon the world of mankind during its judgment day, the Millennial age. So far as we know, no particular test ever came to the holy angels until after Satan's deflection in his ambitious attempt to grasp the rule of earth; but we have every reason to suppose that his fall into sin and the resulting fall of mankind became the occasion for testing, not only to those angels who kept not their first estate, and became demons, but that it was a test also to all the holy angels. It must have been a test of their faith in the power of Jehovah to witness the course of evil and God's apparent lack of power to restrain it and destroy it. Seeing this, each and all must have been tempted, or tried, with the thought that they also might commit sin with impunity; and the fact that they remained loyal to the Lord evidences the fact that their hearts were in a right condition of humility and obedience to the principles of righteousness. They already see the grand outworking of the divine plan through Christ, and shortly will find their confidence in the wisdom, love, justice and power of Jehovah more than justified in the grand consummation of his plan through Christ Jesus and the glorified Church.

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This testing of the holy angels, however, was not so crucial in some respects as the testing which comes to the New Creatures in Christ Jesus, in continual contact with human imperfection, trials of faith and patience and love and zeal--even unto death. Similarly the trial of the world during the Millennial age, while it will be crucial and complete, and will demonstrate absolutely who are and who are not thoroughly loyal at heart to the Lord and the principles of righteousness, will, nevertheless, be different from the testings of the Church in this present age, because with them everything will be favorable to a full and proper appreciation of righteousness and obedience thereto. On the contrary, the New Creature in the present time finds, as the Apostle declared, that "All that will live godly" will suffer. This willingness to suffer for loyalty to the Lord and the principles of his government and the faith that it implies are acceptable to God as evidences of special character. His dealings with the New Creatures during this present age are with a view to perfecting these characters in holiness--up to the very highest mark, to the point of joyfully suffering disadvantage for the Lord's and for the Truth's sake; yea, of seeking to serve the Truth at the cost of earthly comforts, honors, emoluments and even life itself.

It is because this philosophy of the divine plan is not clearly seen that so many are confused in respect to God's providential dealings with the little flock. They see not that, as special fiery and chilling processes are necessary to the tempering of the fine steel implement, so special fiery trials and chilling experiences are necessary to the preparation of those whom the Lord designs shortly to use as his special representatives and instruments in the great work of human restitution, etc. Evil is never good, and God is never the author of moral evil, sin, in any sense or degree. Nevertheless, his wisdom and power are such that he is able to overrule its effects for good. For instance, as we have seen, God did not cause Satan to sin. He created him perfect, upright, pure, and it was one of the very blessings he bestowed

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upon him, the blessing of freedom of will, which--being exercised contrary to the divine order--constituted the once holy angel an adversary, Satan. It was in the

power of the Almighty to have destroyed his adversary instantly; but he foresaw the larger lessons of experience which might come, not only to the angels, but to mankind, respecting good and evil, through the contamination of the latter and the bitterness of its fruit. Likewise with sin amongst mankind: God was thoroughly able to eradicate it at any time, as he will do eventually; but for the time being his wisdom foresaw how the wrath of man could be made to glorify him. God's children then need have no fear respecting the ultimate triumph of the Lord over sinners and sin in every sense of the word. They may have confidence that neither the arch conspirator nor any of his more or less wilful or more or less deluded followers in the evil way will gain an ultimate mastery. The plan of God already is so far advanced as to disclose the end of the great mystery of permitting for a time the flourishing of sin and sinners, and their prosperity in opposition to the Lord and his faithful.

Let us not forget to note that while all sickness and death in the world may, with more or less directness, be traceable and chargeable to the great Adversary, through whom sin entered into the mind of man to his defilement and undoing, yet in the case of the world, as well as with the New Creation, God is overruling for man's instruction and education the various elements of the curse that came upon the race because of sin. As for the world, in a general sense at least, the entire groaning creation is learning something respecting the exceeding sinfulness and undesirability of sin; and as for the Church, the New Creation, her permission to share in the sufferings of Christ includes and implies a share in those sufferings which are common to the remainder of mankind. In the case of our Lord, we are particularly informed that it was expedient that he, to be the great High-Priest for humanity, should be touched with a feeling of our infirmities, and this must be true as respects each member

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of the body of that Priest, as well as of the Head, the Lord. There will surely not be an unsympathetic member of the entire body of Christ. All will have been touched with experiences, and know fully how to sympathize with the poor world when the time shall come for their restitution by judgments, by obedience under the trials and testings and corrections of the future age. Our Lord, who was perfect in the flesh, and who, therefore, could not have thus been touched had he not expended his vitality in healing the sick, experienced instead of vitality a sense of the weakness and suffering of those whom he relieved, as it is declared, "Himself took our infirmities and bare our sicknesses." (Matt. 8:17) Those who are called to membership in the body of Christ have generally little vitality to give off in a miraculous manner; but in sharing the common experiences of the world, in connection with their own imperfect human organisms, these also are touched with a feeling of the infirmities of the race, which enables them to sympathize fully in the general distress.

It will be seen from this that we have no sympathy with the thought advanced by some that the body of Christ should expect to be exempted from the trials and difficulties of the world, physical, social and financial. True, such was the case with the typical Israelites. Their rewards for faithfulness to the Lord and his Law were to be along these lines of immunity from suffering, trials, etc.; but with the New Creation the matter is entirely the reverse, because they are not Israelites according to the flesh, but according to the spirit--they are of the spiritual seed of Abraham. The antitypes of Israel's blessings in the New Creation are spiritual. All things work

together for their good spiritually. God's blessings are guaranteed to them so long as they abide in faith and obedience to Christ, so that nothing evil can come nigh their dwelling-place, where they are kept secret, shielded from all that could do injury. Yet their appreciation of this spiritual relationship is continually tested, to prove whether or not they appreciate the spiritual above

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the natural, that they may enjoy more abundantly the spiritual and ultimately be perfected as New Creatures when the earthly sacrifices shall have been fully completed.

When, therefore, the New Creatures in Christ Jesus find that they have numerous fiery trials, no matter along what lines these may come to them, they are to recognize them as evidences of their faithfulness--as evidences that God regards them as sons, and that they are being tested according to their covenant relationship, that they may be fitted and prepared for perfecting in spirit and the glories to follow. If, therefore, the Lord permits calamities to come upon such, let them not be regarded in the same light as if they befell the world. The world, under the divine sentence of death, is subject to various accidents and mutations, with which the Lord has nothing whatever to do, as explained by our Lord when he referred to the eighteen upon whom the tower of Siloam fell, and the others whose blood Pilate mingled with the sacrifices, and who our Lord declared were not, on account of these things, to be considered sinners above others and under divine reprobation. (Luke 13:1-5) God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to his elect Church it is different. Nothing that befalls them is of accident. "Precious in the sight of the Lord is the death of his saints." Not even a hair of their heads can fall without his notice. (Psa. 116:15; Matt. 10:30) As our Lord declared to Pilate, when he asked, "Knowest thou not that I have power?"--"Thou couldst have no power at all, except it were given thee of my Father." (John 19:10,11) And this is equally true of every member of the body of Christ, from the moment of his begetting as a New Creature. Yea, we have every reason to believe that in some measure divine providence extends even beyond the New Creation to those whose lives and interests are closely linked to theirs. If, then, the New Creatures experience fiery trials they are not to think these peculiar, as though some strange thing happened unto them, but are to know that corresponding

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trials have happened to all the members of the body of Christ, from the Head downward, and will happen to all until the last members of the feet class have been tested, polished, accepted, glorified. If these, then, come in the nature of oppositions and persecutions in the home, or from former friends or neighbors, or from nominal church people, or if they come in the form of financial disaster and poverty, or if they come in the nature of sickness, pain, physical accident, etc., no matter how, the Lord's people are to be content, conscious of the Father's love and providential care in respect to their every interest. To have full confidence in this is a part of the test of faith. To be assured of the Lord that we are children, and heirs, and to be told of God's oversight, and at the same time to be permitted to suffer tribulations, is a severe test of faith in those who are required to walk by faith and not by sight if they would eventually be accepted as overcomers. Let us, then, receive with confidence,

love and trust, whatever benefits or troubles the Lord's providence may send us and let us profit by them, learning their lessons.

This realization of the divine care in all of life's interests, earthly as well as heavenly, should not lead us to indifference in respect to our temporal affairs. On the contrary, we are to remember that we are stewards of privileges, opportunities and responsibilities, social, financial, and in respect to health. It, therefore, becomes our duty to do what we can to heal any social breaches which may occur. We are to be kind and considerate, to make explanations, and do all reasonably in our power to hinder misunderstanding of our motives and intentions. We are to seek wisely to avoid everything that might appear to be superstitious and fanatical, and are thus to commend our God, his character, his book and his Church to others. In this way we are to let our light shine. In financial matters we are to use prudence and economy and to be not slothful in business, just as though we had no God, just as though everything depended on our own exertions, yet, nevertheless, in our hearts and in our

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discussions of matters in the household of faith we are to realize and to express our confidence in the Lord, that because we are his, all of our interests are under his protecting care. If, then, in spite of our best exercise of wisdom, prudence, etc., poverty or financial loss shall result, we are to esteem that our heavenly Father has seen that such experiences would be better for us as New Creatures than would greater prosperity. We are to recognize his blessed supervision of our affairs, whatever may be his leadings and our experiences. Similarly in the matter of health: if disease come upon us, our proper stewardship of these mortal bodies would demand that we should use proper energy in applying remedies to the extent of our knowledge and judgment. If the efforts are successful, our acknowledgment of heart should be to the Lord, and not merely in respect to the medicine. If they are unsuccessful, we are not to doubt his power, but instead to look for further blessing in connection with the trials being undergone. Indeed, for every distress or calamity the New Creatures, while using diligence in the correction of the difficulty, should lift their hearts to the Lord in confidence and trust, desiring to know what lesson they may learn from their experiences, and whether or not these lessons are in the nature of chastisement for wrongdoing or in the nature of the rod and staff designed to bring back the sheep from some course leading in the wrong direction, away from the Shepherd's footsteps. "Thy rod and thy staff they comfort me." The Lord's people are not dependent for their joy, peace and comfort merely upon having an average amount of health, financial and social prosperity, but may rejoice in the peace of God under all circumstances and conditions, and be enabled to rejoice heartily in both the rod and the staff of the Shepherd. With the Prophet of old many of the New Creation can say, "Before I was afflicted I went astray." Many of them have learned that there are great blessings connected with afflictions.

It is written prophetically of the Church, and of the Lord's care over it, "Who healeth all thy diseases." (Psa. 103:3)

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Any attempt to apply this to the Gospel Church as respects physical conditions must of necessity be lame and weak. Who does not know that from the Head of the

Church down to the last members of the "feet" the Lord has not been pleased to heal all their physical diseases? Who does not know that many many of the saints have died of their physical disease? According to medical science our dear Redeemer, although physically perfect, was attacked with a disease not unknown to scientists, when he experienced the bloody sweat in Gethsemane. According to the same science, and in full accord with the facts, he who was perfect in the flesh died more speedily than the two malefactors crucified with him because of a disease--the bursting of his heart. Who does not know that the Apostle Paul carried with him to his dying day a "thorn in the flesh," and that the Lord refused to remove it, assuring him that his patient bearing of it would bring a more than compensating blessing of grace? Who does not know that many of the noblest of God's saints throughout the age have suffered from disease, and that so far from having all their diseases healed, and instead of being made perfect, they died? An application of this scripture to physical diseases, then, would be inconsistent with the Scriptures, but its application as a prophecy to the spiritual condition of the New Creature is very appropriate indeed. The New Creation does contend with spiritual maladies, sicknesses, and this scripture warrants them in expecting that every disease may be so healed with the Balm of Gilead, so bound up with the exceeding great and precious promises of the Lord's Word, so offset by the peace and joy which man can neither give nor take away, that disease of heart, unrest, may intrude no longer, where the love and joy and peace of the holy Spirit abide and rule.

Mark 16:9-20 Is Spurious

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS, and are certainly not genuine. It is not true that all

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believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favored of him in respect to physical health and other creature comforts (more than the world) is a delusion and a snare, and contrary to all proper expectations of the New Creation, as shown foregoing. The Lord and the apostles were the exemplars of the Church, and instead of expecting to be freed from the general difficulties which assail the groaning creation, their consecration was to a share in these afflictions, that they might be touched with the feeling of human infirmities. Our Lord repudiated as a temptation of the Adversary the suggestion to use divine power for the relief of his hunger during the forty days' fasting in the wilderness. (Matt. 4:3,4) When weary he rested by the well of Samaria, while his disciples went to purchase food, whereas he might have called for and used divine power for the restoration of his strength. (John 4:6) In these instances food was the proper medicine for the pangs of hunger, and rest was the proper medicine for the weariness of the frame, and our Lord used these remedies. We are not informed that he had any chronic ailments, but we doubt not that he would have been free to use any roots or herbs or other remedies as freely as he used the food and the rest. The nervous ailment causing the bloody sweat, and his final malady of heart-rupture came at the close of his ministry. He knew that his

hour was come. He who declined to ask the heavenly power for angelic protection (Matt. 26:53), and who declined to call upon the same power to satisfy his hunger, and to relieve his fatigue, was nevertheless perfectly at liberty to call

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upon these powers in the interests of his followers, as, for instance, in the feeding of the multitudes, and in the stilling of the tempest and in the providing of the taxes. Matt. 14:15-21; Mark 4:36-41; Matt. 17:24-27

Similarly, we find that the apostles used no special privileges and blessings which were theirs for the relief of temporal ailments and necessities. True, we have no account of the sickness of any of the twelve except Paul, whose weak eyes (Acts 9:8-18; Gal. 4:15; 6:11--R.V.) the Lord was not pleased to relieve, even upon solicitation, assuring the Apostle that this, which became a messenger of Satan in buffeting him, trying his patience, his humility, etc., would be more than offset by the Lord's "grace sufficient." (2 Cor. 12:7-9) The Apostle's faith and trust in the Lord have been a source of comfort to all in the narrow way from that time to the present, and yet he did not, like some of these, go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. We have his own word for it that he sometimes lacked, and that in such cases he labored, working with his hands at the ordinary trade of sail and tent making. Some far less holy than he, and far less in touch with the Lord, would not only have disdained so humble an occupation, but, spurning employment would have sought to do what they term "living by faith," that is, living without work, a matter which this same Apostle reproves very decidedly, saying, "If a man will not work neither should he eat." "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28; 2 Thess. 3:10) Many who thus mistakenly think it the divine will that they should live by faith, while others live by work and support them, are often bold to pray for money, food, clothing, etc., which they will not work for. We do not wish to intimate that all such are wicked; it is our belief that some of the Lord's people are in this wrong attitude of mind because of false teachings and misunderstanding of the divine dealings and of the character

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of their calling. We are not disputing, either, that the Lord sometimes hears and answers prayers from such, even when those prayers are not in the fullest accord with the divine will. We believe that the proper course for the New Creatures--the one most pleasing to the Lord--is that which follows most directly and particularly the instructions and practices of our Lord and the apostles. Their being counted as New Creatures implies that they recognized the fact that earthly blessings belong properly to the natural man in harmony with his Creator, and therefore, imputedly belong to all vitally justified before God, through faith in Christ; and that these human rights they offered, consecrated, devoted, laid upon the altar, in exchange for the heavenly, spiritual, higher blessings and privileges of the New Creation, whereunto believers are called during this Gospel age. And if these earthly rights have been thus devoted to the Lord, exchanged for spiritual privileges, hopes, etc., by what process of reasoning could the New Creatures ask, not to say "demand," these earthly blessings, already consecrated, or laid down? It is another thing entirely to ask of the Lord such temporal blessings as his wisdom sees best for us,

and another matter, also, to ask blessings upon others, including our dear ones according to the flesh, and not according to the Spirit. Nevertheless, in all of our requests the love and wisdom of the Lord should be recognized as superior to ours, and a full submission of our wills to his in every matter should be not only realized, but expressed to him in such petitions. The New Creature, rightly instructed through the Word of God, and appreciating its spirit, must value its spiritual interests far beyond any temporal welfare, and should surely desire such, and only such, experiences in the flesh as would be most profitable to the new nature's development and preparation for the Kingdom. The New Testament deals more with the experiences of the Apostle chosen of the Lord to take the place of Judas than with all the others put together, and begins with the time of his acceptance of Christ on the way to Damascus. Looking through his

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varied experiences we perceive that in exercising the gift of miracles, then with the Church, he used it in many cases upon those coming into the Truth. But so far as the record shows, never once was this healing power used in his own relief, nor in the relief of any of those who are set before us as the saints, the fully consecrated. Nor was this because the saints of that time were free from disease: on the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epaphroditus was not hindered from being sick, yea, "nigh unto death," not because of sin, but, as the Apostle explains, "because for the work of Christ he was nigh unto death," hazarding his life. (Phil. 2:25-30) We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect to the former one the Apostle neither prayed nor sent a handkerchief or napkin to cure the ailment, but wrote to Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." (1 Tim. 5:23) The wine was recommended, not as a beverage nor as an intoxicant, but purely as a medicine. The point specially to be noticed is, that divine power, so far as we are informed, was neither invoked nor exercised on behalf of either of these two consecrated brethren. They bore their infirmities and afflictions and got blessings out of them, using meanwhile the most suitable foods and remedies of which they had knowledge. And this we believe to be a proper illustration of the course which should be pursued by all of the consecrated, all New Creatures; they should not ask for physical healing, luxuries of life, etc. At very most, our Lord's sample petition warrants such in asking for what the Lord himself may see best for them in the way of daily food; and even while praying for the daily food they are to put forth the labors of their hands, and to expect that the Lord's blessing will be upon the same according to his wisdom as to what would be to their highest profit in character development through experiences, etc. If he shall see fit to grant them only the barest

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necessities of food and raiment, it will be to them a test of love and patience and faith in him. If he shall supply them with an abundance, it will be to them a test of the same faith and love and devotion, in an opposite direction--as demonstrating what proportion of these good gifts they are willing to sacrifice in the interests of his cause, in the service of his brethren. Likewise if divine wisdom sees best to give robust health and vigor, the test of faithfulness will be as to whether or not love and devotion will sacrifice and thoroughly use this vigor on behalf of the Lord's cause, or whether or not it will be absorbed in selfish pursuits; or, on the other hand, if the

Lord in his providence grants but a limited amount of vitality and vigor, the test of faith and devotion will be from the opposite standpoint, to prove the love and obedience, submission and patience, and the zeal with which small opportunities will be sought and persistently used.

The Nominal Church as an Adversary to the New Creation

Because their first knowledge of the Lord came to them while in the nominal church, or through some of its representatives or agencies, many are inclined to view sectarian systems as their spiritual mothers, and to feel a love and obligation to them accordingly. Such find it difficult to realize that these are earthly systems--Babylon--really opponents of the New Creation. Their difficulty arises because of too close and narrow a view of the subject. They need to lift their eyes higher, and to realize that from the divine standpoint there is a wide difference between the nominal church and the true, between the tares and the wheat. Tares cannot beget wheat, nor can nominal Christendom produce true Christians. Its tendencies are in a reverse direction. The Scriptures declare that it is the power of God that works in us, to "will and to do of his good pleasure." It is the power of the new life which subsequently develops under providential care. It is not the begetting of the spirit of worldliness that will produce this result. The nominal church, as distinguished

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from the true, is that class of people who have seen and heard certain features of divine Truth, who have been more or less enlightened in respect to right and wrong, more or less, therefore, brought under a measure of conviction as to what is right or wrong, but who under this information are careless, negligent of the divine will, and disposed to use divine mercies so far as they please, especially so far as they will minister to their personal or social advantage in the present time, and no more. The true Church, on the contrary, as we have already seen, consists of those who have not only heard the Truth, but have consecrated their all to him who loved them and bought them--those who have followed on to know the Lord and to obey him to the extent of their ability, and who, in thus following, count not their lives dear unto them. The nominal church is not the light of the world, but merely a class of people who prefer light to darkness, and who like to have a little of the light shining from true Christians commingled with the lights of heathendom and of the various sciences. The members of the true Church are each a burning and shining light wherever they may be.

The wider the difference between these two classes the better it generally is for the true Church; indeed, the lamps of the faithful light-bearers have usually shone the brighter in proportion as the nominal system was immersed in gross darkness and superstition, and in proportion as the true Church was persecuted by the nominal system--from whom, indeed, all the persecutions have come.

When once we recognize the fact that God is at the helm, directing the affairs of the New Creation in every particular, not only in their call, but also in the difficulties, trials and persecutions necessary to their polishing and preparation for the Kingdom, it lessens our appreciation of the part played in this divine plan by human institutions, which the Lord never organized nor authorized to be organized, but which, in harmony with the Lord's suggestion, we know to be carnal, fleshly, contrary to the spirit. We are not in this claiming that the true Church has not been to some extent

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in close association with the nominal systems; but we are claiming that even though **in** them they have been separate **from** them, in the sense that they have always been of a different spirit. The begetting of these spiritual children of God, through the Word of his grace, and their being to some extent cherished and nourished and brought forward by these human sectarian tare systems, is well illustrated by certain insects, the young of which are injected into the backs of their enemies, and there warmed, nourished and developed, up to the time of their complete birth and deliverance, which means, usually, the death of the insect which temporarily carried them about. So now, the New Creatures, begotten of the Lord, are more or less closely connected with the institutions of Babylon and have been more or less brought forward contrary to the will of Babylon, but under divine supervision and arrangement, until now the point of deliverance has been reached, and he who begat the New Creation calls to them, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18:4

There is a continual temptation to the New Creation by the nominal church system--not only through false doctrines, but also in formalistic piety and hypocrisy, in which they draw nigh to the Lord with the lips, while the heart is far from him--while the thoughts, sentiments, words, and deeds are wholly out of accord with the spirit of truth and the consecration which it inculcates. The temptations to the New Creation from the world would be comparatively powerless were it not for the fact that the nominal church combines the worldly spirit, aims and ambitions with the name of Christ and an humble service to him. The ease, honor of men, emoluments, freedom from sacrifice, and sureness of attaining the best things that this world can give, are the baits and allurements, the snares and traps, which Babylon holds out to the New Creation, and that continually. No others of the Adversary's snares are so alluring, so deceptive, so powerful, as this one.

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The Armor of God

--Eph. 6:11-13--

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil...in the evil day."

Here again the Apostle forewarns us that our day, in the close of the age, would be the specially "evil day" in which Satan's powers would be peculiarly exercised--"to deceive if it were possible the very elect." He tells us of an armor that will be proof against all of Satan's delusions. It is not an armor for the flesh, but for the mind--for the New Creature. God is its maker, through human instrumentality. It is his provision, his Word, his message, his Truth. No other armor will avail in this "evil day," and for this extremity the **whole** armor will be needed--however others, in previous times, got along with portions of it only.

The Girdle of the Loins represents consecration to service; and the Apostle enjoins that we see to it that we are not consecrated to the service of error, but to the service of the Truth. Let each examine his girdle, see that he has a proper one, gird

himself with it, become a servant of the Truth or, at least, have the spirit of service.

The Breastplate of Righteousness (or justification) comes next in order, for the Lord can recognize none as soldiers of the cross who do not discern and acknowledge his standard of justice, or who reject his gracious arrangement of justification (through faith and consecration) by the precious blood of his son.

The Sandals of Peace must not be forgotten; the soldier of the cross who starts in the campaign without the peace of God to assist him over the rough places, will accomplish less, and with greater difficulty, than the one who seeks to follow peace with all men--to live peaceably with all so far as possible, without compromising the Truth. Those who go unshod, go hunting trouble and are sure to find little else.

The Shield of Faith is indispensable to protection from the fiery darts of the Adversary--skepticism, higher criticism,

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evolution, and demonology. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." Heb. 11:6; 1 John 5:4

The Helmet of Salvation represents the intellectual, or philosophical, appreciation or understanding of the divine plan. Apparently, it was less necessary in the past than now: but now, in the "harvest," when the Adversary is furiously attacking the Truth and turning everything scientific and educational into a weapon of destruction--now the helmet is indispensable. And now, and only now, is it provided in such size and shape that the humblest soldier of the cross can put it on. The Lord held back the Attacker within the bounds where the shield of faith would serve as protection; but now the whole armor is supplied, and not too soon for the needs of his faithful.

The Sword of the Spirit--the Word of God--is the only offensive armor of the Lord's little band. The Captain prevailed in his "good fight" against the Adversary, saying, "It is written"; and this is the battle cry of his followers. Others than the true soldiers have fought for the Lord with carnal weapons, and with human philosophies and worldly wisdom and organization, and decrees of councils and synods and presbyteries, but we must depend in the struggle of this "evil day" upon the Word of God--"It is written!" We must use no darts like Satan's--anger, malice, hatred, strife. And "the Sword of the Spirit" can only be possessed by careful study and leading of the Spirit after consecration--after enlistment in this army.

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STUDY XVI THE PRESENT INHERITANCE OF THE NEW CREATION

A First-Fruits of the Spirit--True versus False Hopes--Our Hope--The Thief in Paradise--St. Paul's Earnest Desire--"Our Earthly House" and "Our House from Heaven"--The Transfiguration Scene--"The First that Should Rise from the Dead"--Present Joys of the New Creation --"Ask, and Ye Shall Receive, that Your Joy may be Full"-- Faith, a Fruit of the Spirit and a Part of the

Inheritance of the New Creation.

NOT ALL of the blessings of the New Creation belong to the future--beyond the veil. A first-fruits of the Spirit, a foretaste of coming blessing, is granted New Creatures in the present life. Amongst these first-fruits may be enumerated the various fruits and graces of the holy Spirit--faith, hope, joy, peace, love, etc. Some may claim that these are intangible and unreal; but we answer that they are as real as the New Creatures are real; and just in the same proportion as the New Creature grows, these elements of his experiences, blessing and development increase. Indeed it will be conceded that these same qualities, as they pertain to earthly things, are the chiefest blessings of the natural man, the qualities which give him his largest degree of blessing and privilege. The New Creatures in Christ, having exchanged earthly hopes and privileges and loves for the heavenly, find the latter much more precious than those surrendered. Earthly loves are often fickle, generally selfish. Earthly hopes are usually ephemeral and illusive. Earthly joys are, at very best, of brief duration and shallow. Earthly ambitions are rarely gratified, and even then have a bitter

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with their sweet. Nevertheless, we see the whole world striving to attain these ambitions, joys, hopes, loves, and we are all witnesses that their chiefest pleasure is in the pursuit-- that with attainment of any of them comes a measure of disappointment.

Not so with the New Creation. Their hopes, their joys, their loves, their ambitions, grow continually, fed by the exceeding great and precious promises of the divine Word. And they bring no disappointment, but satisfaction and the peace of God which passeth all understanding come more and more into their hearts, as the eyes of their faith open wider and wider to comprehend the lengths and breadths, the heights and depths of divine wisdom and love, to whose richest blessing they are heirs and joint-heirs through Jesus Christ the Lord.

This land of promise which the New Creatures enter figuratively at the moment of entire consecration, when they receive the spirit of adoption, is a land flowing with milk and honey; and though it has its trials, its conquests, its fightings within and without, yet not only do its victories mean joy and peace, but, under divine instruction and guidance, even its defeats are turned into sources of hope and faith and joy, by him who is able and willing to make all things work together for their good.

True Versus False Hopes

The Apostle calls our attention to the fact that Satan seeks to do injury to the New Creation by presenting himself to them as an angel, or messenger of light. When any confess that they have been begotten of the light, the Truth, the holy Spirit, the Adversary realizes that they are on the way to full escape from the darkness and superstition and deception with which he has enveloped humanity. He then transforms himself, and instead of attempting further to lead directly into superstitions and darkness, he affects to be a leader into more light; and although specially alert in this direction at the present time when clearer light prevails, we

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are not to forget that he has been energetic in the same course ever since the Apostle wrote these words. We find evidences of this in the various creeds of Christendom, which mark endeavors to get out of darkness, but are replete with false theories, false hopes of a seductive character. These, while claiming to be helps to the Christian, claiming to honor God, claiming to expound his Word, are really snares and entanglements to hinder from a proper conception of the Truth. God's wonderful provision of love and mercy, so reasonable in every particular, has been opposed by the Adversary, not only directly but indirectly, by setting before the Lord's people something which, to their imperfect judgments, might at first appear to be grander hopes and prospects than those set forth by the Truth. The tendency of error, nevertheless, is further and further away from the Truth, from the divine plan, from the simplicity of the Gospel, into confusion of thought, superstition and priestcraft.

Amongst these delusive hopes is the hope that when men die they are not dead-- that when dead they are more alive than they ever were. This hope is introduced by the Adversary to antagonize the Scriptural hope of a resurrection of the dead. One or the other of these hopes must be false. The Adversary has succeeded remarkably in foisting upon "Christendom" this false hope, which God's Word does not support, and which is in direct conflict with the teachings of the Word respecting the resurrection of the dead; for if none are dead there could be no "resurrection of the dead."

Another of these false hopes is respecting the time of the rewarding of the Lord's faithful. The Adversary has been equally successful in deluding the nominal church into the belief that instead of waiting for a resurrection of the dead, instead of hoping for a share in the First Resurrection, as the time for receiving reward, they should hope that the dead (are not dead, but) enter their reward through the door of death, instead of by the door of resurrection, as set forth throughout the Scriptures. These false hopes, like all other false things, are injurious, however pleasing they may

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momentarily appear. The Word of God must be our guide, and it instructs us that our hopes respecting future blessing, joy, etc., all rest in the resurrection of the dead.

The false expectations of the past, that the moment of death would be the moment of heavenly glory (contrary not only to all the facts and circumstances demonstrable to the human mind, but opposed to a great mass of Scriptural testimony respecting the resurrection--which awaits the second coming of our Lord for its fulfilment), have been very injurious to the Lord's people, in that they have been led away from his Word and from the true hopes which it inculcates, and which are in full accord with the soundest of reason and all the facts as we see them about us.

It may be suggested that this hope of an instantaneous change to the heavenly condition at the moment of death, is for the last members of the New Creation the very hope advocated in this work. This is true, but there is a reason for our supporting such a hope in the present time which could not be adduced prior to 1878, the date from which we claim this enlargement of the hope of the Lord's people dates. This expansion of the hopes of the New Creation in this harvest-time is in full accord with the Scriptures. Our thought is not that all men, nor even the members of the New Creation all down through the age, were changed in the

moment of their dying; but holding with the Scriptures that they fell asleep in Jesus, we hold also with the same authority that their hope is in the awakening which God has promised should come to them in the new day, the Millennial day. Our hope, built upon the testimony of the divine Word, is that we are already in the dawning of this new day; that Immanuel is already present, establishing his Kingdom; that the first part is the reckoning with his servants, as he particularly pointed out in his parables illustrative of the work to be accomplished at his return to take the Kingdom of earth. The parables declare that he shall call his own servants, unto whom he has committed the pounds

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and talents, and that he will reckon with these before beginning his reckoning with the world. Luke 19:15; Matt. 25:14

This work begins first with the house of God, the Church, the New Creation; and, as already pointed out,* 1878, A.D., marked the date at which the "dead in Christ" should rise "first." It is in full harmony with the Scriptures, therefore, that we believe that the apostles and faithful saints of the entire age, down to our own day, are already glorified, already possessed of the glorious spiritual bodies promised them, but, because "changed" and made like the Master himself, and hence, as spirit beings, obscured from human sight, beyond the veil. It is in full accord with this Scripturally built hope that we teach that each member of the New Creation still in the flesh will not need now to "sleep," and to wait for the time and establishment of the Kingdom, because the King and Kingdom already are here, the life-giving work of the new dispensation has already commenced, the major portion of the elect New Creation have already been glorified, and the living members merely receiving the completion of their polishing and fitting and testing preparatory to experiencing their share in the First Resurrection--to be "caught away" or "changed" in a moment, in the twinkling of an eye--to be, in the moment of death of the flesh, invested with the new house, the spiritual body. 2 Cor. 5:1; 1 Thess. 4:17

In considering this subject, however, we must have before our minds not only these special hopes of this "harvest" time, but also comprehensively what have been the hopes of all the brethren, all the members of the New Creation--the hopes set before us in the Gospel. Let the inspired Word declare these hopes, and then let not the fact that they are very different from those generally entertained by the so-called Christian world cause us concern. True, the "Christian World," in its creeds, sets forth a belief in the second

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coming of Christ, and in the resurrection of the dead, but these are merely verbal expressions by which it seeks to maintain some relationship to the Scriptures. These are not the **hopes** of the Christian World--the nominal church; rather, they are its **dread**. They dread the second coming of Christ rather than hope for it; and they dread the resurrection of the dead rather than hope for it; because they have been misled by the great Adversary into a misapprehension of the divine character and

plan, and generally believe that the second coming of Christ means the end of hope, the end of probation, the end of mercy; instead of understanding it, as the Scriptures point out, to be really the beginning of great blessing of all the families of the earth, which God long ago promised and has for four thousand years been preparing.

Resurrection, too, is regarded with dread, because false teaching has led to the supposition that the spirit, or breath of life, has a consciousness without a body, and that the body is a sort of prison-house from which spirits are glad to be liberated--a return to which would be in the nature of a punishment. Thus have the traditions of men made void the Word of God, under the influence of the great Adversary, the god of this world, who now blinds so many. But let us look at the Scriptural testimony on this subject, and see how clearly and explicitly it points in every instance to the second advent of Christ, and to the resurrection as, first, the hope of the Church, the New Creation, and second, the hope of the world.

"Gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13--R.V.

"Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption [deliverance] of our body [the Church, the body of Christ]. For we are saved by hope [not actually saved yet, but merely in an anticipatory sense]." Rom. 8:23,24--R.V.

"Blessed be the God and Father of our Lord and Savior, Jesus Christ, who according to his great mercy begat us again unto a hope of life by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible,

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undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein [in which hope] ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations: that the proving of your faith, being much more precious than gold which perisheth, though it be proven by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." 1 Pet. 1:3-7

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8

"I am not ashamed, for I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day." 2 Tim. 1:12--R.V.

"We should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." Titus 2:12-14

"This I [Paul] confess unto thee [Felix], that after the way which they call heresy, so worship I the God of our fathers, believing all things which are written in the Law and the prophets, having hope toward God, which things also they themselves look for, that there shall be a resurrection of the dead." Acts 24:14,15

"Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3,4

"For the hope of the resurrection of the dead I am called in question this day." Acts 23:6

"Jesus said unto her, I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever [then] liveth and believeth on me shall never die." John 11:25,26--R.V.

"The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [the First Resurrection]; and they that have done ill [whose course in the present life will not pass the divine approval as worthy of eternal life] unto the resurrection of judgment [the gradual resurrection under disciplines and rewards during the Millennial age]."* John 5:28,29--R.V.

"In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John 14:2,3

"The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27

"Behold, I come quickly, and my reward is with me." Rev. 22:12

"Behold thy salvation cometh; behold his reward is with him." Isa. 62:11

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"Be patient, therefore, brethren, unto the presence [parousia] of the Lord;...stablish your hearts, for the coming of the Lord draweth nigh." James 5:7,8

"Say unto them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, with the recompense of God; he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped,...for in the wilderness waters shall break out and streams in the desert." Isa. 35:4-6

"At that time thy people shall be delivered, every one that shall be found written in the book [of life], and many of them that sleep in the dust of the earth shall awake, some to lasting life [the First Resurrection] and some to shame and lasting contempt [dishonor--from which, however, they may be recovered by the restitution processes then put into operation]; and they that be wise [the little flock, the wise virgins] shall shine as the brightness of the firmament [as the sun--Matt. 13:43], and they that turn many to righteousness as the stars [luminaries] forever and ever...But go thy way till the end be [till the "harvest" or end of the age be come]: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:1-3,13. Vol. III, p. 83

"A book of remembrance was written before him [Jehovah] for them that feared the Lord; and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16,17

Distorted theories and fanciful imaginations come chiefly from human philosophers, who had not the guidance of the lamp of the divine Word, and who have so perverted the judgments of many of the Lord's dear saints that the foregoing and many other explicit declarations respecting the true hopes of the Lord's people are negated and robbed of their force and beauty and power by other more or less figurative scriptures, which are so wrested out of their true position and meaning as to make them antagonistic to these plain statements. We must examine these in order to have the way of faith and hope and obedience made clear and plain to the eyes of our understanding. We will then proceed to note various other blessings additional to our hopes, which belong to us in the present life, as a part of the first-fruits of our inheritance.

The Thief in Paradise

"He said to Jesus, Remember me when thou comest into thy Kingdom. And he [Jesus] said to him [the penitent thief], Indeed I say to thee this day, thou shalt be with me in Paradise." Luke 23:42,43

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Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, think they see exemplified in this narrative the doctrine of **election**--that our Lord Jesus, pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should suffer to all eternity, unpitied and unrelieved. Truly, if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against Church lotteries, and less against worldly ones.

But this is not the case. This scripture has been much misunderstood. To get its true import, let us take in the surroundings and connections.

The Lord had just been condemned, and was now being executed on the charge of treason against Caesar's government, in saying that he was a king; though he had told them that his Kingdom was "not of this world." There, upon the cross above his

head, written in three languages, was the crime charged against him: "THIS IS THE KING OF THE JEWS." Those about knew of his claims and derided him, except one of the thieves crucified alongside. Doubtless he had heard of Jesus and his wonderful character and works, and said in his heart: This is truly a strange and wonderful man. Who can know that there is no foundation to his claims? He certainly lives close to God. I will speak to him in sympathy: it can do no harm. Then he rebuked his companion, mentioning the Lord's innocence; and then the conversation above noted took place.

We cannot suppose that this thief had correct or definite ideas of Jesus--nothing more than a mere feeling that, as he was about to die, any straw of hope was better than nothing. To give him credit for more would be to place him **in faith** ahead of all the Lord's apostles and followers, who at this time had fled dismayed, and who, three days after, said: "We [**had**] trusted that it had been he which should have redeemed Israel." Luke 24:21

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We can have no doubt as to the import of his petition. He meant that whenever Jesus reached his Kingdom power, he desired to be favored, cared for. Now note our Lord's answer. He does not say that he has no kingdom; but, on the contrary, he indicates by his response that the thief's request was a proper one. The word translated "verily" or "indeed" is the Greek word "**amen**," and signifies "**So be it**," or "Your request is granted." "I say to thee this day [this dark day, when it **seems** as though I am an impostor, and I am dying as a felon], thou shalt be with me in Paradise." The substance of this promise is that, when the Lord has established his Kingdom it will be a Paradise, and the thief will be remembered and be in it. Notice that we have changed the comma from before to after the word "today."

This makes our Lord's words perfectly clear and reasonable. He might have told the thief more if he had chosen. He might have told him that the reason he would be privileged to be in Paradise was because his **ransom** was then and there being paid. He might have told him further that he was dying for and ransoming the **other** thief also, as well as the whole gaping and deriding multitude before him, the millions then entombed, and the millions yet unborn. We know this, because we know that "Jesus Christ, by the grace of God, tasted death for every man," "gave himself a ransom for all," that all in due time might have opportunity to return to the Edenic condition, forfeited by the first man's sin, and redeemed for men by Christ's righteous sacrifice. Heb. 2:9; 1 Tim. 2:5,6; Acts 3:19

As already shown, the garden of Eden was but an illustration of what the earth will be when fully released from the curse--perfected and beautified. The word "paradise" is of Arabic origin, and signifies **a garden**. The Septuagint renders Gen. 2:8 thus: "God planted a **paradise** in Eden." When Christ shall have established his Kingdom, and bound evil, etc., this earth will gradually become a paradise, and the two thieves and all others that are in their graves shall come into it, and then by becoming obedient to its laws they may

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live in it and enjoy it forever. We doubt not, however, that the kind words spoken in that dark hour to the suffering Savior will no more lose a special and suitable reward than the gift of a cup of water, or other small kindnesses, done to those whom this King is "not ashamed to call his **brethren**." Matt. 10:42

In the Scriptures Paradise is used to describe man's primeval state of bliss, in harmony with his Creator, before the curse and blight of sin entered into the world. This Paradise lost to mankind is promised to be restored; and in a more or less vague manner the whole creation has been and is waiting and hoping for the Golden Age thus to be inaugurated. The Scriptures present to us the thought that the Paradise state has been redeemed for man by our Lord Jesus' death, and that as a consequence a part of his glorious restitution work will be to restore Paradise--"that which was lost"--the purchased possession. Matt. 18:11; Eph. 1:14; Rev. 2:7

But have we a right to alter the position of the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used **no punctuation**. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, in harmony with all other scriptures.

Instances of a similar use of the word "today" in modern literature are quite frequent; and in the Scriptures we call attention to the following:

"Therefore I command thee this thing today." Deut. 15:15

"I have set before thee this day life and good, and death and evil." Deut. 30:15

"I command thee this day to love the Lord thy God." Deut. 30:16

"I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, save these bonds." Acts 26:29

Not only does the sense of this passage require the punctuation suggested, but its harmony with all the remaining scriptures similarly demands it, and there can be no reasonable or valid objection to it offered. To suppose that our Lord went to Paradise immediately, would be to suppose

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an impossibility, for Paradise has not yet been re-established. Furthermore, it is distinctly stated that our Lord's body was buried in Joseph's tomb, and that his soul, or being, went to sheol, hades, oblivion, and that he was **dead**, and not alive in Paradise or elsewhere, in the interim. The Scriptures distinctly assure us, not that our Lord came down from heaven, or from Paradise, at his resurrection; but that he "rose from the dead, on the third day, according to the Scriptures." (1 Cor. 15:4) Our Lord's own words, after his resurrection, were, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." (Luke 24:46) Again he said to Mary, "I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; unto my God and your God." John 20:17

St. Paul's Earnest Desire

"For me to live is [to live] for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things [I have an earnest desire for the returning and being with Christ, since it is very much to be preferred]; but to remain in the flesh is more requisite on your account." Phil. 1:21-24, Diaglott translation

It will be observed that the chief difference between the above and the common English version of this passage is the substitution of the word "return" for the word "depart." In justification of the use of the word "return" the translator in a footnote says:

"To analusai, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version; because it seemed a matter of indifference to him which of the two-- life or death--he should choose; but he longed for the analusai, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word analusai occurs in Luke 12:36, and is there rendered return--'Be you like men waiting for their master, when he will return,'"

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etc. Jesus had taught his disciples that he would come again, or **return** (John 14:3,18); thus, also, the angels said to them at his ascension. (Acts 1:11) Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior's (**analusai**) return from heaven (Phil. 3:20; 1 Thess. 1:10; 4:16,17) when he would 'ever be **with the Lord.**'"

An examination of the Greek word **analusai** shows that it is used in Greek literature by Plato in both ways--as signifying sometimes **depart**, and sometimes **return**; but the word occurs only twice in the New Testament, here and in Luke 12:36. In the latter instance, as stated above, it is rendered "return," and manifestly could not be otherwise rendered and preserve the sense. In the case we are discussing (Phil. 1:23), we hold that it should be rendered **return**, for the very simple reason that, even when used to signify **depart**, it must carry with it the thought of depart **again**--to depart to a place where one had previously been. The Greek prefix **ana** in **analusai** signifies **again** as our prefix **re** in **re-turn** signifies **again**. Hence, if rendered **depart**, we would be obliged to add the thought **re-depart** or depart **again**. And this would spoil the matter as related to St. Paul; for he had never been with Christ in glory, and, hence, could not "depart **again**" to be there with Christ. But when we translate **analusai** "re-turning," and apply it to our Lord, every difficulty seems to be removed.

Let us note the circumstances which gave rise to the expression. The Apostle had been for some time a prisoner at Rome, and while at times well treated by some of the Emperors, he was constantly liable to be put to death on some caprice. He wrote this Epistle in acknowledgment of a substantial gift from the Church at Philippi, and took the opportunity to tell them fully of his own condition, the progress of the Lord's work, etc., and to encourage them to steadfastness to the end.

Since they would like to know his prospects for release, he tells them that enemies

(seeing his liberty for two years--

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Acts 28:30) were explaining Christianity, hoping thereby to add affliction and perhaps death to his bonds. (Phil. 1:16-19) But he realized the prayers of the Church on his behalf and expected that his trial before Nero would result in his **deliverance**--either by acquittal or by death. Then he tells them that, as to his **own** preferences, it would be difficult for him to choose between life (with its sufferings) and death (with its rest from toil); but while he had no choice as between these two things possible, he had a longing, an intense desire, for a thing he well knew was impossible, a thing which he knew, and had taught the Church, was a long way off (2 Thess. 2:1-8)--the **returning** of Christ and being with him. Then, leaving the impossible and returning to the possibilities, he assures them that he has a conviction that God has a work for him yet to do for the Church, and that he would be released. And although the Scriptures give no account of it, tradition declares that he was acquitted by Nero and had some five years of liberty and service before being rearrested and executed.

It is worthy of note here that other words are repeatedly used in the writings of both Paul and Luke when **depart** is manifestly meant. And it should be remembered that Luke was the Apostle's amanuensis, who traveled much with him and was accustomed to use words in the same sense.

But if any yet contend for the word "depart," rather than "return," we submit the following:

No doubt Paul would have desired, especially in view of his knowledge that the Lord's second coming could not occur soon, that he might depart to heaven or anywhere else in order to be with the Lord at once. But he knew that such a desire could not be granted in harmony with the divine plan; and hence, although it would have been his earnest desire, it did not enter into consideration as one of the possible things. He was still left in a strait of indecision as to his own preference of the two possible things--to live and serve the Church in suffering, or to die and rest from his labors--waiting "for that blessed hope, and the glorious appearing

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of the great God [our Lord and Savior Jesus Christ]," "who shall change our vile body that it may be fashioned like unto his glorious body." Titus 2:13; Phil. 3:21

"Our Earthly House" and "Our House from Heaven"

--2 Cor. 5:1-10--

The Apostle is writing to the New Creation respecting their condition--not including the natural man. He recognizes the new will as the New Creature, and the old body as its "tabernacle," or tent, which is much better than none, though quite unsatisfactory. The New Creature cannot feel perfectly at home in it, but earnestly longs for the perfect body, to be his in the resurrection--his permanent home, or share in the "mansion" our Lord promised to prepare for the New Creation. (John 14:2) "We know that if our earthly house of this temporary dwelling-place were dissolved, we have a permanent structure of God, a house not made with hands [not produced by human powers], everlasting, heavenly."

It is true that in this present body, or temporary house of pilgrimage, we groan--oppressed not only by the evil influence of the world and the devil on every hand, but also and especially by the weaknesses of our own flesh. For when we would do good, evil is present with us, so that the good which we would do we are often hindered from doing, while the evil which we do not approve often obtrudes itself on us and requires to be continually resisted and overcome. As the Apostle elsewhere declares, we "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body"--the Church, into the glorious likeness of our Lord.

But our groaning is not with a desire to be unclothed. We do not wish to be without a body, for that at very best all down through the Gospel age would mean to be "asleep," waiting for the resurrection morning to be "clothed upon

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with our house from heaven," our new, perfect and permanent body, our "home." What we prefer is not to have the little spark of present life extinguished, but to have it swallowed up, absorbed into the perfect conditions of the perfect life to which we are begotten. We long for resurrection birth, with its perfect body.

"Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit." This perfect condition, which we are to obtain in the resurrection, will be the grand consummation of our salvation, which God has promised; and the new mind, the new will begotten by the Word of truth, is reckoned as the beginning of that New Creature, which will be perfected in the divine nature when the first resurrection shall have completed it. The holy Spirit granted us in the present time is a prepayment, so to speak--an "earnest" or assurance of the grand and gracious results for which we are hoping and striving, groaning and praying.

"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions--ourselves and our surroundings], we are absent from the Lord." If we were living near to him, "walking with God," we would not feel perfectly satisfied with present attainments, conditions, etc.; but would feel like pilgrims and strangers, seeking a better rest, a better home, "which God hath in reservation for them that love him." But this, as the Apostle explains, is true only of those who walk by faith and not by sight.

But we are confident [full of faith toward God, we rejoice to walk by faith], and are well pleased rather to be from home [homeless, pilgrims and strangers on the earth] and to be at home with the Lord" in the spirit of our fellowship.

For this cause we are striving, that whether it be by and by when we reach our home, or whether it be in the present time when we are actually away from home, pilgrims and strangers, we strive that we may be acceptable with the Lord; that we may have his favor and blessing and realize

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his fellowship and presence and know that we shall ultimately be accepted by him.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self-denials and self-sacrifices for his sake, the Truth's sake.

But thus to speak of our bodies as houses can be true only of the "saints," the "New Creatures" in Christ. Others of mankind have not duality of nature, and could not properly apply to themselves such expressions as that of Romans 8:10,11, "If Christ be in you the **body** is [reckoned] **dead** because of sin; but the spirit alive because of [the imputed] righteousness" of Christ. The new nature of the saints, begotten by the Word of truth, is really only the new **will**, which, however, is thenceforth addressed as the real person, and it alone is recognized of God, who knows us not after the flesh but after the spirit of our new minds--Christ-minds. Notice also Romans 6:3,4. These "New Creatures" have an old man, or outward man, that is perishing, and a new man, inward man, or hidden man of the heart, who is being renewed day by day. 2 Cor. 4:16; Col. 3:9,10; Eph. 4:23,24; 1 Pet. 3:4

The Transfiguration Scene

Little did the disciples imagine that our Lord's statement that some of them should not taste of death until they had seen the Son of Man coming in his Kingdom, would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. Yet so it was; and evidently it produced a great and designed effect upon the witnesses, one of whom, writing respecting it, says (2 Pet. 1:16-18),

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"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The transfiguration scene was not all that it appeared. It was a "vision," as our Lord explained to the disciples when they were coming down from the mount. In this vision, as in all visions, the unreal appears real. Just so it was in the vision of John, on the Isle of Patmos, described in the book of Revelation. He saw, he heard, he talked; yet the things thus shown him in the vision were not realities--not beasts with many heads and many horns, and angels and vials and thrones, nor real dragons, etc., merely a **vision**. And a vision was in every sense of the word just as good, and really better suited to the purpose than realities would have been.

"The First that Should Rise from the Dead"

Moses and Elias were not present on the mountain, personally, but were merely represented to the disciples in the vision. We know this not only from our Lord's statement, that it was a "vision," but also from his statement that no man had ascended up to heaven. (John 3:13; Acts 2:34) We know also that Moses and Elijah

could not have been there, since they were not resurrected from the dead; because our Lord Jesus himself was the "First-fruits of them that slept"--"The first-born from the dead, that in all things he might have the pre-eminence." 1 Cor. 15:20; Col. 1:18

Furthermore the Apostle to the Hebrews distinctly mentions Moses and the prophets (which would include Elijah) and their faithfulness in the past and their acceptance with God; but he points out that they had not yet received their reward, and that they would not receive it until after we (the Gospel Church) shall have received our reward as

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joint-heirs with Christ in his Kingdom. "These all, having obtained a good report through faith, received not the [blessings of the] promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39,40

Since, then, the appearance of Moses and Elias with our Lord was an appearance merely, we properly inquire, What was the significance or meaning of this vision? We reply, It was a tableau, illustrative of the glorious Kingdom of Christ, as our Lord had predicted, and as Peter understood it and expressed it. In this tableau, the three disciples formed no part. They were merely witnesses. Christ was the central figure; his features and garments, shining with miraculous lustre, represented in figure the glories which belong to the spirit nature, which our Lord received at his resurrection, "the express image of the Father's person." It is this same spirit glory that is represented in the visions of Revelation, where our Lord is represented with eyes as a flame of fire, and his feet bright as burning brass, etc. (Rev. 1:14,15; 2:18) At his second advent our Lord will no longer be flesh, because, as he testified, "flesh and blood cannot inherit the Kingdom of God." He is now, and ever will be, a glorious spirit being of the highest order--the divine nature: and the transfiguration was intended to convey to the minds of his disciples a faint conception of the glory which excelleth.

Moses represented the faithful overcomers who preceded our Lord, described by the Apostle (Heb. 11:39,40), who cannot be **made perfect** until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age. See Vol. II, Chap. viii.

Present Joys of the New Creation

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11

All who from a standpoint outside the "house of sons"-- those who have not consecrated themselves, and have not

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therefore become members of the New Creation, the Royal Priesthood--seeing that the members of the body of Christ have, like their Lord, made a full consecration of self and every earthly interest to the Lord and his cause, are apt to consider that in this sacrifice every joy is lost. But every member of the New Creation knows the

contrary, and can testify that this is a great mistake--that though some earthly joys, once held very dear, are sacrificed one by one, in their places come heavenly joys that far more than compensate for the loss. As our Lord again said, "Ye shall be sorrowful, but your sorrow shall be turned into joy." (John 16:20) The New Creation must all taste of the bitter cup which the Lord drained to the dregs; they must all be touched with sympathy for the infirmities of the flesh; they must all realize distinctly the exceeding sinfulness and bitterness of sin; they must all be tested concerning their loyalty to the heavenly Father, and their willingness to sacrifice every earthly thing as the interest of his cause and faithfulness to the right may demand. But blessings come through all such tears and sorrows and disappointments-- the blessings of a realization of divine approval, a joy superior to that of the natural man, the joys of the Lord, fellowship and communion with the Father.

There could be no such joys were it not for our blessed hopes. If our joys were dependent upon circumstances of this life merely, we should be without joy; and, as the Apostle has declared, be "of all men most miserable." (1 Cor. 15:19) It is when hope has laid firm hold upon the exceeding great and precious promises of God's Word, that joys spring up as flowers in a desert, vivified by our tears-- such flowers of joy and blessing as the poor world in its wilderness condition could not produce or imagine. And as our joys depend upon our hopes they depend also upon our activities. It is not sufficient that a promise has been left us, and that our hope has grasped the promise. By divine arrangement the joy which springs into being through the implanted hopes and prospects must be nourished by prayer,

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and by activity in the Lord's service. Our Lord indicates the close relationship between prayer and the perpetuation of our joys, saying:

"Ask and Ye Shall Receive, that Your Joy may be Full"

--John 16:24--

"In thy presence is fulness of joy; at thy right hand are pleasures forevermore," declares the prophet. (Psa. 16:11) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord's people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable consideration of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter. The Apostle declares of some, "Ye ask, and receive not, because ye ask amiss"--in harmony with your own desires, and not in harmony with the divine arrangement and plan. James 4:3

Along the same line our Lord admonished: "Use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking; but your heavenly Father **knoweth what things ye have need of before ye ask him**. Be not careful [worried], therefore, respecting what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed, for after these things do the Gentiles seek; but seek ye primarily the Kingdom of God and righteousness in harmony with it, and all these needful earthly things shall be added unto you--by your Father in heaven, according to his wisdom." (Matt. 6:25-34) Again, our Lord says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John

15:7) The following conditions are all-important:

(1) The one offering the prayer must be in Christ--must

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have come into vital relationship with him by the acceptance of the merit of his atonement sacrifice, and by a consecration to his will and service; and, more than this, he must continue to abide thus in Christ as a member of his body, as a member of the New Creation, in order to have the privileges of prayer here referred to.

(2) He must also let the Lord's Word abide in him; he must partake of the Word of truth and grace if he would have the wisdom necessary to ask, in harmony with the Lord's will, things which he would be pleased to grant-- otherwise, even though in Christ a New Creature, his prayers might frequently go unanswered, because "amiss." It is only those who profess both of these qualifications who may expect to approach the throne of heavenly grace with full confidence, full assurance of faith that their petitions will be answered--in God's due time. Only such can realize fullness of joy.

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him. Who then may approach the throne of the heavenly grace to "obtain mercy and find grace to help in every time of need?" (Heb. 4:16) We answer, with the Apostle, that the world in general does not have this access, does not have this privilege of prayer. True, indeed, millions of heathen people are offering prayers to Deity with varying conceptions of who and what he is; but their prayers are not acceptable to God. "He that cometh unto God must believe that he is [must recognize him as the self-existing One], and that he is the rewarder of those who diligently seek him [seek to know him, to obey him, to serve him]." (Heb. 11:6) Cornelius was one of this latter kind, who recognized the true God and revered him, and sought to know and do his will; and, as soon as the divine plan had reached the necessary stage of development to permit God's favor to be extended to the Gentiles, his prayers and his alms received a response. He was not, however, permitted to have communion with God in the full, proper sense; but was instructed to

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send for Peter, who would tell him "**words**" by which he might be brought from his condition of alienation and separation into a condition of harmony and sonship, in which he would have the privilege of a son--the privilege of access to the Father at the throne of heavenly grace.

The generally loose ideas which prevail in respect to this subject, under which it is supposed that any person, anywhere, and at any time and under any conditions, may approach the throne of grace with acceptance, are erroneous. As it was necessary, before Cornelius could use this privilege of prayer-communion, that he should hear and believe and accept the **words** of Peter--explaining to him the redemption through the blood of Christ and the reconciliation thus effected and the privilege thus granted of being brought into God's family--so a like knowledge is equally necessary for every person.

The Apostle Paul expresses the same thought, declaring that Christ opened up for **us** "a new and living way," or "a new way of life," through the veil--that is to say, his flesh; and that we may have boldness as **brethren** to enter into the holiest by the blood of Jesus. Such "brethren," related to the great High Priest over the house of God, are exhorted to "draw near with a true heart, in full assurance of faith," recognizing that their sins and iniquities have been fully covered, and that they themselves have been fully accepted of the Father. (Heb. 10:17-22) Again, the same Apostle declares that it is **we** who have an High Priest who can be touched with the feeling of our infirmities, who may "therefore come boldly unto the throne of grace, that **we** may obtain mercy and find grace to help in time of need." Heb. 4:15,16

But while only the consecrated class, the under-priesthood, the New Creation, are thus encouraged to approach the throne with courage and confidence, very evidently all who even but tentatively belong to the "household of faith" may to some extent enjoy the privileges of thanksgiving and praise, and may rejoice in God, in a realization of the

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provision he has made for the complete forgiveness of sins through the merit of the atonement. Nevertheless, it is not their privilege to come with boldness, or in any other manner, into the Holy of Holies. Only the consecrated, the New Creation, the members of the body of the Priest, are privileged to enter into the presence of God in prayer in this special sense; and they only, therefore, may have the fulness of joy which the Master promised. Hence, while we may not even suggest to unbelievers the propriety of prayer, but should first instruct them with the "words," as Peter instructed Cornelius, that they may know him upon whom they must believe before they could have any standing before God, we may nevertheless, encourage all who have believed on the Lord Jesus to give thanks and to offer praise to the Father through Jesus Christ. Such should, however, be given freely to understand that their tentative justification through faith is not the accomplishment of the divine will in them, but merely the beginning of the proper course of approach to God--the first step in that approach--and that the second step of full consecration to the divine will must be taken by those who would enjoy the proper privileges of prayer, of communion with God and of the fulness of joy associated therewith.

It should be pointed out to them that a failure to take the second step would imply a disposition to receive the grace of God [justification] in vain. (2 Cor. 6:1) After enjoying prayer-privileges of this kind for a season, and refusing to go on to make a full consecration of themselves to the Lord, these should very properly feel a diffidence in respect to prayer--should feel it to be improper to be continually receiving divine favors and asking for more, while withholding from the Lord the consecration of their hearts--their reasonable service. As the consecrated class is in the Scriptures designated the spouse of Christ, so the general household of faith would properly represent those to whom the privileges of espousal are thrown open. The New Creation, as the espoused Bride of Christ, having surrendered heart

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and tongue and every power and energy to its Lord and his service, may reasonably and gratefully accept from him the blessings, privileges, protection, supervision and gifts which he has been pleased to promise to it as his espoused Bride.

As a woman who had rejected a suitor and had refused to give him her hand and heart could not reasonably look to him afterward for the care and protection and blessing and privileges and joys which he had already freely tendered her, so those who continually reject divine favor, to the extent of refusing to make a consecration of their little all to the Lord, could not with any propriety look to him, or ask of him the blessings which he has promised to those who love him and who manifest their love by their devotion, their consecration. A proper recognition should be made of this distinction between those who merely believe in the forgiveness of sins at the hands of the Lord and those who have appreciated that favor and gone on to consecration and full relationship with the Lord. The fact that these divinely drawn lines between the different classes of believers are not more clearly recognized is a disadvantage to both. The distinction between the believers and unbelievers should be sharply defined. All of the former should be recognized as brethren, "of the household of faith," but not so the latter. Again, the distinction between those believers who have consecrated themselves and those who have not should be clearly traced, and the former should be recognized as the Church, the New Creation, the Royal Priesthood, to whom all the exceeding great and precious promises belong.

If these distinctions were clearly recognized it would be of advantage (1) to the world, leading to more thorough investigation and a more tangible faith; (2) of advantage also to the unconsecrated believers, leading them to realize that unless they go on to a full consecration they are not joint-heirs with the saints in any sense of the word, either in the future glories or the present privileges and joys. (3) To realize this would, we believe, have also a stimulating effect upon the unconsecrated, leading them more frequently to a

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positive decision by dispelling their unfounded imaginings that somehow or other merely believing in Christ, without consecration, constitutes them sons of God and heirs, and entitles them to participate in the richest divine promises which lay hold upon the present life and that which is to come.

The bruised reed we would not break, and the smoking flax we would not quench; but we would have the bruised reeds realize that in order properly to share in the blessings of God, present or future, they must avail themselves of divine favor upon divine conditions--they must wholly consecrate themselves, if they would cease to be bruised reeds, and become useful in the Lord's service. The smouldering faith we would not quench, but would fan it into a flame of sacred love which would induce a full consecration of self-- a full sacrifice, according to the divine invitation, and thus lead to participation in the joys present and to come.

As we have already noted,* the Apostle declares that the children of believers are counted in with them as sharers in the divine grace of justification--as no longer unholy, but justified in a **tentative** sense. This justified standing and its relationship to divine care and providence continues from birth until the age of discretion; and such children evidently have much the same privilege as the justified in the matter of prayer, receiving also in like proportion of the joys and blessings resulting. From earliest infancy they should be taught to regard the Almighty, the God of their parents, as their God, and from an early age they should be given to understand that

as the parent has his standing with God through Christ, so indirectly the child has its standing and relationship with Christ through his parent. The consecrated parent or parents in every Christian home may be considered, therefore, as in a sense the priests of the household, and while the child may properly be encouraged to pray to the Lord, the lesson should not be neglected that the family and all of its interests and concerns

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are under divine supervision as a family, on account of the consecrated parent or parents, members of the New Creation. The child should be taught to look eagerly forward to the time when its expansion of mind and judgment would properly permit it to make full consecration of itself to the Lord, and thus to enter into the privileges and joys promised to such.

While the New Creatures in Christ Jesus are exhorted in the above text not to seek for, not to be anxious concerning, and not to pray for earthly things--what ye shall eat, what ye shall drink, and wherewithal shall ye be clothed, but to trust all these matters to the wisdom and love of the Father --they are instructed concerning one thing which the Father will be very pleased to have them pray for, and concerning which he will be pleased to answer their petitions largely. That one thing for which they should specially seek and specially pray is the holy Spirit--the spirit of holiness, the Spirit of God, the Spirit of Christ, the Spirit of the Truth, the spirit of a sound mind, the spirit of love. The Master's words are, "If ye, then, being evil, know how to give good [earthly] gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?" Luke 11:13

Here, then, we have distinct information respecting what should be the basis of all our petitions, if we would have them answered. Thus we must pray if we would not ask amiss. Our affections must be set on things above, and not on things beneath--upon the robe of Christ's righteousness and our future glorious apparel, when we shall be like our Lord and see him as he is, rather than on earthly apparel. Our affections must be upon the spiritual food--upon the bread which came down from heaven, and upon all the precious promises of God of which Christ is the center and substance. These we must seek, these we must appropriate; and for these, therefore, the substance of our prayers will be. Thus our watching, praying and daily seeking will be in full accord. Moreover, thanksgiving must largely take the place of requests, from the time that we learn of the lengths

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and breadths and heights and depths of the divine provision, for both the New Creation and for our dear ones according to the flesh, and for all the families of the earth. What could we ask for more or better than God has already promised?

Surely we could ask nothing more than has been promised respecting the future glories of the New Creation; nor could we ask more respecting the present joys of the same class. Every provision that reason could imagine, every want, every

necessity, has already been anticipated for us and provided--given to us for the taking. We merely lack wisdom as to how to take, how to appropriate these divine provisions. Giving thanks, therefore, we merely ask for wisdom and grace so to partake of them that our joy may be full. Our requests, therefore, must be for increased filling with the holy Spirit--wisdom from above.

What more could we ask on behalf of the world than divine providence has already arranged? Nothing! The glorious "times of restitution" promised in the Word more than meet all the grandest anticipations or hopes that the wisest of men could have ever entertained. We can, therefore, only thank God and acknowledge his goodness, seeking to cooperate therewith, and to realize our need of wisdom. Hence the invitation that we may ask this help of God's holy Spirit or power--"wisdom from on high." "If any of you lack wisdom let him ask of God, that giveth to all liberally and upbraideth not." (James 1:5) By this wisdom we may be enabled so to conduct ourselves, so to speak and act, as will be helpful to others; and in this direction, therefore, should be our prayers, that we may cooperate with God along the generous, benevolent lines which he has already marked out--to ask a betterment of which would be an absurdity.

This great privilege of access to the presence of God, of entering by faith into the Most Holy, of approaching the throne of grace, and obtaining mercy and finding help in every time of need, may be adapted to all the varying conditions with which we are surrounded.

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It is ours for personal use--that we may individually closet ourselves with the Lord and commune with him; and by his mercy this communion with him, this separation from distracting things, may be enjoyed when actually withdrawn from the company of others. Where this is impossible, and where no opportunity comes for bowing the knees, and raising the voice even to a whisper, it is the privilege of the New Creation to have access to the Father in mental communion. When on the street, when surrounded by confusion and turmoil, the heart may uplift itself and seek both wisdom and strength at the throne of grace. How blessed are these privileges! Those who most use them most enjoy them. Unlike earthly things, they become the more precious as they become the more familiar.

Prayer in the family circle is the going of the family into the "secret closet"--into the Lord's presence, away from the world. This may not always be possible; but where the opportunity exists, it should not be neglected. If, however, favorable occasion cannot be made, doubtless the Lord will take the will as instead of the performance, and grant blessings accordingly. The influence of the family altar and of the prayer incense ascending therefrom to the heavenly Father, and the acknowledgment there made of his grace, mercy, power and blessing, are sure to bring additional blessing, not only to the Royal Priest who serves his family thus, but to every member of that family. A feeling of reverence for God, of responsibility to him and a realization of his loving, protecting care, goes with that family throughout the day. And if in the evening it be possible again to gather as a family to acknowledge divine mercies, and to render thanks, the blessing is only increased, as was the widow's cruse of oil, as it was poured forth continually into vessel after vessel. 2 Kings 4:1-7

Prayer in the Church is the going of the Lord's family into the "secret closet" of divine presence, apart from the world. It is vitally necessary to its progress, its health, its spiritual development. Its neglect is sure to result in a loss of power, a loss of privilege and service, and a corresponding

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loss of joy. We are wholly out of sympathy, however, with the kind of public praying referred to by a Boston newspaper, when, in reporting a religious meeting, it said: "Rev. Dr. ----- made the most beautiful and eloquent prayer ever offered to a Boston audience!" There is too much of this matter of praying to the audience instead of praying to God. The Scriptures not only encourage public and audible prayers amongst the Lord's people, but point out, also, that he who prays should remember his audience in connection with his ministry, and perform the service so that he who hears may be able to say "Amen," whether audibly or in his heart. 1 Cor. 14:13-17

It was the wisdom from above, the holy Spirit, which guided the Apostle Paul when going into a new city with the Gospel, to seek out those assembled at a place "where prayer was wont to be made." (Acts 16:13) And it is a fact, still, that both the knowledge and the love of God abound most amongst those of his people who pray one for another, that their joy may be full. However many meetings the Lord's people may have for the study of his Word, and for the building up of one another in the most holy faith, we advocate that no service be considered as properly commenced except the Lord's blessing upon the study be first invoked; and that no meeting be considered properly closed until the Lord be thanked for the privilege and blessings enjoyed, and for his blessing bestowed--that the Word of his grace may be meat indeed to the hearts of those who have heard with sincere desire to know and do his will.

Faith a Fruit of the Spirit and a Part of the Present Inheritance of the New Creation

Faith must be ours before we can become children of God at all--yea, before our justification--for we are "justified by faith" ere we receive peace with God and forgiveness of sins. This faith which we had before we received the holy Spirit cannot, therefore, be the faith which is the fruit of the Spirit--the gift of the Spirit. Faith is the operation, the exercise,

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of our minds in respect to God and his promises. Those who cannot exercise confidence in God, whether because of ignorance or because of fallen conditions of the mind, are in a state in which it is impossible for them to be blessed under the provisions of this Gospel age; but not in a condition which would bar them from a share in the blessings of the age to come--the Millennial age. The call of this Gospel age is to those who can and who will walk by faith, not by sight--and whoever cannot or will not so walk cannot now walk with God. "Without faith it is impossible to please God." Whoever has not such faith to begin with can make no beginning at the present time; and even if he have the faith to begin with, unless it grows and develops he will lack the power of being an overcomer; because "This is the victory that overcometh the world, even our faith." 1 John 5:4

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe, to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reproved, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of those who diligently seek him, the effect will be that we will seek him--seek to know and to understand his Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living

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way of reunion with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord's blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God--of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit--the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without--to recognize the High Priest's special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy seat beyond the veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, "Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the things which God hath in reservation for those who love him." 1 Cor. 2:9

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection--the Kingdom, then to be established--the reign of righteousness bringing blessing to all the families of the earth-- the subjugation of sin and the destruction of every individual and thing that will not cooperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man--because "God hath revealed them

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unto us by his Spirit, which searcheth all things, yea, the deep things of God." 1 Cor. 2:9,10

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy-- giving the only possible foretaste of the "glories to follow." Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are built. "Faith is the substance of things hoped for; the evidence of things not seen." By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him"-- adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly--they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never

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fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"--in due time. 2 Pet. 1:10,11

The Life-Song of the New Creation

My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far-off hymn,
That hails a New Creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul--
How can I keep from singing?

What though my joys and comfort die!
The Lord my Savior liveth;
What though the darkness gather round!
Songs in the night he giveth.
No storm can shake my inmost calm,
While to that refuge clinging;

Since Christ is Lord of heaven and earth,
How can I keep from singing?

I lift mine eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his--
How can I keep from singing?

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STUDY XVII THE RESURRECTION INHERITANCE OF THE NEW CREATION

Eye and Ear of Faith Must be Trained in Order to Appreciate Spiritual Things with Distinctness--"As All in Adam Die, Even so all in Christ Shall be Made Alive"--The After Resurrection to Life--Anastasis-- Re-standing or Resurrection--Not a Judgment, or Trial, for Past Sins, But Another Trial for Life--"Accounted Worthy to Attain Resurrection" --Punishment for Sins of This Life--"Some Men's Sins go Before to Judgment"--"Thus is the [Chief] Resurrection of the [Special] Dead"--"It Doth not yet Appear What We Shall be"--"We Shall be Like Him."

ONLY in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the "Holy," its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

Addressing these Royal Priests of the New Creation the Apostle shows that, even with their fullest attainment of grace and knowledge and faith and spiritual sight, they will not in the present life be able to comprehend with clearness the things of the future, but must still accept them by faith.

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His words are, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3:2) This is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spiritual bodies, shape, size, elements, etc., they can well imagine that the new conditions will be so different

from present conditions as to be beyond the power of human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the Church shall be like her Lord, and see him--not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to the disciples after his resurrection, robed in flesh in various forms, with various garments--but see him "as he is," behold his glory, and be like him, sharing his glory. This is sufficient.

However, we are glad that the Lord did lift the veil to some slight extent, permitting us a brief glance at the new conditions of our future inheritance in the description of the First Resurrection, as given us by the Apostle Paul. (1 Cor. 15:41-44) The entire chapter is deeply interesting to every member of the New Creation--not only the verses which relate to the First Resurrection, by which the Church, the little flock, the Royal Priesthood, will be perfected and enter into the joys of the Lord, but also by reason of its suggestions respecting the world's future hope. Indeed, although the Apostle addressed his epistle to the saints and not to others, nevertheless to have described the First Resurrection only might have justified some in supposing that no blessing worthy of mention remains for the world of mankind, or it might have justified others in the thought that the resurrection of the world would be similar and merely later on. The mention of the two resurrections is specially helpful, therefore, as corroborating the Scriptural testimony that God has a special portion reserved in heaven for the Church--a spiritual portion--and that he has an earthly portion which will in due time be revealed, and

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proffered to the world in general. Because of this relationship between the First Resurrection of the blessed and holy, the Church (Rev. 20:6), and the subsequent resurrection of all men who will eventually accept God's favor, it will be advisable for us to take this subject just as the Apostle presents it, and consider both resurrections.

"As All in Adam Die, Even so All in Christ Shall Be Made Alive"

--1 Cor. 15:22--

This declaration is set forth as the conclusion of the Apostle's argument preceding it. He disputes with some disposed to deny the resurrection of the dead, which he affirms. He points out that their contention is irrational, because if the dead cannot rise, then is not Christ risen from the dead; and if Christ be not risen from the dead we have no Savior, no Advocate, no helper, and the case of both the Church and the world is hopeless. The penalty for sin being **death**, it was necessary that Christ should **die** for our sins, according to the Scriptures; but if he never arose from the dead, our case is as hopeless as though he had never undertaken our redemption, because, even if mankind were freed from the curse of Adam's transgression, freed from the **death** sentence, it still would be in a hopeless condition, needing restoration; and in order to obtain that, it would need the Great Physician, the great Restorer.

After laying the strongest imaginable emphasis upon the necessity of Christ's resurrection, as well as upon death, saying, "If Christ be not risen your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished"--the Apostle proceeds to deal with the subject as proven, as settled beyond all controversy, saying, "But now is Christ risen from the dead, and become

the first-fruits of them that slept."

Having thus demonstrated his subject, and established the faith of his readers in the general truth that a resurrection is not only possible, but necessary, and that the proof of

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this lies in the fact that our Lord did not merely pretend to be dead, but really "**died** for our sins," and as really arose from the dead, he points out that it is on this basis of faith that we are privileged to think of our race as dead in Adam--not as extinct, not as really dead, but as sleeping. We are privileged to hope for them, according to the Lord's promise, that in the morning--the resurrection morning-- they will all be awakened from their slumbers, and come forth to more favorable conditions than those of the present time--to a condition in which sin and death will not reign; to a condition in which Satan will not have the power of death, but will be bound; and in which the Redeemer will have full power, and will exercise that power to the releasing of the prisoners from the great prison-house of death. This uplifting will be for such of them as, under those favorable conditions, shall hear (obey) his voice, and walk in the highway of holiness, up, up, up, out of the valley of the shadow of death to the full perfection of life and peace and blessing originally provided for them by their Creator, but which they lost through father Adam's disobedience, and are to regain through the merit of the second Adam and by obedience to him. This leads the Apostle up to the proposition (verse 21) that it is God's plan that "since by **man** came death, by **man** should also come the resurrection of the dead." There is no mistaking the Apostle's meaning, that the first man through whom came death was Adam, and that the second man by whom comes the resurrection is "the man Christ Jesus," who declared in the days of his flesh, "My flesh I will give for the life of the world." And again, speaking of the intended results of this sacrifice, he said, "I am the resurrection and the life." John 6:51; 11:25

The declaration of our common version Bible, that "As in Adam all die, even so in Christ shall all be made alive," is manifestly a mistranslation. Standing in that form it is in conflict with other scriptures, which distinctly **limit** the number of those who shall be made **alive** through Christ. The mistranslation favors the doctrine of universal salvation,

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in that it seems to imply that God's favor and blessing through Christ will not in any sense of the word take into consideration the characters of those to whom life shall be given. Other scriptures, however, make very clear that not all shall "enter into life," but only those who "do the will of the Father which is in heaven." A plain statement on the subject is found in the Lord's words, "He that hath the Son hath life; and he that hath not the Son of God **hath not life.**" 1 John 5:12

Many, in reading this text, fail to give proper force to the words, "Be made **alive.**" They think of the passage as signifying merely an awakening from the sleep of death; but its meaning is much more comprehensive and more precious than this. The death that came through Adam was not merely the loss of the little fragment of life which the world possesses today; but the loss of life in its completest sense and fullest measure, in which Adam possessed it as the representative of the entire

human family. As "die" meant the loss of all life, and Adam's dying began at once after his sentence, so to be "made alive" would mean not merely a start back toward perfect life and out of death, but would properly be understood to mean restoration to full perfection of life such as Adam had before sin--to be made alive in the sense of being lifted up out of death. It is proper that this full meaning of the word "life" should be apprehended in considering this text, and we should remember that from the Lord's standpoint the entire race of Adam is dead; not merely those who have gone into the tomb, but those also who are on their way thither. Our Lord's estimate of life and death is illustrated by his words, "Let the dead bury their dead; go thou and preach the Gospel." (Matt. 8:22) Here unbelievers are referred to as still dead, because of having no union with the Life-giver; while the believers are equally referred to as alive, though they are saved from death as yet only by hope, and cannot experience the actual delivery from the power of death until the resurrection. 2 Cor. 1:10; Rom. 8:24

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The After Resurrection to Life

We translate this text properly when we render it: "As all in Adam die, even so all in Christ shall be made alive." Only those vitally connected with Adam died because of his sin. Satan, although the father of lies and a murderer from the beginning, did not die on account of Adam's sin, because he was not in Adam when the latter was condemned to death; likewise the angels which kept not their first estate shared not in Adamic death, because they were not **in Adam**. The Apostle's point is that Adam was the father, or life-giver, of a race, and that by disobedience he, and the race which was in his loins as well, inherited death conditions which hurry them to the tomb more or less rapidly. Now, then, as all who were **in Adam** shared his sentence and condemnation, even so all **in Christ** will share divine favor through him.

Adam's race was in him actually and legally, without any choice or volition--in him by nature. Those **in Christ** come into him by grace--individually and on conditions. Under the divine arrangement the **redemption** of Adam from condemnation of death will ultimately affect all of his race, to the extent of releasing them from the sentence of death, and to the further extent of furnishing them the light, the knowledge and the opportunity of coming **into Christ**; but it will be only those who will avail themselves of this privilege, and come into Christ, that will be made **alive**, in the full, proper sense of that word--lifted up out of death completely. Adam's wife was **of** him and represented by him, as well as were his children in his loins: and so it is with Christ. His bride, or Church, is first developed and gets life of his life; and later on the world, awakened from the "sleep" of death and brought to a knowledge of the Truth during the Millennium, will be privileged to come **into him**, as their "father" by consecration (Isa. 9:6); and if they abide in this relationship it will mean their development to full restitution of human perfection--to all that was lost in the first Adam. Thus all **in Christ** will be brought to perfection of

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life--"made **alive**" in the absolute and complete sense. They were in the first life-giver by nature, and failed through his failure. They will shortly be granted the opportunity of coming into relationship with the second Adam, or life-giver, and if as

proper children they will obey his voice they shall live--be made alive.

This interpretation, and no other, fits the text to the context. The Apostle progresses with the argument: After saying, "Even so all in Christ shall be made alive," he adds, "But every man in his own order." He mentions as the first order, the Church, the Bride, the body of Christ, "the Christ," "the first-fruits," the First Resurrection. (Phil. 3:10) These come into relationship with Christ during this Gospel age under its "high calling," and constitute Christ's "peculiar treasure," and are to be granted life on a special plane with the added glory, honor and immortality here seen, and later to be more fully shown.

"Afterward," declares the Apostle, as of a different order, the remainder of those **found worthy of life** shall be made alive, or lifted up completely out of sin and death. The lifting up of this second class will be the work of the Millennial age; their being "**made alive**" will be a gradual operation, attained by the close of that period. An exception--and therefore, perhaps, properly to be called another order or band--will be the overcomers of the period previous to Pentecost, the faithful ancient worthies, referred to by the Apostle. (Heb. 11:39,40) These having been approved of God, "having obtained a good report"--their trial having already taken place, it will be unnecessary that their restitution **out of death** and **into life** should be a gradual work. Their shortcomings went before to judgment. Their resurrection, therefore, will be an instantaneous one, yet of a different order or band or class from the Christ, Head, and body.

Following the resurrection of the ancient worthies to full perfection of human mind and body, as the first order of natural man, we may expect resurrection work to commence with the nations, or people of the earth, at the time

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of the establishment of the Kingdom--really nine-tenths dead, but by general usage called alive. Though not in their graves they will be from the divine standpoint **dead**, and the life-giving, or restitution, processes will at once begin with them. The Lord's Kingdom, operating in the world, and ruling it under laws of righteousness and love, will be clearly before them; and the knowledge of the Lord will fill the whole earth for their enlightenment. They will then have full opportunity of choosing righteousness, obedience and everlasting life; or of choosing unrighteousness, disobedience to the voice of the Son of Man, and who become amenable to the requirements of the Kingdom for their uplifting, will ever attain to full restitution, full perfection, **life**.

After these shall have been started in the way of life, some of those in the great prison-house of death, the tomb, will be called forth, awakened, to be treated in precisely the same manner. As the world becomes ready to receive them, others, and still others, shall come forth from the tomb to enjoy those blessed opportunities of restitution, resurrection, provided for them by God's grace through the redemption which is in Christ Jesus our Lord. But in every case the test will be the same: "He that will not hear [obey] that prophet [the Christ] shall be cut off from amongst his people [in the Second Death--"shall not see **life**"]. He who hears that prophet, on the contrary, shall be lifted up inch by inch, step by step, out of the death condition, until in Christ and fully subordinated to him, he shall attain to **life** in its fullness, in its completeness.

The question will arise with some, Will it not be necessary that every member of the human family shall go down into the tomb before experiencing the powers of that resurrection? We answer that it will be necessary for all those who will have part in the First Resurrection to go down into actual death before participating in that resurrection's blessings, because such was their covenant, and such was the Lord's promise to them: "Be thou faithful unto **death**,

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and I will give thee a crown of life." It was necessary that the Lord, the Captain of our salvation, should not only make consecration unto death as a living sacrifice, but necessary also that he should complete that consecration in actual death. And the same principle applies to the entire Church which is his body, and which must "fill up that which is behind of the afflictions of Christ, in order to be participators with him in the glory and blessing of "**his** resurrection," the First Resurrection. But as concerns the world of mankind, it is not necessary that they should all go first into the tomb before participating in restitution, resurrection, uplifting.

As we have already seen, the whole world, from the divine standpoint, has been reckoned as dead ever since the condemnation came upon Adam because of disobedience. The whole world is in prison at the present time, shackled with weaknesses, mental, physical and moral. There are different wards in this prison, and those whom men call alive, but whom God calls dead (in trespasses and sins, and under divine sentence), are, so to speak, still walking in the prison-yard, and have not yet been shut up in their cells, the tomb; but they are in prison, and none of them can break away from the fetters of death which are upon them. If the order for release of all prisoners were sent to a jailer we would understand it to apply, not only to those who were shut up in their cells, but to all who were in any sense of the word behind the prison bars and under his power and control as the jailer. Just so it is with death, the great jailer. He has committed millions of the race to the tomb, and other hundreds of millions are still at partial liberty in the prison-yard, but firmly and securely kept, and doing service with groans and travailings, waiting for the deliverance.

The Lord does not explain the particulars of how those who have gone into the prison precincts of the tomb shall be brought forth, so that they may hear the voice of the Son of Man, and by obeying they may live. (John 5:25) We may not, therefore, arbitrarily decide just what the nature of the

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procedure will be. Evidently it is not necessary for us to understand the particulars of this matter. Nevertheless, it is interesting for us to think of it, and we may assume that it will not be offensive to the Lord that we should imagine a little respecting the procedure. Our conjecture has already been briefly stated,* that each one who is the recipient of favor, as he grows in knowledge and in love will be desirous of co-operating as much as possible in the blessing of others, especially those near to him of kin, and that the general channel of approach to the Lord on the subject would be by prayer and preparation, in response to which the awakenings will take place. We surmise that the world will then approach the "Royal Priesthood" for help in sickness, etc., even as the Jews typically applied to the Mosaic priesthood. Hence prayer will be the usual channel for blessings.

Anastasis--Re-Standing or Resurrection

The real meaning of **resurrection**, as a promise set before us in the Scriptures, has been very generally lost sight of, partly because our English word resurrection is used in a variety of ways. For instance, it is not uncommon to speak of "resurrecting" an article of clothing which had been for a time laid aside; and when a graveyard is abandoned it is common to speak of "resurrecting" the corpses which had been buried therein for removal and reburial. Approaching more closely to the legitimate use of the word, many Christian people speak of the **resurrection** of Lazarus, the **resurrection** of the son of the widow of Nain, the **resurrection** of Jairus' daughter, etc., and carry the same thought in their minds when they speak of the resurrection promises of the Scriptures, to take place in the morning of the Millennial age. This grievous mistake has greatly beclouded all thought upon this important subject. It is not true that Lazarus and the others mentioned were resurrected; they were merely awakened, reanimated. There is a wide difference between

***Vol. IV, chap. xiii. p. 640.**

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a mere awakening and a full, complete resurrection out of death to perfection of life. To awaken signifies merely to start again the machinery of life--resuscitation--and this is all that was done for Lazarus or for the son of the widow of Nain, or for Jairus' daughter. They were still under the sentence of death, and merely experienced a little prolongation of the present dying conditions. They were not lifted up, raised up out of death into perfect life conditions.

The word "resurrection," as found in the English New Testament, is derived from the Greek word **anastasis** in every except one (Matt. 27:53, where it is from the Greek, **egersis**, and should properly be translated, **resurgence**, or reanimation). The word **anastasis**, which occurs forty-three times in the New Testament, signifies to **stand again**, or to **raise up again**. It is never used concerning the raising of a corpse to a standing position out of a tomb, nor does it mean the mere revivifying or starting afresh the machinery of life. It means something far more important. It is used as the antithesis, or opposite, of death--the recovery out of death. To get a proper view of the meaning of **anastasis** we must have first of all a proper view of what constitutes life from the divine standpoint. We must then see what constitutes dying and death; and with these two thoughts before our minds we may grasp the thought of resurrection, or raising up again out of death into the full perfection of life from which we all in Adam fell.

Only two men ever possessed life: first, Adam, before his transgression, before he brought upon himself the curse or sentence of death and its processes of dying; and, second, the man Christ Jesus. The moment the death sentence was pronounced against Adam his life was forfeited, the dying process began, and he was in **death**--hence no longer in **life**. He kept sinking lower and lower into death, until finally he was completely dead, as he was judicially dead from the moment of the sentence. Adam's posterity has never had life; the spark which flickers for a few years not being recognized of God, in view of the fact that the death sentence rests upon all, and in view of the fact that those born into

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the world do not receive life in the full sense of that word, but merely a dying condition. As already pointed out the whole world is already dead, from the standpoint of Justice; and God recognizes as having life (even reckonedly) only those who have become united to the Son of God, the Redeemer of men, the Life-giver.

If this thought of what constitutes life and what constitutes dying be kept in mind--if it be remembered from what a glorious height and perfection of life man fell into the present condition of degradation and death--then, and then only, can the meaning of the word **anastasis** be rightly appreciated as signifying a standing again, **a raising up again to the condition from which the fall took place** to the condition of perfection in which father Adam was created. It is to this condition of perfection that God proposes to bring all who will of the world of mankind through Christ. The condition is that when brought to the knowledge of the Truth they shall accept divine favor, and demonstrate their loyalty by obedience to the spirit of the divine Law.

This word **anastasis** is never used in connection with the mere resuscitation of the dead. A careful examination of the forty-three texts of Scripture in which this word **anastasis** occurs will find them all in absolute accord with the definition and signification here attached to the word--a **re**-standing, a **re**-covery from death, a **re**-entrance into perfect life. One text alone out of the forty-three might be considered obscure by some: it is found in Heb. 11:35. There **anastasis** is rendered "raised to life again." The entire statement reads, "Women received their dead **raised to life again**." The general supposition regarding these words seems to be that the Apostle referred to the two women whose sons were revived, one by the Prophet Elijah and the other by the Prophet Elisha. (1 Kings 17:17-23; 2 Kings 4:18-37) We dissent from this view for two reasons:

(1) It is not in accord with the significance of the word **anastasis**, as indicated by the other forty-two uses of the word in the New Testament.

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(2) Because such an interpretation would not so well agree with the argument of the Apostle in Heb. 11. The argument set forth is the faith of the ancient worthies in God and in a future resurrection, which should be rewarded after the glorification of the Church, as specified in verse 40. The "better resurrection" which they might hope for, and which constituted the basis of their faith, is still future, as declared in verse 39--they "received not the promise"--they did not receive the reward; hence, any **awakening** of their sleeping ones was not the reward, not the promise for which they were seeking. The Apostle has been mentioning Gideon, Balak, Samson, Jephthah, David, Samuel and the prophets, who accomplished wonderful things under the Lord's power and in accord with their faith, hazarding, and in many instances sacrificing, their lives in the Lord's service. The women had less opportunity in these respects, and yet the Apostle would have us know that the wives, mothers and daughters in Israel, whose faith in the Lord was such as to lead them to sympathize and cooperate with the men who engaged in these warfares and sacrifices, were participants with their husbands, sons and fathers; and by

encouraging them to faithfulness became sharers with them in the sacrifices of faith, and by faith looked forward into the future and realized the better resurrection that would ultimately come to the Lord's faithful. Looking by the eye of faith down into the future, they **in faith** received their dead **raised to life again**, or "by resurrection." (R.V.) And who will dispute that if the faith of Abraham, when willing to offer up his son Isaac, was acceptable to God, the faith of wives, mothers and daughters in Israel, who fully entered into the spirit of the male representatives in the sufferings, wars, endurances, etc., would be equally pleasing to the Lord; and would it not indicate that if possessed of masculine powers they too would have been valiant in fight, faithful in trials of cruel mockings and scourgings and of bonds and imprisonment, etc? Such women (probably few, as were the men whom the Apostle described) were no doubt

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approved of the Lord also, and will doubtless be granted a part in the "better resurrection" provided by the Lord for these ancient worthies.

While **anastasis** signifies raising again, completely, out of death, it in no sense of the word limits the process so as to make it either instantaneous or gradual. As a matter of fact, we note that our Lord's resurrection was an instantaneous one from death to the perfection of life, while the world in general is to have a gradual resurrection, or raising up to life, which will occupy a large proportion of a thousand years, appointed for this resurrection, or restitution, work. Neither does **anastasis** change the nature of the being that shall be raised up, for the raised-up one will be of the same nature as when he died. The Apostle points this out in his discourse on the subject, assuring us that in the resurrection the Lord will give to every seed its own appropriate kind of body. (1 Cor. 15:35-38) A **human** being having gone down into death, resurrection processes would not change his nature, according to the meaning of this word **anastasis**. It simply signifies that the being that is in death is the being who is to be made to stand up in life again.

Here we note the harmony of the Scripture teaching that (1) our Lord Jesus changed his nature when he left the glory of the Father, and became a man, taking our nature; (2) that he changed his nature again when he sacrificed himself as a man, and was begotten as a New Creature **at the time of his baptism** at thirty years of age. It was this New Creature, no longer earthly, but heavenly, that was resurrected on the third day and received a body as it pleased the Father--a spirit body, a body of suitable kind. He was raised up completely out of death to perfection of life on the plane to which he was previously begotten. Similarly the Church, the New Creation, under and associated with her Lord, the Head, is to have part in the same resurrection; and because they are counted as members of his body they are said to have part in "his resurrection"--the First Resurrection (chief, most important). They, too, are "begotten again,"

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"begotten of the Spirit" as New Creatures--therefore their different resurrection.

The natural man, who does not become a New Creature, who does not experience a begetting again to a new nature, remains a natural man, and his **anastasis**, or standing up again, will signify his uplift as a human being to the full perfection of the

human nature, from which the whole race fell representatively in the person of Adam. The "better resurrection" for which the Apostle tells us the ancient worthies hoped, will not be the First Resurrection, which is limited to those called during the Gospel age--Christ the Head and the Church his body. The "better resurrection" which these ancient worthies will receive, superior to that of their fellow-creatures, will consist in its being an instantaneous resurrection to human perfection, at the beginning of the Millennial age, instead of a gradual resurrection "by judgments" during that age. This will permit them to be the honored servants of the Christ, the servants of the Kingdom, during the Millennium, and, as perfect men, to be made "princes [chiefs] in all the earth." (Psalm 45:16) It will be the privilege of these worthies to administer the laws of the Kingdom, as the agents and representatives of the spiritual Christ, unseen of men. Their blessing, therefore, above their fellows,* will be twofold; first, in that their trial is in the past, and that their reward of perfection will be instantaneous, giving them, by reason of this, nearly a thousand years of advantage over others; and second, because, under the Lord's providence, this will permit them to participate in the great work of restitution and blessing as the

****The great company, although they cannot be counted in as participants of the First Resurrection, and sharers of its glory, honor and immortality, nor counted in with the ancient worthies, must, nevertheless, be counted as overcomers even though the overcoming be through great tribulation. And as overcomers, they must be esteemed to pass from death unto life, and, therefore, to be subjects of an instantaneous resurrection, and not a gradual one, as in the case of the world, whose trial is future.***

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earthly phase of the Kingdom, the human agents, or channels, through whom the Christ will largely operate.

The **anastasis** of the world in general will be dependent, in the case of each individual, upon his own progress on the "highway" of holiness.* As the Master explained, "All that are in their graves shall hear the voice of the Son of Man, and shall **come forth**." But the coming forth is merely the awakening in the case of those whose judgment, or trial, shall not have been previously passed successfully; and as only the overcomers of this Gospel age will come forth to the First Resurrection, and the overcomers of the past ages to a better resurrection on the human plane, the remainder of the world will come forth, as the Lord has declared, to a resurrection by judgment. John 5:29+

In John 5:25, our Lord indicates how the passing from death to life is to be accomplished, saying, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Bearing in mind that the whole world is dead from the divine standpoint, we see that the apostles and the early Church were called out of this dead world, and as members of it were granted the opportunity of hearing the message of life from the Son of God. In proportion as they gave heed they came into closer and closer vital relationship with the Life-giver: and so all who have become one with him from that day to the present have heard [obeyed] his voice, his message, and proportionally have come into his favor and will

share his

***Vol. I, p. 205.**

+The rendering of our Common Version, "resurrection of damnation," is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. Many seem to gather from it the thought that some will be resurrected merely to be damned or condemned again. The very reverse of this is the truth. The word rendered "damnation" in this verse is the Greek word *krisis*, which occurs repeatedly in the same chapter and is properly rendered judgment. It should be so rendered in this case, and is so rendered in the Revised Version.

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rewards. Similar will be the procedure of the coming age: "The knowledge of the Lord shall fill the whole earth," and "There shall be no need to say to one's neighbor, Know thou the Lord, for all shall know him, from the least unto the greatest." "All that are in their graves shall come forth," shall be awakened that they may "hear the voice of the Son of God, and they that hear [obey] shall live."

As with the Gospel Church of the present time, the hearing of the voice of the Son of God is a gradual matter, line upon line, precept upon precept, so it will be with the world during the Millennial age. The obedient will gradually come to a clearer and clearer appreciation of the lengths and breadths and heights and depths of divine love and justice and provision. But those who will obey that great Teacher's commands will not then receive persecutions and oppositions, as do those who seek to follow his Word now, for then Satan will be bound, and the laws of the Kingdom will be in force, and those who are in accord with righteousness will be blessed and uplifted, and those who would fight against the Kingdom and oppose its rule in any particular will, after reasonable trial, be esteemed despisers of the grace of God, and will be cut off from amongst the people. Acts 3:23; Isa. 65:20

We see, then, that the declaration of our Lord of a general awakening of the dead signifies a great blessing, the fruit of his redemptive work. We see that those who have done good, who shall come forth unto "the resurrection of **life**"--that is, who will come forth in the resurrection fully alive--can refer only to overcoming classes, the Church, the ancient worthies, and the great company. These alone can be said to have done good, done well in the Lord's estimation --passed divine approval. We should not understand the expression "done good" to mean done perfectly, up to the divine standard in thought, word and deed, because the Apostle expressly explains to us that "there is none righteous, no, not one," in all these particulars. The nearest approach to righteousness which is possible to any of us is purity of heart--righteousness of intention.

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The remainder of the world are all included together in the term "they that have

done evil"--who have not been acceptable to God. This includes not only those who have not been acceptable as heathen, because they have not known the great Redeemer, and, therefore, have not been privileged to approach the Father through him, but it includes, also, all those who have heard something respecting Jesus, and who have understood something respecting his reconciling work, and who, possessing this knowledge in various degrees, have not responded to the privileges and opportunities accorded them--have not consecrated themselves fully, completely. All these, from the divine standpoint, have "done evil"--they are disapproved.

It will be noted at once that this class includes many "highly esteemed amongst men," both in and out of nominal church systems--many of the noble, the wise, the rich, the great and the learned. It surely must cause our hearts to rejoice, then, that the Lord has provided for the awakening of these also, and that although they will not "come forth" unto the life-resurrection they will "come forth" to have the opportunities of participation in the gradual resurrection **by judgments** that during the Millennial age, the thousand-year day of judgment,* or trial, they may stand their tests under such favorable conditions as God's Word has indicated.

They shall hear the voice of the Son of God--not the jargon of conflicting creeds, as expressed by the different sects of Christendom and of the world. It will be a pure language, or a pure message, that will be given to them. (Zeph. 3:9) Their blind eyes shall all be opened; their deaf ears shall all be unstopped; they shall hear; they shall know; and it will be entirely their own fault if they do not profit by the joyful message and lay hold upon the favors of God extended to them through the Life-giver, the Christ, and thus step by step, inch by inch, gain victories over their weaknesses and imperfections, mental, moral and physical, until,

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in the close of their judgment, or trial time, they shall have attained to life-conditions--perfection--to all that was lost in Adam and redeemed by the precious blood of Christ.

Not a Judgment, or Trial, for Past Sins; but Another Trial for Life

We are to remember that the trials and testings which will then be upon the world in general will not be in the nature of trials to which criminals are subjected in the present time, when the Court and jury sift the evidence to ascertain whether or not the culprit is guilty, and, if so, what the punishment should be. There is no question respecting the guilt of our race, and no trial or judgment is proposed to ascertain whether man was guilty of disobedience to God, nor to ascertain whether or not God's penalty of death was a just one.

The judgment, or trial, of the Millennial age will be along totally different lines, and would correspond more nearly to the treatment of a child whom the parent had found guilty and worthy of stripes, and to whom the stripes had been administered, and who, after receiving his punishment would be asked by the parent: "Now, do you acknowledge your fault? Do you acknowledge the justice of the punishment you have

received? and are you willing henceforth to be an obedient child?" Upon an affirmative answer the parent might say--"We will see! I will judge, or try, or test you during today, and if I find you sincerely repentant and earnestly desirous of doing my will, I will by evening bring you back into full fellowship, and grant you all the privileges which you had before the transgression." Such is the nature of the judgment, or trial, of the next age--a trial to ascertain which members of the guilty world, after having suffered the wages of sin, death, for six thousand years, with groans and travailings of pain shall have learned the lesson of the exceeding sinfulness of sin, and the great blessing that attends righteousness, and shall desire to be conformed to the will of God in all things.

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Obedience will be enforced from the beginning, and only those who positively refuse to make progress will be cut off even after a hundred years of trial; such as make even outward progress, and conform outwardly to the laws of the Kingdom, will be permitted to go on, and be granted opportunities of growing in grace, in knowledge and in love. But in the end of the Millennial age there will come a crucial test of all--not in respect to their outward conduct, which must have been good, else they could not have maintained their position, but would have been previously cut off from life, in the Second Death. This final test will be in respect to their **heart loyalty** to the principles of righteousness. All will be tested in this regard; and all not found thoroughly loyal and obedient to the Lord will be cut off in the Second Death--will be permitted to go no further in the enjoyment of the divine favors. But how gracious the divine provision thus made! How long-suffering does this divine plan show our heavenly Father and our Redeemer to be toward the children of men! Surely such patience and forbearance will attract to the Lord all who will be worthy of life everlasting; and as respects the destruction of others, all in accord with the Lord will be prepared to say, in the language of inspiration, "True and righteous are thy judgments, Lord God Almighty!" Rev. 15:7

Accounted Worthy to Attain Resurrection

From this standpoint we see a meaning in the Lord's words, "They that shall be accounted worthy to attain that world and the resurrection." (Luke 20:35) Extremely few, a "little flock" only, are counted worthy to attain that world and the "better" resurrection in advance of the Millennium. The great mass of mankind, including those to whom the Lord addressed these words, will come forth unto "resurrection by judgment," and then it will remain for them to prove themselves worthy of perfect life, which alone will be permitted to endure beyond the Millennial age into the everlasting ages of the future. The obedient

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only will be permitted to **attain** to resurrection, being lifted fully and completely out of death--a gradual progress, and gradual attainment. As we have already seen, those who will then walk on the highway of holiness must "go **up** thereon." It will be an upward, ascending path, and require effort and overcoming on the part of those who would retrieve all that was lost--human perfection.

As we closely scrutinize this feature of the divine plan, we are amazed at its

reasonableness and consistency, and the advantages it will offer to those for whom it is provided. We can readily see, for instance, that any other plan would be to the disadvantage of those for whom the Millennial advantages are specially designed. Take for instance, Nero. Suppose that he were given an instantaneous resurrection to life--suppose that he should "come forth" from the tomb perfect, mentally, morally and physically: that would not be Nero. That perfect being could not in any sense of the word identify himself with the Nero of the past; nor could those who had been his associates identify him. Neither could we imagine him to "come forth" perfect as respects human organism, and yet imperfect in mind and character. All who have learned even the first principles of the laws of physiology, must see at once the absurdity of such a proposition. Those laws most distinctly teach us that character and organism are one; that a perfect organism would surely indicate a perfect character. But if we should, for the moment, assume either of these unreasonable propositions we would at once be met with the objection that a thousand years would be too long a period in which to test the obedience or disobedience of a **perfect** being. Adam, as a perfect being, received a very brief trial, so far as we may judge from the Scriptures.

Further, if we could imagine the world perfect and on trial, we would be obliged to imagine them also as subjected to the perfect law; and that being without imperfections they would also be without any screen, or covering of blemishes, and therefore in the very same position that

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Adam stood at the beginning, in his trial. In this view of things there would be no necessity for Christ's Mediatorial Kingdom and reign of a thousand years; because the perfect law represents divine justice, the same that dealt with Adam in the beginning, and the same that must pass upon mankind in the end--at the close of the Millennium, ere the world could be accepted by God to everlasting favor. Such views, we see therefore, are entirely at variance with the divine arrangement.

Let us now notice the beauty and harmony and reasonableness and consistency of the divine plan of a resurrection by judgments. (1) The world coming forth in practically the same mental, moral and physical condition in which they entered the tomb, would at once identify themselves personally and in relationship to others. "As the tree falleth there it shall be," and the awakening, or calling forth from the tomb, will be as the termination of a sleep, the very figure which the Lord uses not only in respect to the body of Christ, but to the world in general, whose future awakening, being a part of his plan, is spoken of as an arousing from sleep. As one awakening from a sleep finds himself in practically the same condition in which he lay down, plus a slight invigoration, and is able speedily to recall the events and circumstances that preceded his sleep, so we believe it will be with the world in general, when they shall "hear the voice of the Son of Man and shall come forth."

We do not mean by this that they will come forth in precisely the same physical condition as at the moment of dying, because this would involve an absurdity. For instance, the one whose lungs were decayed until the last breath was a gasp, we need not expect will come back gasping and without lungs; the one whose head had been severed from the body would not be awakened without a head, and likewise the one who had lost arms or feet or fingers or toes, could not reasonably be expected to "come forth" without these members. In the absence of anything definite

in the Scriptures to guide our judgments, we must suppose

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that the coming forth of the world will be with what would now be considered average health and strength; such, for instance, as the Lord was pleased to grant to those whom he healed at his first advent. The healed ones were not made **perfectly** whole, else many of them might have lived for centuries, as did the perfect Adam. Rather, we are to presume that the restorations were to average health and strength, and that so it will be in the awakening time, when the same voice shall call them forth from the sleep of death, that they may hear his words and by obedience "**attain unto**" life everlasting and its perfections of mind and body, for which he has arranged the times of restitution and the Kingdom disciplines, judgments and blessings.

The threads of existence being taken up just where they were dropped in death, the weaving of experience will proceed and rapidly adapt itself to the changed conditions; and meantime the individual will neither lose his identity, nor be lost to the world and social circle of which he has been a part. Thus past experiences with sin and selfishness will constitute a valuable asset of knowledge, helpful in proper estimations in the future, enabling the revived one to appreciate the advantages accruing from the reign of righteousness and life as in contrast with the previous reign of sin and death. It will be to his advantage, too, that he must first of all accept Christ the King as his Redeemer, acknowledging his own imperfection and unworthiness-- must lay hold upon the Life-giver before ever he can start upon the highway of holiness. It will be to his advantage, too, that he must take steps himself in the overcoming of his own weaknesses, and in the attainment of perfection set before him as the goal.

The lessons of experience thus gained will be deeply engraven upon his memory, upon his character, and will fit and prepare him for the final testing in the close of the Millennial age, when absolute **heart-loyalty** will be required. Meantime, however, his imperfections will not work to his detriment or hindrance, for in proportion to his weakness or

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strength of character will be the requirements of the judges--all of whom are being now prepared by their own experiences with sin and weakness to judge sympathetically and to be truly helpful. Such experiences on the part of the judges would not be so essential were not this the divine plan of gradual recovery-- "resurrection by judgment."

This view is in full accord, too, with the divine statement by the mouth of Daniel the prophet respecting the resurrection: "Many of them that sleep in the dust of the earth shall awake, some to everlasting [lasting] life, and some to shame and everlasting [lasting] contempt." (Dan. 12:2) Here we see the same division of the awakened ones that our Lord more particularly explains. One class is awakened to life in its full, complete sense--lasting life; the other class is awakened, but not in life. When awakened it is still in death, because not approved of God--not vitally connected with the Son. "He that hath the Son hath life; he that hath not the Son shall not see life." The world in general, then, "come forth" that they may be brought

to the knowledge of the fact that **life** and **restitution** have been provided by God's grace through the great atonement sacrifice; that the Life-giver has taken his great power and glory, as Prophet, Priest and King, and that by coming into him they may gradually, step by step, attain to life.

The prophet's statement respecting this second class-- that they come forth to shame and lasting contempt--is significant. If they came forth perfect they would not be in a shameful and contemptible condition, for perfection is always admirable. These words, therefore, attest that they come forth imperfect, and our Lord's added explanation assures us that they come forth in their imperfection, that they may, if they will, attain resurrection, perfection, under the trials or judgments to which they will be subjected-- rewarding their obediences and chastising and disciplining their disobediences.

We have already used Nero as an illustration; and as he surely will be one of those who will come forth to shame and

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to lasting contempt, we may as well use him in further illustration. When we remember that the awakening of the sleeping world will not begin until the present generation of the world shall have been brought under the Kingdom power, to a considerable measure of righteousness and intelligence, we will readily perceive that Nero, on coming forth, will find himself in the midst of very different social conditions from those prevailing when he died. He will find vices such as he practiced and cultivated very much discredited, and the virtues which he shunned and persecuted he will find installed in power and in general favor. He will be utterly out of accord with all of his surroundings, much more so than others less wilful, less profligate, less vicious, less contemptible. He will find himself well known through the pages of history, and in general **contempt** because of his abuse of his powers and opportunities--not only as the murderer of his own mother, but also as the persecutor and torturer of the Lord's faithful ones.

Every good and virtuously disposed person is bound to hold such a character as his in "contempt," and under such circumstances he will be bound to suffer great "shame." However, he comes forth unto a resurrection by judgment-- for the purpose of being accorded an opportunity of **rising up** out of his shameful and contemptible condition to the full perfection of human nature; and to what extent he will attain unto life, to what extent he will attain unto resurrection out of death, will depend entirely upon himself. First of all, he must know the Truth; he must see himself in his true colors; he must see in contrast the perfect man--as represented in the ancient worthies, the "princes" of that time. He must see in operation the laws of righteousness in contrast with his previous knowledge of the operation of the reign of sin and death. If, then, he determinedly maintains an evil influence and hardens his heart and refuses obedience, he must die the Second Death--after having enjoyed and rejected the privileges and opportunities which the Lord has provided for him and all mankind.

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But if, on the contrary, he shall humble himself, acknowledge his sin, and become obedient to the laws of the Kingdom, he will thus at once begin his upward course toward life--his resurrection, or rising up, toward complete recovery from the fall. If he shall thus **"go up"** on the highway of holiness, he will at the same time be purging himself from the "contempt" of his fellows, and correspondingly relieving himself of "shame." For we cannot doubt that if there is joy in heaven over one sinner that repenteth, there will be joy on earth amongst all right-minded people as they from time to time shall see sinners turning from the errors of their ways to obedience to the Lord; and the laudable contempt of the former for sin and its meanness must gradually give place to sympathetic appreciation of the efforts being put forth in the direction of righteousness. So that should Nero ever become fully obedient to the Lord, and attain unto life everlasting in the "resurrection by judgment," he will be highly respected and his past will be fully forgotten--just as now, when thinking of the Apostle Paul, we remember his noble self-sacrifices and faithfulness to the Lord, disassociating him from Saul, the persecutor whom he denominated "the chief of sinners."

Punishments for Sins of this Life

Does someone ask, Will there not be punishments for the sins of the present time? We reply that Justice is sure to mete out a punishment for every sin. Adam's sin, as we all recognize, has been punished for six thousand years, and under that punishment the whole creation has groaned and travailed and sunk down into death. That sin and all additional sins influenced by the weaknesses and depravities resulting from Adam's sin, are all included in the atonement accomplished by the great sacrifice for sins. The sins needing additional punishment would be such as do not directly result from the Adamic fall and depravity--such as have been to some extent wilful. Such wilful sins must all be punished; but we are evidently not at the present time

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competent to judge what would be a right or reasonable penalty for such sins--wholly or partially wilful.

Doubtless this was one reason why the Lord instructed us to "judge nothing before the time." Eventually the judgment will be in our hands--as it is written, "Know ye not that the saints shall judge the world?"--our Lord Jesus being the chief of these judges. The Lord's declaration is that he who knew his Master's will and did it not shall be beaten with many stripes, while he who knew not and did things worthy of stripes shall be beaten with few stripes. (Luke 12:47,48) This indicates to us that the guilt of wilful sin is to be measured largely by our knowledge of the Lord and of his will. Hence the Church, and those who have during this Gospel age come under the light and influence of the Church, will be held responsible in a larger degree than others. Nero, although not of the Church, not begotten of the Spirit, and therefore, less responsible proportionately than the Church, had, nevertheless, considerable contact with the children of the light; and hence, we may presume, had a large measure of responsibility in connection with his crimes.

"Some Men's Sins Go Before to Judgment"

In considering the punishments of wilful sins on account of light enjoyed, we are not to forget the Apostle's statement, that "Some men's sins go before to judgment, and some they follow after." (1 Tim. 5:24) We know not to what extent Nero's sins have

already received some measure of punishment; we know not to what extent he suffered mentally or physically; we know not, therefore, to what extent punishment for his sins will come after and overtake him during the Judgment age. For argument's sake let us suppose that he received no special punishments in the past, and that stripes for his sins will all follow after, and let us inquire what will be the nature of the record against him, and how will the stripes, or punishments, be inflicted upon him? We are not competent to answer these questions without

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reservations or provisos, but we all recognize a general principle already in operation in every man, recording the results of his own violations of knowledge and conscience. We see that in proportion as truth, light, knowledge and conscience may be violated, in that same proportion character is undermined; and to whatever extent this proceeds, restitution will be the more difficult for him.

We can reasonably judge that Nero must have undermined his character and conscience to a very large extent indeed. If, then, in the awakening he shall "come forth" as he died, merely to an opportunity for development, we can readily see that every downward step which he took in the past, every violation of conscience, every known opposition to righteousness, worked an injury to his character which, if ever overcome, will require proportionate effort to retrace his steps and to build again that portion of the character he wantonly destroyed. It is not for us to say that this and this alone will be the punishment for the sins of the present time; but that this should be the case seems reasonable to us. We are satisfied in any event, to rest the matter here, confident that the decisions of the glorified Church will have the full indorsement of all who have the Lord's Spirit. We cannot suppose that our Lord will take pleasure in rendering evil for evil, or in causing needless pain even to the most villainous, but that the decision of the great Supreme Court already rendered will stand, viz., "The wages of sin is death"--the Second Death.

"Thus Is the [Chief] Resurrection of the [Special] Dead"

--1 Cor. 15:42--

The resurrection of the Church is designated the **First** Resurrection, not in the sense of priority (though it will have priority), but in the sense of being chief, best, superior. We have already seen that there are different orders in the resurrection -- three of which are **unto life**, unto perfection, though on different planes of being; the Church occupying

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the first place, the "great company" and the ancient worthies following in order; and that subsequently, or last, will be the general resurrection of the world, open to the whole world of mankind, so many as will accept the divine provisions and arrangements--the resurrection by judgment to be completed only with the close of the Millennial age. In this sense of the word it will indeed be a fact that "the rest of the dead" will **live** not "until the thousand years are finished" --they will not have life in its full, proper, complete sense; they will not be raised up completely **out of death** until then. Thus viewed, the spurious clause of Rev. 20:5* is found to be in full accord with the general tenor of Scripture. All these resurrections subsequent to the first, or chief one, will undoubtedly be under the power and control of the glorified Church, whose glorious Head has, to this end, received all power and

authority from the Father.

Having considered the resurrection work of the Church for others, let us now consider what the Scriptures have to show particularly respecting the First Resurrection. With what bodies will the New Creation come forth? What will be some of their qualities and powers?

The Apostle declares, "As is the earthly so are they also that are earthly; and as is the heavenly so are they also that are heavenly." (1 Cor. 15:48) We understand these words to signify that the world in general, who will experience restitution to human perfection, will be like the earthly one-- like the first Adam, before he sinned, and like the perfect "Man Christ Jesus" was before his begetting to newness of nature. We rejoice with the world in this grand prospect of again becoming full and complete earthly images of the divine Creator. But we rejoice still more in the precious promises

****We have already drawn attention to the fact that the clause "The rest of the dead lived not again until the thousand years were finished," is without any support from ancient MSS of earlier date than the fifth century; nevertheless it is in full accord with what we are here presenting, for the term "lived not" should be understood to refer not to awakening but to full restitution to life in the perfect degree. See footnote Vol. I, p. 288.***

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made to the Gospel Church, "the called ones" according to the divine purpose, who are to have the image of the heavenly One--the image of the Creator, in a still higher and more particular sense--to be not fleshly images, but spirit images. "We shall be like him [the glorified "changed" Jesus], for we shall see him **as he is.**" He is a spirit being, "the **express image of the Father's person,**" "far above angels, principalities and powers, and every name that is named," and hence, far above perfect manhood. If we shall be like him and share his glory and his nature, it means that we too shall be images of the Father's person, "whom no **man** hath seen nor can see, dwelling in light which no **man** can approach unto"; but to whom we can approach and whom we can see as he is, because we have been "changed." 1 John 3:2; 1 Tim. 1:17; 6:16; Exod. 33:20

Lest any should misunderstand him, the Apostle guards the above language by adding, "As **we** [the Church] have borne the image of the earthly [one], **we** shall also bear the image of the heavenly [One]." It is not the Apostle's thought that all shall bear the image of the heavenly One, in this sense, ever. Such was not the design of our Creator. When he made man he designed to have a **fleshly, human, earthly** being, in his own likeness [mentally, morally], to be the lord and ruler of the earth, as the representative of his heavenly Creator. (Gen. 1:26-28; Psalm 8:4-7) The selection of the New Creation, as we have seen is wholly separate and apart from the earthly creation. They are chosen **out of** the world, and constitute but a "little flock" in all, called to be the Lord's Kingdom class, to bless the world during the thousand years of the Millennial age--subsequently, we may be sure, occupying some very high and responsible position, and doing some very important work, in the carrying out of further divine purposes--perhaps in connection with other worlds

and other creations.

But the Apostle guards the matter still further, saying in explanation of the foregoing (verse 50), "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." Thus he distinguishes between our

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present condition in the flesh and our future condition as spirit beings; most positively declaring that so long as we are in the flesh we cannot constitute the Lord's Kingdom in any actual sense, because that Kingdom is to be a spiritual one, composed of spirit beings. Our Lord himself, the Head, the chief, the leader, the example to his Church, is the glorious spirit being, a glimpse of whom was granted to the Apostle Paul (1 Cor. 15:8), and a vision of whom was granted to the Apostle John in Apocalyptic vision. "We shall be like him"--not flesh and blood, like the remainder of the race from which we were selected, and whose restitution, or resurrection by judgments, will bring them back to the perfection of the flesh-and-blood conditions, as the same restitution times will bring the earth to the condition represented by the Garden of Eden in the beginning.

But the Apostle recognized the fact that it would be difficult for us fully to grasp the thought of so thorough a **change** of the Church from fleshly, earthly conditions to heavenly, spirit conditions. He perceived that our difficulty would be less in respect to those who have fallen asleep in death than in respect to those alive and remaining unto the presence of the Lord. It is much easier for us to grasp the thought that the sleeping ones will be resurrected in new spiritual bodies, such as the Lord has promised to provide, than to grasp the thought of how those of the saints living at the time of the Lord's second presence, will be accepted of him into his spirit Kingdom. The Lord, through the Apostle, makes this very clear to us, saying, "There is a mystery connected with this matter, which I will explain: we shall not all sleep, though we must all be changed--in a moment, in the twinkling of an eye, at the last trump--the seventh trumpet." 1 Cor. 15:51,52

While the Lord, through the Apostle, did clear away a mystery to some extent by these words, nevertheless a considerable measure of mystery has since beclouded even this plain explanation; for many of the Lord's dear people have confounded the word "sleep" with the word "die," and

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have supposed the explanation to be that the saints remaining over until the presence of the Lord would be changed without dying, which is not at all the thing stated. Take the case of the apostles, for instance; they died, and from the moment of death they were reckoned as being "asleep" until the moment of the resurrection. The dying was a momentary act, while the sleep, or unconsciousness, continued for centuries.

This thought of the word "sleep" must be attached to the Apostle's words, in order that they may be understood, viz.: It will not be necessary that the Lord's people who remain over until his second presence shall **sleep** in unconscious death even for a moment. They will **die**, however, as is declared by the Lord, through the prophet, speaking of the Church: "I have said, Ye are gods, all of you sons of the Most High;

yet ye shall all die like men, and fall like **one** of the princes." (Psa. 82:6,7) The world in general dies like Prince Adam, as his children, sharers of his sentence; but the faithful in Christ Jesus die with him--with Prince Jesus. (Isa. 9:6; Acts 3:15; 5:31) Justified through his sacrifice, they become **dead with him**, as joint-sacrificers. They "fall" under death sacrificially--like the second Prince. "If we be **dead with him** we shall also **live with him**." But, as the Apostle points out to us, the death of these will mean no **sleep** of unconsciousness --the very moment of dying will be the very moment of "change," or clothing upon with the house from heaven, the spiritual body.

The "change" to come to those of the Church remaining until the presence of the Lord is thus set forth as being in every sense of the word a part of the First Resurrection. In no particular does it differ from the death experience which must be common to all the members of the one body. The only point of difference between other members of the body and these will be that which the Apostle specifies; viz., they shall not "**sleep**." These last members of the body will not need to sleep--not need to wait for the Kingdom to come, for it will then be set up. They will pass immediately from

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the activities of the service on this side the veil in the flesh to the activities of service on the other side the veil, as perfected New Creatures, members of the Christ.

"It Doth Not Yet Appear What We Shall Be"

Respecting the powers and qualities of the New Creatures, perfected, the Apostle tells us that they will not all have the same degrees of glory, though they will all have the same **kind** of glory--will all be celestial or heavenly beings. There will be one glory common to all these celestial beings, and another glory common to the human, or terrestrial, beings. Each in its perfection will be glorious, but the glories of the celestial ones will be superior--transcendent. The Scriptures tell us that the Church as a whole shall "shine forth as the sun." (Matt. 13:43) This description by our Lord himself of the future glory is applied to all who are of the "wheat" class; yet in the light of the Apostle's explanation (verse 41) we perceive that individually there will be differences in the positions and honors of the church. All will be perfect, all will be supremely happy, but, as the Father is above all, and as he has exalted the Son to be next to himself, and as this indicates differences of glory, majesty and authority, so amongst the followers of the Lord, all of whom are acceptable, there will be differences of station, "as star differeth from star" in magnitude and brilliancy. 1 Cor. 15:41

Our Lord, in two of his parables, intimates the same difference amongst his glorified followers. He who had been faithful with five talents was to have special commendation at the Lord's return; while the other faithful ones who had a lesser number of talents, would be dealt with proportionately. He who had been faithful in the use of his pound, so as to gain ten pounds, was to receive rulership over ten cities; and he who was faithful over his pound to the gaining of five pounds would have proportionately increased talents, blessings, opportunities and authority. Matt. 25:14-30; Luke 19:11-27

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Nor need we wonder at this, for looking back we see that while the Lord chose twelve apostles and loved them all, there were three of them whom he specially loved, and who were on various occasions nearer to him and in still more confidential relationship than the others. We may be sure, too, that when the "Book of Life" is opened, and when positions closest to the Master in the throne are to be apportioned, those on the right hand and those on the left hand (nearest to his person), will be recognized by all as worthy of the honor and distinction accorded them. (Matt. 10:41) It would not surprise us at all to find the Apostle Paul next to the Master, with possibly John on his other hand. The thought is not that of location, or position, on a bench-- throne--but closeness of relationship in power and majesty of the Kingdom. We may be sure that all who will constitute the "little flock" will be so filled with the Lord's Spirit as in honor to prefer one another; and we may know certainly that there will be no jealousies, but that the divine judgment respecting worthiness will be fully approved by all the New Creation. This is so in the present time, and much more may we expect it in the future. In the present time we read that "God has set the various members in the body as it hath pleased him," and all who are in accord with the Lord are continually seeking, not to change the divine arrangement, but to recognize it and to cooperate therewith. So also it will surely be in the future.

Describing the differences between present conditions and those of the future, the Apostle says, "**It** is sown in corruption: **It** is raised in incorruption." "**It**"--the New Creature, whose existence began at the time of consecration and begetting of the Spirit. The New Creature that has been developing and seeking to control the flesh and to make it its servant, in accord with the divine will--the New Creature that is said to have lived in the flesh, as in the tabernacle, while waiting for the new body. "**It**" was sown in corruption, in a corruptible body: "**It**" went down into death; and yet "**It**" is not represented as being dead, but as merely

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sleeping, while its earthly tabernacle was dissolved. It is the same "**It**," the New Creature, that is to be clothed upon with the heavenly house, the spiritual body, in the First Resurrection.

This spiritual body in which "**It**" is raised, the Apostle declares, will be an incorruptible one--one which cannot corrupt, which cannot die. The word here rendered incorruption is **aphtharsia**, and signifies that which is **death-proof**, that which cannot corrupt or die or pass away. It is the same word rendered "**incorruption**" in verses 50,53 and 54, of this chapter, and the same word which is rendered "**immortality**" in Rom. 2:7, and again in 2 Tim. 1:10.

The declaration, that our spiritual bodies shall be incorruptible, immortal, is a most momentous one, because we are distinctly informed that this quality of immortality belongs inherently to Jehovah alone; while it is declared of our Lord Jesus, that because of his faithfulness, his high exaltation consisted in part in his being granted **life in himself**, as the Father hath life in himself. The thought there is the same--that the glorious Head of the Church experienced just such a "change" to immortality, to incorruption, to participation in the divine nature. It does not amaze us that the plan of God should be thus liberal toward our dear Redeemer; but it

surely does astonish us that this quality of the divine nature, **given** to none other than our Master, should be promised to the members of his body, who walk in his footsteps, and are seeking for glory, honor and immortality. 2 Pet. 1:4; Rom. 2:7

"**It** is sown in dishonor; **It** is raised in glory." Here again the New Creature is referred to by the word "It." During the present life the world knoweth us not; it realizes not that we are begotten of the Father, to be his children on the spiritual plane, and that we are only temporarily sojourning in the flesh, for the purposes of our trial, for the testing of our faithfulness to our covenant of sacrifice. "Now are we the sons of God." But, unrecognized, we are disesteemed by the world; and because of our consecration to the Lord we may

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not occupy even as honorable positions amongst men as we might have the natural talents to occupy were they devoted to worldly pursuits. In any event, both individually and collectively the Church in the flesh is now, as the Apostle here declares, "in dishonor," in disesteem; and, as he elsewhere declares, our body is at present a body of humiliation (misrepresented in our common translation as "a vile body"). (Phil. 3:21) But what shall be the condition by and by? Will the dishonor all be past? Will the Church (Head and "body") be such as both angels and men will appreciate and honor? Will the New Creation thus be "in glory?" Oh yes! This is the assurance.

"**It** is sown in weakness; **It** is raised in power." The New Creature is still referred to--the weakness mentioned being that of the present mortal bodies, their imperfections, which all New Creatures deplore, and which God graciously counts as not being the weaknesses of the New Creature, whose purposes, or intentions toward the Lord are pure, perfect, loyal and strong. That these weaknesses will not attach to the new resurrection bodies of the "elect" is most specifically stated. "**It** is raised in power"--the power of perfection, the power of the new nature, the power of God.

"**It** is sown a natural body; **It** is raised a spiritual body." The same **It**, the same New Creature. It is a natural body now--the only tangible thing is the flesh. Only by the grace of God are we permitted to **reckon** the new mind a New Creature, and to await the time when this new mind will be granted a spirit body, suitable to it. The spirit body will then be **It**, in the same sense that the natural body is now **It**. What a glorious prospect this is! Truly, it is incomprehensible to us who have no experiences except such as are common to the natural man--except as our minds have grasped by faith the promises and revelations of the Lord, and have entered into the spirit of "things not seen as yet."

But if the very **thought** of the coming glories has lifted us up above the world and its cares, its trials, its follies and its

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pleasures, how much more will the realities mean to us when we shall be perfect and like our Lord and share his glory! No wonder our Lord said to Nicodemus, "If I have told you of earthly things, and ye believe not, how can ye believe if I tell you of heavenly things?" No wonder it declares that we must first be begotten of the holy Spirit before we can even begin to comprehend heavenly things. Unquestionably,

therefore, our ability to run the race set before us in the Gospel, our striving to overcome the spirit of the world and the besetments of the Adversary, will be in proportion as we shall be obedient to the divine counsel, and love not the world, and lay aside every weight and the easily besetting sin, forgetting not the assembling of ourselves together, and searching the Scriptures daily, and in every sense of the word making use of the privileges and mercies and blessings conferred upon us as children of God. If we do these things we shall never fail, but so an entrance shall be ministered unto us, abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ." 1 John 3:2,3; Rom. 8:17; John 3:12; 1 Cor. 2:14; 1 John 2:15; Eph. 6:10-18; Heb. 12:1,2; 10:25; John 5:29; Acts 17:11; 2 Pet. 1:4-11

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Longing for Home

As pants the hart for water brooks,
So pants my soul for Thee.
Oh, when shall I behold Thy face,
When wilt Thou call for me?

How oft at night I turn mine eyes
Towards my heavenly home,
And long for that blest time when Thou,
My Lord, shalt bid me, "Come!"

And yet I know that only those
Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And oh, my Master and my Lord,
I know I'm far from meet
With all Thy blessed saints in light
To hold communion sweet.

I know that those who share Thy throne
Must in Thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And **bide Thy time** to be with Thee
And see Thee as Thou art!

G.W.S.